

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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Rev C Buenger Jan 28
5026 19th Ave



† Pastor Carl Gausewitz †

President of the Ev. Luth. Synodical Conference

A WAVE of sorrow was felt throughout our entire Lutheran Church when the announcement was made on the fourth of September, 1927, of the sudden death of Rev. Carl Gausewitz, pastor of Grace Evangelical Lutheran Church, corner Broadway and Juneau Ave., Milwaukee, Wis. Three days previous to his death, on Thursday, the 1st of September, he had served as one of the pallbearers at the funeral of Rev. Haase, Sr., at Milwaukee; and on the Wednesday following his own body was laid in the grave.

Death had come to our brother on Sunday fore-

noon 9:30 at his church just before the opening of services. He had been busy about the altar, preparing for Holy Communion which was to be celebrated on that Sunday. He took the Bible from the lecturn and returned to the sacristy for final meditation on his sermon. It was the last time he was seen alive. He died sitting upright in his chair with the open Bible before him on the desk.

Pastor Gausewitz, who was 66 years on August 29, had long been an outstanding figure in the Evangelical Lutheran Church. Eminently gifted as he was, specially endowed with per-

spicuity and clarity of thought, paired with poise and equanimity, with sound judgment and a commanding voice, he was made for leadership. For the last fifteen years he had been president of the Evangelical Lutheran Synodical Conference of North America, the largest Lutheran church body in our country, comprising the Synods of Missouri, Ohio and other States, the Joint Synod of Wisconsin and other States, the Norwegian Lutheran Synod, and the Slovakian Lutheran Synod. Previous to this he had been at the head of the Minnesota Synod and had been instrumental in the organization of the Joint Synod of Wisconsin, Minnesota, Nebraska, and Michigan, of which he had been president for a number of terms. Aside from being president of these Lutheran church bodies he was also a member of the board of the Northwestern College at Watertown and the Theological Seminary at Wauwatosa throughout these many years; furthermore a member of the editorial committee of the "Gemeinde-Blatt", an official organ of the Joint Synod of Wisconsin, author of a Lutheran catechism, German and English, and chairman of the Lutheran city missions of Milwaukee.

The death of this prominent man certainly means a loss to our Lutheran Church at large. Particularly does it mean a loss to his congregation whom he had served as pastor for 21 years. His attractive personality, his sound judgment, his cheerful spirit, his tender sympathy, his pastoral tact — all this endeared him to his people. But it was principally as a preacher of the Word of God this servant of the Lord was so much liked by his parishioners. His sermons delivered with true eloquence were masterpieces of expounding the true and saving Gospel. It was in the very simplicity and clarity of preaching the old Gospel truths, his greatness as a preacher commanded the attention of the audience wherever he preached. His thorough scriptural knowledge and deep conception of the Bible as the inspired Word of God is conspicuously noticeable from his last public utterance at the convention of the Joint Synod held in August last — his paper on "Why I believe that the Bible is God's Word," a paper which will be regarded as a priceless heritage to our church.

Carl Gausewitz was born on August 29, 1861, at Reedsville, Manitowoc Co., Wis., a son of Pastor Carl Gausewitz, Sr., and Amalia née Loebseid, a pious Lutheran pioneer family of the old Wisconsin Synod. He was a graduate of Northwestern College at Watertown, Wis., and of the Lutheran Theological Seminary at Wauwatosa, Wis., in which institutions the tutelage of such stalwarts as Drs. A. F. Ernst, F. W. Notz, A. Hoenecke, A. L. Graebner, E. Notz, endowed the church with such enrichment of intelligence, of staunch Lutheranism, and of loyal and devoted ministry. Ordained in 1882, he served successively in three pastorates; the first at East Farmington, Wis., for three years; the second

St. John's Lutheran Church in St. Paul, Minn., for 21 years, and the last one Grace Lutheran Church at Milwaukee, Wis., for 21 years, thus bringing his pastorate up to 45 years.

Carl Gausewitz was married to Miss Anna Borth of Winona, Minn., on the 26th of June, 1884, seven children issuing from such marriage, three of whom having died before their father, one in infancy, the oldest son, a promising young man, having found an untimely death in drowning, and an only daughter, Mrs. Leonora Meiners. He is survived by his wife Mrs. Anna Gausewitz, four sons, Messrs. Arthur, Edmund, Herbert and Walter Gausewitz of Milwaukee, and his two brothers, Mr. Herman Gausewitz, Owatonna, Minn., and Mr. William Gausewitz, Hill City, Minn.

Funeral services were conducted on September 7th, 10 A. M., at the home, 439 Newberry Boulevard, Rev. Enno Duemling, city missionary of Milwaukee County and State Institutions, and an intimate friend of the deceased, officiating, and at Grace Church at 2 P. M., the latter being filled to its utmost capacity with a sorrowing congregation, and with many friends, citizens, pastors from different synods and representatives of various church organizations attending. Rev. G. E. Bergemann of Fond du Lac, Wis., president of the Joint Synod of Wisconsin, preached a powerful sermon replete with consolation and Christian encouragement on Psalm 93, verses 1 and 2: "The Lord reigneth, he is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. Thy throne is established of old: thou art from everlasting." And Rev. C. Buenger of Kenosha, Wis., president of the Southeastern District of the Joint Wisconsin Synod, held a sermon in English on Psalm 46, verses 10 and 11, which appears in the columns of this issue, while Dr. L. Fuerbringer of Concordia Seminary, St. Louis, Mo., vice-president of the Synodical Conference, extended a message of condolence in behalf of the latter as well as of the Missouri Synod.

The last remains of Pastor Gausewitz were laid to rest in Union Cemetery, the following officiating as pallbearers, all members of the Church council of Grace Church: Messrs. W. H. Upmeyer, George F. Brumder, Herman Andrae, Alexander Maercker, Emil P. Hass, C. E. Werner, A. W. Goese, Ernst von Briesen, and C. F. Brunner, while Rev. H. F. Knuth of Bethesda Lutheran Church read the last rites. And thus, amid the strains of a choral, beautifully and touchingly rendered by the Grace male choir under the directorship of Mr. Voss, we parted from our friend for this life with a "Farewell, brother, until the glorious breaking of the eternal morning."

A noble and useful life is ended. We extend to his wife and household in full greatness our sympathy and prayers, for the presence and grace of Him who is the Resurrection and Life.

J. J.

SERMON

Preached at the funeral of Pastor

CARL GAUSEWITZ

Milwaukee, Wisconsin, September 7, 1927

Psalm 46, verses 10 and 11

Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge.

In Christ Jesus dearly beloved members of Grace Congregation, Brother Pastors and Fellow-Christians, and especially you, bereaved mourners.

Oh, what a heavy blow has fallen upon us. Pastor Gausewitz, your Pastor and Shepherd, our brother pastor and fellow Christian, your beloved husband and father has suddenly been summoned by the Lord in the midst of his work. On last Sunday morning, as he was preparing to conduct communion services, the call of the Master came unto him: Come, your work is ended. Unexpectedly without any warning the blow has fallen: Pastor Gausewitz is dead.

What does it mean to you, the immediate family? You, bereaved widow, have lost the boon companion of your life, your devoted husband. You, the children, a kind and sympathetic father. And ah, how suddenly did this great loss come upon you.

And the congregation, — what consternation fell upon you, as you gathered on last Sunday morning in your church for services. But no service was held. You were told there can be no services this morning; your beloved pastor will conduct no more services here, he is dead. Great is indeed also your loss.

And we, his brother pastors and coworkers in the work of our church have lost with you one of the recognized leaders in the work of our church and Synod. He stood in the foremost ranks of our church and held the highest position of honor our true Lutheran church can bestow, the office of president of the Synodical Conference of North America.

Truly our loss is great and deep sorrow has come upon us. We are weighed down in our grief. But what are we to say to all of this? God Himself gives us an answer in our text. Thereby He assures us that He is our God, and with this He quiets our fears and misgivings and fills our heart with comfort and hope. Oh, let us listen to the voice of God speaking to us in our sorrow.

Be still, and know that I am God.

When a great calamity has come upon us we are apt to question God's visitation upon us. Why does God do this? We are troubled in our heart, because we know no answer. As Christians we know that our life is in the hand of our God. It is He who has given us life, it is also He who speaks: Return, ye children of men. But the question arises: Is this visitation a sign of God's wrath and displeasure? Is it a punishment of God for our sins?

Such thoughts may come to you the mourners of your

departed husband and father. You may ask: What have we done that God should take our beloved husband and father so suddenly away from us. Is God angry with us?

Such thoughts may come to the members of the congregation. God has taken our Pastor from us so suddenly, is God thereby punishing us for our sins? Is He making us feel His wrath in the day of His Vengeance? What have done to deserve this?

And we as members of our Synod are apt to question God why he takes such eminently fitted men away from us. Is He turning from us in His anger and is drawing His servants from us to give us over to well deserved punishment?

Such thoughts may come to all of us when grief overwhelms us. But, fellowmourners, listen to what God says to us: Be still, and know that I am God. I am God. Oh, what a wonderful comfort lies in these words: I am God. This is a comforting and blessed assurance of our God under grave dangers and many tribulations. I am God, the Covenant God, Jehovah, the God of grace, your God and father. I am the God full of grace and mercy, forgiving trespasses and sins, revealing my wonderful love full of grace and mercy to you my beloved children.

It was just this thought with its blessed assurance that Pastor Gausewitz so often brought out in his sermons and in his discussions at conferences and Synodical meetings. It was just this consideration which helped us in selecting this text for his funeral sermon. In his Catechism, which by request of Synod he edited, he answers the question in the introduction to the Ten Commandments: I am the Lord thy God. Of what does God remind us by this preface? Answer: Of His love towards us: He is our Maker, and above all, our Redeemer and Savior. No, dear friends, God loves us dearly. God so loved the world, that He gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Be still, therefore, hush the voice of your questioning mind, give no ear to the fears and misgivings of your sinful heart. Listen to the voice of God your Father, assuring you of His wonderful love. I am God, your God, your loving Father. He shall be exalted among the heathen, He shall be exalted in the earth. This visitation must be to the glory of His most holy name. It must be for your and our welfare. Let us be still, calm our fears and know that He is God. He shall be exalted. Let us therefore with this blessed assurance and comfort bow in deep humility under the mighty hand of our God, kiss the hand that smites us, and in submissive faith accept the blessed assurance: It is the Lord, He knoweth best, He doeth all things well. The Lord gave, the Lord hath taken away, blessed be the name of the Lord. Job 1:21.

Beloved, "It is Well!"
God's ways are always right;
And perfect love is o'er them all,
Tho' far above our sight.

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Beloved, "It is well!"
Though deep and sore the smart,
The hand that wounds knows how to bind
And heal the broken heart.

And this brings us to the other blessed assurance God gives in our text. With this He again quiets our fears and stills the anguish of our hearts.

The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

What a blessed assurance of comfort and hope for you the members of his family. God has taken your beloved husband and father from you to Himself in heaven. He has called His servant home to His eternal reward. You have been left behind. No, God has not forsaken nor forgotten you. What of your future? Hear God's assurance to you: The Lord of Hosts is with you. The God of Jacob is your refuge. Your God and Father is with you. He has not forsaken you. The Lord of Hosts, the Almighty God is on your side. He is your Protector and Provider. The God of Jacob is your refuge, in Him you have consolation and strength to bear the burden He has seen fit to lay upon you. Only believe and trust in Him.

This is also the blessed assurance of your Lord and God to you the members of this congregation. Your Pastor has been taken away suddenly from the field of his labors. He has preached to you the Word of God in striking simplicity and earnestness. The Lord has suddenly called him home. This is not your first experience of this kind. Your former pastor some time twenty years ago was called away in like manner. God sent you another pastor. Now He has called him away also. The Lord of Hosts is with you, the God of Jacob is your refuge also. Treasure this assurance and prize it highly in the preaching and teaching of God's Holy Word. The God of Jacob will not forsake His people. Let His people trust in Him.

And in our church, the true Lutheran church of our beloved country, the Lord of Hosts shall also be the Mighty Lord our Helper. Pastor Gausewitz's voice is now silenced in the councils of our Synod. Here he stood

in the foremost ranks, a recognized leader in the various activities of our Synod and its institutions. His last and crowning service was rendered at our last sessions only a few weeks ago when he delivered his doctrinal paper: Why I believe that the Bible is the Word of God. This was his last message to us, never to be forgotten. And so his work ended here. God called his worker to his eternal rest. The worker may come and go, but the Work of the Lord goes on. He is the Lord of Hosts, His cause will not suffer. With this Lord the church goes on triumphantly. Let us not despair or become faint hearted. The Lord of Hosts is with us. The God of Jacob is our refuge. In Him will we trust. What a blessed assurance, what a comfort, what a hope for the future.

Let us therefore be up and doing, let us go onward in the work of the Lord, looking up to Him for our help and strength who is the Lord of Hosts, the God of Jacob our refuge until we all shall be gathered to the Lord of Hosts in heaven and find our eternal refuge in the God of Jacob forever-more. Amen. *Carl H. Buenger.*

THE HOME OF THE SOUL

("Who findet die Seele die Heimat? Die Ruh?")

O where may the soul find the Homeland, so blest,
Where covered by sheltering wings it may rest?
Has earth not a refuge, a haven of peace,
A realm that bids sin and temptation surcease?
No, no, no, no, — not here, not here!
The Home of the soul is in yonder bright sphere.

Forget scenes of earth, and by faith higher soar
To see the soul's Homeland, that beautiful shore.
Jerusalem yonder, the city of gold,
The Home of the Bride beams in splendor untold!
There, there, there, there, on holy ground
The haven of rest for the soul may be found.

How glorious to rest with my Savior in light,
Where death cannot enter, where sin cannot blight!
The harps strung by angels, the hymns of the throng
Shall there cheer my soul with their music and song.
Rest, rest, rest, rest, — rest shall be mine,
When in my Redeemer's blest arms I recline.

What joy all-transcendent in Heaven to be,
Where many now dwell, from all sin ever free!
Believers who here found in Christ their delight
Are yonder adorned in bright raiments of white.
Pure, pure, pure, pure, — cleansed from all sin,
In heavenly mansions the saved enter in.

O precious Lord Jesus, our souls do Thou bring
Where glad Hallelujahs eternally ring!
Our hearts are all yearning with fervent desires
To praise Thy dear Name with the heavenly choirs!
Still, still, still, still, — hush thee, my soul!
Thy Savior will bring thee to yonder bright goal.

Arise, O my soul, for the Homeland is near,
A few fleeting days, and its spires shall appear.
Then battle on bravely, and fight the good fight;
A crown shall be thine in the regions of light.
Joy, joy, joy, joy, — all sorrow o'er,
The Savior's redeemed shall rejoice evermore.

From all earth's commotion and anguish set free,
 How blissful to rest, my Redeemer, with Thee!
 To dwell with the ransomed in mansions divine,
 And share Thy communion, what bliss shall be mine!
 Home, home, home, home, — eternal Home!
 O come, precious Savior, and take Thou me home!

Translated from the German.

Anna Hoppe.

COMMENTS

Wasting His Powder? Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America spent part of the summer in Europe. While in England he made many speeches and addresses. In some of them he said things that had been better said on this side. He made one statement in the freedom of thought which distance sometimes lends to minds that are shackled by proximate obstacles; he said: "Secularization of education in America is a first class blunder from the standpoint of the Christian church." Now, that is a bold saying for an American popular preacher to make; we do not recall that Cadman ever said anything like it here. A bold statement and bluntly and effectively said. But we know that he still may have reservations to blunt the meaning when he comes back to take up the subject at home. It is one thing to say something in England, another to say it in New York or in Chicago. He is wasting his powder if he shoots at America from London.

That education has been secularized in America is true in every sense. It has been taken out of the hands of religious bodies by law and by suasion. The public schools have been instruments of the state for the molding of citizens of a uniform pattern in which molding process no religion can find a place because the state dare not promote or recognize any one religion, or any one group of religions. Education has become thoroughly secular in purpose and intent, as well as in its means. This has been established by law. By law the state could not very well eradicate existing religious schools, but by its competition with them, its unlimited resources enabled it to crowd all but a few against the wall in the field of common schools. High schools, colleges, and universities are yielding to a form of suasion that is almost as effective as law; they are becoming secular although some of them are still nominally under denominational guidance. This pressure has come from the demand that science and scientific principles must rule supreme if education is to be modern.

Cadman seems to say that this turn of affairs constitutes a "first class blunder" from the standpoint of the Christian church. We would say more: Where the churches have yielded to pressure and have assisted in the secularization they have been guilty of a capital crime. No more effective way to eradicate Christianity could have been devised. Cadman implies that the churches made the blunder; in that he is undoubtedly right, but it is doubtful if he himself would care to say so in so many

words. The truth just slipped out. If the churches had stood by their guns, all the secularization of the state could not have affected their schools. But they yielded up their common schools entirely and virtually surrendered their rights in the higher schools which they still control.

What seems deplorable from the standpoint of the church may not appear so sad to Dr. Cadman when he looks at it as a triumph of the American state. But has the state any right to look at education as a province in which it must overpower all independence in its citizens? There lies the weakness of Dr. Cadman and of virtually all American churchmen. They do not hesitate to coerce the whole state into acceptance of their particular preference in the field of civic morals (witness the eighteenth amendment) but their blood turns to water and their knees begin to quake when they catch themselves looking at the public school in anything but the spirit of abject idolatry. It is their peculiar morality that the public school must remain in the hands of the state inviolate, but nearly everyone of them cherishes the wish that he might gain control of it so that he might run it according to his own desires, if necessary in the face of all other citizens.

Dr. Cadman may have something like that in mind. He deplores the fact that the schools have slipped away from the control of the church people of his own sort. That is, perhaps, what he means by secularization. He may have it in mind to see to it that his Federal Council engage in a campaign to regain such control. The position of people with a Christian conscience would be more damaged by any such turn in the affairs of the American public school than by any development that these affairs have yet taken.

The situation as it now stands is clear: The state runs its schools for secular purposes and with secular means employed in teaching and in administration. The state cannot do otherwise. It leaves the way open for Christians who will not have their children secularized in education to provide schools of their own. If the public school ever becomes the object of the attentions of reformers of the Cadman type (and it seems they are waking up to their opportunity for mischief) then the position of the private Christian school will be incomparably more difficult; it will become outlawed in public opinion because it refuses to accept the American religion that Cadman and his friends are preparing for general use and which will be their chief contribution to the school curriculum. An honest return to the principles of Christian education by Dr. Cadman would be welcomed, but we fear it is not to be found in this utterance.

H. K. M.

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Our Chronicle California seems to be far ahead of the other states it offering inducements to workers to make it their permanent home. Even preachers are considered workers there. John Matthews, Presbyterian preacher, sprained his arm while delivering

a "powerful" sermon and applied for compensation under the state law as administered by the industrial accident commission. After this we may expect to hear of the clergy of California indulging in all the long list of luxurious accidents that may make a harrassed preacher independent of the uncertainties of salary.

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In the regular Sunday study hour of a certain Methodist church the adult department debated the momentous proposition: "Resolved, that a wet candidate can not be elected to the Presidency." It was impossible to ascertain the result of the debate, but even had that been possible, the past history of the United States, which abounds in examples of moderately moist chief executives, could not very well be rewritten to conform to the result of a Methodist debate. As it stands, the story is a good illustration of what not to do in a Sunday study hour of a Christian church.

* * * * *

A correspondent sent us a clipping in which the editorialist of his local paper made a plea to churches to abstain from the demoralizing practice of conducting bazaars and church festivals at which one of the chief sources of revenue is the selling of tickets and chances in raffles and lotteries of various sorts. The editor called it gambling and pleaded with elaborate concern for observance of anti-gambling laws by those sturdy guardians of public morals: the American churches. The editor made a long story of his plea and evidently relished the opportunity of booting the churches thoroughly under guise of his appeal for law-observance. The editor might do one thing more: he might, at the next opportunity call the attention of his local police to such infractions of anti-gambling laws as come under his observations. It would be a wholesome lesson to many church societies if they read in their morning paper that the officers of a certain ladies' aid society were arrested for gambling and had to take their turn at the rail of the police station with other gamblers. The editor no doubt knows that there is a "gentleman's" agreement between police and some churches and other "patriotic" and "charitable" organizations that infractions of the anti-gambling laws will be winked at in their cases. The editor knows that; he should make his complaint to the police and not make sport of the whole church because there are some few who will compromise their conscience for the sake of a few pennies. Some churches, no doubt, need to be treated roughly in this respect, but it is our fond hope (if not our conviction) that our Lutheran churches will not so far forget themselves as to stoop to sordid gambling devices to make a little money. Besides, these little picnic lotteries hardly pay. If you are going to transgress the law anyway, why not take up bootlegging, pickpocketing, highway robbery, or safe cracking? In these latter instances the returns are said to be much more generous.

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Some time ago the Nebraska legislature considered a measure to sterilize the socially unfit, among them lunatics. The inmates of the Ingleside state hospital for the insane thereupon addressed an open letter to the legislators inviting the proponents and supporters of the measure to become inmates of the asylum. They signed their invitation "Ingleside Lunatics". From their action it would appear that all the common sense is not found outside asylum walls.

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In our most progressive cities, such as Chicago, the rawest fakirs still flourish as the green bay tree. Fortune tellers, all the varieties of personal magnetism hokum, astrologers, and even phrenologists. One of these latter was arrested on the charge of operating a confidence game because she was practicing her art of telling character by the bumps on a person's head. The judge cut short all attempts of attorney to prove phrenology a science with the remark: "Twenty-five dollars and costs, that's my opinion of phrenology." And when the irate manager of the phrenologist threatened, "I'll open the place and keep it open", the judge promptly fined him one hundred dollars for contempt. That is the way to treat these leeches. But whenever there is a popular festival, such as a county fair, these adroit extractors of money from the gullible spring up like mushrooms. There does not seem to be a real wish to exterminate these birds of prey; they are tolerated in the name of amusement while it is their business to get as much as they can out of the foolish and unwary — to them it is business, grim business. No law can protect the fool against exploitation, but it should be the understanding of a civilized community that cheats and frauds are a breeding source of major crimes and that there at least the law should be respected. With all our laws, we are still unable to remove the most evident pests — and yet there are churches that strive to bring about the millennium by more laws.

* * * * *

School boards and boards of education do many strange things. They are the directors of the great American public school but one is compelled to marvel at the tolerance of a public that lets so great an undertaking in the hands of such incompetents. In Chicago there is a constant political battle between factions being fought out in the sphere of school administration. In Superior the rival school boards, teachers' factions, and the general public long ago reached the point of enlisting the school children for demonstrations and strikes — an intolerable condition. In Paton, Iowa, the school board thought up a new one: all teachers in the consolidated school must attend church at least once each Sunday and must remain in town on two Sundays of each month. Here is a legitimate case for the Society for the Promotion of Atheism. Can there be religious tests in a public school for student or teacher? Plainly, there can not be. Can a school board demand that its teachers must belong

to or attend some church? Again, No. And if a teacher needs his bread and butter and goes to church unwillingly, but goes to hold his job, can such a teacher exercise a religious influence on his students? Let anyone answer that for himself. Another question, Is there any way for a self-respecting Christian — and citizen — to ensure for himself and his children the kind of school that he believes they should have? Yes, there is a way: If he establishes with others of like mind a school in which he can carry out his own convictions without conflicting with the law of the land. The Christian parish school, as found in our Lutheran church, is the way out for us.

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The Reverend G. Kenneth MacInnis, of Milwaukee, poet, ardent prohibitionist, and in general a lover of the limelight, applied for passage with one of the transatlantic fliers, but without success. In subsequent sermons his interest in aviation combined with his millennial opinions and led him to suggest the absurdity of Christ's appearance at the second coming in an airplane. Naively he suggested that by such means Christ could show himself to all the peoples of the earth in a comparatively short time. And yet people wonder why church attendance is falling off! When preachers themselves are unable to discern their own grossness in dealing with sacred things it is hardly to be expected that the general public can be otherwise than irreverent.

H. K. M.

WHEN WILL IT HAPPEN?

By Bishop Charles Edward Locke

A man sat at his desk one evening in his home, and with pencil and paper he wrote down the various clubs to which he belonged and their annual cost to him. There was the noon-day luncheon club, the initial fee of which was a hundred dollars, and the dues ten dollars a month. There was his golf club, which had cost him five hundred dollars to join and fifteen dollars per month. Of course, he wanted to perpetuate his college life as far as possible, and especially enjoyed his university club, and had a right to it. Then, because there was still a lot of the boy in him, and he was anxious to maintain his physical efficiency, of course he must have his athletic facilities.

He found very much to his surprise that his investment in his club reached several thousand dollars, and his dues several hundred dollars per year. His conscience smote him when he compared this expenditure with the paltry \$200 he was giving to his church each year.

He reminded himself that but for the church and its spiritual ministries he would never have enjoyed the ecstasies of his home life and the prosperities in his business career. His soul, he thought, was of infinitely more importance than social or physical things.

He took down his check book and wrote a check for one hundred dollars and enclosed it to the church treas-

urer, with a note, in which he stated that a similar amount could be expected from him on the first day of each month.

When will it happen?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?

—The Western Christian Advocate.

DR. MARTIN LUTHER COLLEGE

Our Teachers' Seminary at New Ulm, Minnesota

The Recitation Hall — let us call it so, though it serves various other purposes as well.

An old building, erected in 1880, brick structure, but all joists, partitions and stairs, are of wood.

Naturally, there has been wear; there are cracks and patches, worn floors and stairs, and other signs of deterioration.

A three-storied building, with only one stairway, and that of wood, it houses more than 250 students during classes.

Class rooms entirely inadequate; there has to be much shifting of classes and crowding of rooms.

A poorly lighted laboratory on the third floor.

A library that hardly deserves the name, which serves also as the office.

Four organs have had to be placed into this building. They take up much room and, naturally, cannot be used during recitations. This makes it impossible to give the students sufficient time for practicing.

A dining room 30x33 feet in the basement. First the girls are served, then the boys. When the boys eat, the room is so crowded that it is hardly possible for the boys to push their chair back far enough to permit them to rise.

A kitchen that has served so many students. Too small, and without adequate equipment on account of lack of space. There is no refrigeration.

Cellar space is lacking for the storage of vegetables and for the proper care of other supplies that a good housekeeper will want to have on hand.

Living rooms for the housekeepers, there are three, located in the basement, small and damp.

That is how we are now providing for Dr. Martin Luther College, one of the institutions of our synod, our very own school.

This school has served us faithfully these many years. Many ministers and teachers now working in our synod have studied there. We rely on it to supply the teaching force for our Christian day schools.

There was a time when the building in question sufficed for its purpose and was worthy of it. But we have grown. The Lord has heard the prayers of His church and has granted us an almost phenomenal increase in students. He has deepened and broadened the spiritual understanding of our people to see the need of a higher Christian education for their sons and daughters; He has made parents willing to train their children for the service

of the church; He has won the heart of the young for this service. Truly, "The Lord hath done great things for us; whereof we are glad."

Now the granary at New Ulm is no more large enough to receive the abundant harvest the Lord has provided.

The building in question most certainly cannot, as conditions are, be considered an expression of our gratitude for the many blessings and favors of the Lord.

It does not provide properly for the students whom the Lord has given us for our service and whom he has thus committed to our fostering care.

It is not a fit equipment for the faithful teachers of the school, of whom we expect the best and most efficient work; no, not even for the housekeepers, upon whose efficiency the physical welfare of our boys and girls depends to no little extent.

Our Dr. Martin Luther College simply must have a new Recitation Hall, that was the sentiment of all those who were present at the synod, that is the resolution unanimously adopted by the synod.

We had not kept pace with the rapid development of this school; there had always been so many other matters to claim our attention and to absorb our resources: but now, there must be no further delay, we simply must build, irrespective of our financial condition.

So our representatives at Milwaukee voted. And we wanted them to vote just so. We did not want these conditions at New Ulm to continue any longer than absolutely necessary. We wanted action, and we got it.

That action, however, means that our New Ulm Building Committee will now with all expedition begin to spend the some \$55,000.00 already in the building fund and further \$275,000.00, if necessary.

We have ordered the Committee to expend these moneys, and it is, consequently, for us to provide them.

How can we provide these moneys?

Gather and send in the balance of your apportionment for Seminary and Debts. And do it now! The supplement printed in August shows you just where your congregation stands. Make it your personal matter that your congregation does not fail our Synod in this undertaking! If all our congregations respond, this collection will suffice to take care of the needs of New Ulm. Send all moneys to John Brenner, Treasurer Seminary Building Committee, 814 Vliet Street, Milwaukee, Wisconsin.

LET EVERYBODY ORGANIZE TO HEAD OFF CHRISTIANITY

Just as the atheistic societies get fairly under way a group of gentlemen who "doubt the authenticity of the Bible as divine teaching and who may or may not believe in God and the divine origin of man," feel a moral and spiritual urge to found a society. Accordingly they have applied for permission to form a cor-

poration under the laws of New York "to print and distribute anti-biblical literature, hold meetings and debates on the subject of the Bible and agitate for a repeal of laws enforcing its religious teaching." Let the organization receive a cordial welcome. Nothing will contribute more to clarify faith and unify fellowship within the churches than vigorous attacks upon the fundamentals of Christian faith from its enemies without. Certainly those gentlemen are acting within their rights as citizens. As far as laws enforcing the religious teaching of the Bible are concerned, Baptists generally oppose them on religious grounds. If others oppose such laws on irreligious grounds, very well; we pursue a common object with them on irreconcilable grounds. So goes this wobbly world.

—The Baptist.

MORE THAN HUMOR

There is more than humor in Andy Gump. His caricatures of human faults and failings are often grotesque, but they are seldom without point. Sometimes his homely philosophy goes right to the heart of the matter. Here is what he thinks about some modern "literature" (save the mark):

"These new books are putrid — instead of romance you get muck — instead of looking towards the stars for inspiration, those literary garbage men search the gutter for ideas. You have to wear rubber gloves when you pick up a best seller to keep your hands from getting dirty.

"The publisher of those up-to-date novels about flaming flappers and maudlin morons ought to give away a box of anti-bilious pills with every copy . . ."

"They spoil three hundred pages knocking love, marriage, law, and religion. Instead of books about beautiful souls, they write about down-trodden heels. I believe in the freedom of the press, but the people's common censorship ought to stop those pimples on the brow of literature.

"Reading a book by Scott or Dickens after wading through a modern novel is like strolling through a sweet old-fashioned garden after a visit to the glue works."

—O. N. O. in The Lutheran Companion.

SUFFICIENT UNTO THE DAY

Live one day at a time. Yesterday's bread is eaten; for to-day we pray, "Give us this day our daily bread." To-morrow's bread is on the way for those who will need it. "My help cometh from the Lord."

Yesterday's sorrows have been borne with God's help. To-morrow's will either not come at all, or they will come controlled by God as caged lions. To-day's evils are just sufficient.

Yesterday's sins are confessed and forgiven; to-day's sins I am fighting and praying against; for to-morrow's

I have God's promise: "He will not suffer you to be tempted above that ye are able."

Look upward for inspiration; look around you for material for stepping-stones to higher things, and never despair. A Christian's house should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early and the evening tarries so late that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in the Valley of Grief between the hills, with the longest nights and the shortest days.

Learn the art of casting your cares daily upon the Lord, and believing His truthful Word, in which He promises that He careth for you.

We are constantly suffering from unnecessary fears, the cure of which is to be found in fuller confidence in the goodness of our heavenly Father.

The late "Ian Maclaren" used to be fond of relating the following beautiful little story as serving to allay the needless fears of God's people when they enter the valley of the shadow of death.

There was a dear old Scotch lady who wanted badly to go to the city of Edinburgh. But for years she could not be persuaded to take the railway journey because of her great dread of the tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. For a while her fears were great, and her agitation increased as the train on its journey drew near the dreaded tunnel. But before the tunnel was actually reached, the old lady, worn out with excitement, dropped peacefully off to sleep, and when she awoke, it was gladly to discover that the tunnel had been passed. —Lutheran Annual.

ONLY A NICKEL FOR THE LORD

Yesterday John wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate when the offering was received in the Luther League meeting.

On Saturday afternoon he met a friend and together they had refreshments. The cash register stamped thirty-five cents on the slip the boy presented him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter.

John had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid twenty-five cents with equal alacrity. He took a box of candies to Mary and paid 80 cents for them and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, John worships Him as Creator of the Universe, the One who puts the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the work of the Lord! — From Redeemer Record.

SOCIAL GROUPS AS SUBSTITUTES FOR FAMILY GROUPS

After looking into some family history of four and five generations ago we were struck with the marked contrast between life as it then was and life as it now is. The change is revolutionary. What makes it so is the fact that in days gone by the family group was the center around which life and happiness revolved. Now it is the social group. As some one says: "For older brother and sister in college, the fraternity and the sorority; for mother, her reading or social clubs, or health culture group; for father, the Rotary, Kiwanis or lodge; clubs of all kinds, not to mention hotels for men and hotels for women." He might have enlarged upon the social group factor in modern life and included countless organizations that find their recreations and amusements, and often dissipations, outside of the precincts of the home. Along with much of this social group life goes a kind of artificial and extravagant method of preventing time from hanging heavy on dispositions keen for self-gratification that is anything but contributive to real happiness. It is neither healthful nor uplifting, and men and women unfit themselves for wholesome recreation and joys. They become surfeited.

Where the family group is the center around which social joys revolve life is seen at its best. The hearty whole-souled intercourse between neighbors and relatives as they meet together in homes and make merry with one another, without recourse to artificialities and to empty shows and shams, is far more wholesome and satisfying than the seekers after pleasure enjoy in their social group intercourse to-day. Much of the pleasure life in this age of mechanical resourcefulness amounts to intoxication, and unfits men and women who chase after it for the useful callings in life. It kills all joy and satisfaction which springs out of service well done. The heart must be bound to a life purpose before it is prepared for wholesome enjoyment, and the family group is where social joys find their most natural and satisfying expression.

It is idle to hark back to the days of the fathers and to wish that things were now as they were then. It is just as possible to lead a happy and contented life under the complex modern conditions as it was then—and under far less difficulties and limitations. But it requires a kind of education and self-discipline which the youth of the land are none too willing to receive. There is dire need of a revival of social joys in the home and of keeping alive family and neighborly ties of fellowship.

—The Lutheran.

YOUR CHANCES IN LIFE

The Chicago's Health Bulletin gives the following interesting figures:

Most of us would like to know just how long we are going to live, and as our birthday figures get larger we become more concerned with the question. Well, the insurance companies have answered that for us. One table runs something like this:

At 10 you have 85 chances out of 10,000 of living to be 90.

At 30 you have about 99 chances out of 10,000 of living to be 90.

At 50 you have about 121 chances out of 10,000 of living to be 90.

At 70 you have about 214 changes out of 10,000 of living to be 90.

At 89 you have about 6,041 chances out of 10,000 of living to be 90.

From this table you may gather that the older you get the better your chances of living to a fine, old age.

Not only do we have a better chance of living longer as we get older, but under favorable conditions of health the older a man gets the more useful he becomes. Take the case of Benjamin Franklin. He got better as he grew older. At the age of 70 he was one of a committee of five appointed to draw up the Declaration of Independence and was made Commissioner to France to intercede for the colonies. At 75 he was sent on a commission to make peace with Great Britain. At 79 he was made chief executive of Pennsylvania and held that post until he was 82. Shortly before his death at 84 he began fighting for the abolition of slavery.

One good way of feeling 50 at 90 is to get suitable and sufficient exercise; to walk whenever possible, instead of riding; to eat the kind of food in the right way; to avoid putting on excess fat; to avoid hurry and worry; to play right; to work right, and to avoid nervous strain as far as possible. —The Lutheran Companion.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

Eastern Conference

The Eastern Conference will meet October 18th and 19th at Kirchhayn (Rev. M. F. Rische). First session on Tuesday at 10 A. M.

Services in the German language with celebration of Holy Communion on Tuesday evening.

Sermon: I. Ruege (E. Sponholz).

Papers: Exegesis of 2 Tim. 2, 14ff (H. Wojahn); Exegesis of Col. 2, 8ff (P. Kneiske). Employment of Genesis in catechetical instruction (Herman Gieschen). In the afternoon Prof. John Meyer will lead the discussion of the theses of the intersynodical committee at Chicago.

Timely announcements are requested by the local pastor.
E. W. Tacke, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 18th and 19th at Burlington, Wis. (Rev. Chr. Sieker).

Confession: M. Buenger (H. Diehl).

Sermon: A. Lossner (O. Nommensen).

Papers: A. C. Bartz, E. Jaster, O. Heidtke; M. Buenger, V. Brohm.

Announcement should be made as soon as possible.

Wm. R. Huth, Sec'y.

The Southwestern Michigan Delegate Conference

The Southwestern Michigan Delegate Conference convenes on October 25th and 26th at Adrian, Mich., congregation of J. Nicolai.

Services Tuesday evening.

Sermon: H. C. Arndt (K. Krauss).

Confessional address: G. Ehnis.

H. C. Arndt, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet, God willing, October 4th and 5th, 1927, in the Friedens Ev. Luth. Church at Abrams, Wis. (Paul C. Eggert).

Confessional address: K. Geyer (W. Heidtke).

Sermon: C. C. Henning (H. Kirchner).

Following pastors are to read a paper: H. W. Westphal, H. Hopp, A. Gentz, C. C. Henning, M. Croll, P. C. Eggert.
Paul C. Eggert, Sec'y.

Eastern Dakota-Montana District Pastoral Conference

The Pastoral Conference of the Eastern Dakota-Montana District will convene October 4th to October 6th (noon to noon) in the congregation of Rev. F. J. Palmer at Willow Lakes, S. Dak.

Papers: Pastor E. R. Blakewell, K. G. Sievert, W. T. Meier.

Sermon: A. Birner (H. Lau).

Confessional address: W. Sauer (M. Michaels).

W. T. Meier, Sec'y.

Northern Michigan Delegate Conference

The Northern Michigan Delegate Conference will convene at Broomfield, Mich., on the 27th, 28th and 29th of September. Rev. A. Clabuesch Pastor. Take trunk line 20 from Mt. Pleasant west 10 miles, then turn north one mile to Broomfield church.

Papers to be delivered: "Welcher Mittel darf sich die Kirche bedienen um das Reich Gottes zu bauen?" — Pastor G. W. Wacker. Homiletisch-Exegetische Arbeit ueber Lukas 19 : 1—10—Dir. O. Hoenecke. "Inter-synodale Vereinigungen"—Prof. A. Sauer. Fortlaufende Exegese Joh. 1 : 32ff.—Pastor Hueschen.

Sermon: (English) Pastor H. Cares (Pastor O. Eckert, Jr.).

Confessional Address: O. Frey (I. F. Zink).

P. Naumann, Sec'y.

Fox River Valley Conference

The Fox River Valley Pastoral Conference will convene in Dale, Wis. (Rev. F. Reier), October 18 and 19. First session begins at 9 A. M.

Communion service Tuesday evening.

Sermon by the Rev. K. Timmel (Aug. F. Zich).

Confessional address by the Rev. E. C. Hinnenthal (G. Marquardt).

Papers by the Revs. A. Spiering and Ph. Froehle.

Timely announcement is requested by the local pastor.
F. C. Uetzmann, Sec'y.

Arizona Conference

Arizona Conference meets at Rice, Arizona, F. Up-
legger, missionary, October 25th to 28th, inclusive.

Papers: Revelations, John 17, Acts, Son of Man, Bird's-eye view of the Bible, Ex. on Titus, Ex. on Jude, How to Co-ordinate Religion with Other Topics.

H. L. Hellmer.

New Ulm Delegate Conference

New Ulm Delegate Conference meets at Lake Benton, Minn., October 12, 1927. Meeting begins at 9 A. M. Kindly notify Rev. P. Spaude if lodging is wanted.
Henry Bruns, Sec'y.

Joint Committee

The Joint Committee will meet October 18th at 2:00 P. M., in St. John's School, corner 8th and Vliet Streets, Milwaukee.
G. E. Bergemann, Pres.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., the eighteenth of its existence, began in the forenoon of September 7th with the customary prayers. In connection therewith Rev. K. Rutzen of Bay City, the chairman of our board of trustees, addressed the student body and the friends of the school that had assembled for the opening of the new school year. Rev. W. Weissgerber, a graduate of our theological seminary, was introduced to the assembly as tutor for the present biennium.

The enrollment this year is considerably larger than last year. Twenty nine new students were enrolled. There are 25 scholars in the Sexta (9. grade). The total number of students to-day is 55. Of these 39 are boys and 16 girls. The dormitory houses 27 boys.

The increase in scholars is indeed gratifying to us, but when one considers the large Lutheran community, in whose midst our school is located, the number is far too small. Too many of our Lutheran parents neglect to make use of fine opportunity afforded them, valuing an oft imaginary worldly advantage higher than a true Christian education for their children. May the Lord grant that many more of our Christian parents may realize that as long as a Christian child is to be educated its place is in a school where the Gospel reigns supreme.

O. J. R. Hoenecke.

Dr. Martin Luther College, New Ulm, Minnesota

The Building Committee selected by the Synod at its last session in Milwaukee held its first session in the offices of the architects, Toltz, King and Day, of St. Paul on Saturday, September 10. The members of the Committee are as follows: The College Board, Prof. Blier-nicht, and the Pastors Bergemann and Ackermann of the Synodical Board of Trustees. All members were present save Pastor Bergemann. After the matter was thoroughly discussed it became evident to all that work on the new project must begin this fall, should there be any hope of using the buildings during the school year 1928—29. The architects were instructed, therefore, to complete the specifications for the foundation and first floor slab at once, so that bids could be called for and this work com-

pleted before frost sets in. With this work done before winter begins it will be possible to expedite spring construction on the superstructure, thus giving hopes for a completed project before the fall opening of school. The Committee spent the day in discussing the details of the specifications.

During a separate session the College Board was reorganized with the Rev. E. G. Fritz as chairman and the undersigned as secretary. The same officers will serve the Building Committee. Preliminary steps toward the calling of a new professor were taken, as will be seen elsewhere in this issue. Herbert A. Sitz, Sec'y.

Dedication of Parsonage

The Evangelical Lutheran Friedens Church of Randolph, Wis., could with great joy dedicate their new parsonage on Sunday August 21st. In the morning services the Rev. O. W. Koch of Lowell delivered the sermon in the German language, and the Rev. Edm. Reim of Fox Lake preached the afternoon sermon in the American language. The mixed choir rendered very appropriate numbers for the occasion. The ladies of the congregation served meals at both dinner and supper.

This parsonage is a beautiful bungalow, equipped with all modern improvements.

The cost of the building including a double-garage is approximately \$8,500.00. H. Geiger.

Call for Candidates

In accordance with a resolution of the Joint Synod the College Board of the Dr. Martin Luther College at New Ulm requests nominations for the new professorship. The man to be called will be required to teach English and German. Nominations should reach the undersigned secretary of the Board before October 10, 1927.

Herbert A. Sitz, Sec'y.

Installations

On the 6th Sunday after Trinity July 24 the Rev. Arthur G. Schafer was installed by me in his new office as Missionary-at-large for the Pacific Northwest District. The sermon was held at St. Paul's Church, the pastor loci, Rev. Arthur W. Sydow, assisting. God grant His blessing to this most necessary work!

Address remains: 236 E. 48th St., Tacoma, Wash.

Frederic H. K. Soll, Pres.

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Authorized by Pres. W. F. Sauer the undersigned installed R. F. Gamm at Faulkton, S. D., on the 11th Sunday after Trinity.

Address: Rev. R. F. Gamm, Faulkton, S. D.

E. R. Gamm.

Authorized by the Rev. G. M. Thurow the undersigned installed the Rev. W. Gutzke at McMillan and March Rapids, Wis., on the 13th Sunday after Trinity.

E. E. Kolander.

* * * * *

On the 12th Sunday after Trinity Mr. Victor Albrecht was installed as teacher and principal of the day school of Immanuel's Congregation at Manitowoc, Wis.

Address: Mr. Victor Albrecht, 1712 N. Y. Ave., Manitowoc, Wis. Theophil Uetzmann.

* * * * *

Pastor Arthur Matzke was installed as missionary for Hope Chapel and other missions at Tacoma, Wash., in a special service, held September 11th (13. Sunday after Trinity) at Hope Chapel, pastors Arth. Sydnow and Arth. Schafer assisting.

Address: Rev. Arthur F. Matzke, 4055 Fawcett Ave., Tacoma, Wash. Frederic Soll, Pres.

* * * * *

Mr. Henry W. Schulz, graduate of our Normal school at New Ulm, was installed as teacher of our St. John's school at Wayne, Mich., on Sunday, August 21st. May the Lord abundantly bless his labors among the lambs of Jesus!

Address: 105 S. Sophia St., Wayne, Mich.

Oscar J. Peters.

* * * * *

At the request of President Rev. J. Witt the installation of the Rev. Rudolph C. Horlamus as pastor of St. John's ev. luth. church near Surprise, Nebr., was performed the 14th Sunday after Trinity, September 18th, 1927. The Rev. W. Baumann assisted.

Address: Rev. Rudolph C. Horlamus, Rising City, Nebr. R. 1. A. B. Korn.

Notice

Anyone knowing of Lutherans living or visiting in St. Petersburg, Florida, or vicinity, is kindly requested to notify

Rev. R. C. Steinbach,
519 Second Ave. South,
St. Petersburg, Florida.

A Request

Kindly inform the undersigned of young people of our synods attending Gustavus Adolphus College at St. Peter, Minnesota.

Rev. G. Theo. Albrecht,
425 W. Mulberry St.,
St. Peter, Minn.

Change of Address

Paul Denninger, 720 Van Buren Pl., St. Paul, Minn.
Rev. W. H. Lehmann, 230 Park Pl., Libertyville, Ill.
Rev. T. E. Koch, 209 Seventh St., Hastings, Minn.

Correction

Our attention having been called to an error in a recent list, we beg to make the following correction: In the statement of our receipts during August read Rev. Richard Buerger, instead of Rev. Ed. Buerger. Rev. Ed. Buerger is the director of our Milwaukee Lutheran High School; Rev. Richard Buerger is the pastor of Gethsemane Church in Milwaukee.

John Brenner, Secretary,
Seminary Building Committee.

MISSION FESTIVALS

Sixth Sunday after Trinity

McIntosh, S. D., St. Paul's Church, W. A. Krenke, pastor. Speakers: E. Hinderer, S. Baer (English). Offering: \$14.07.

Seventh Sunday after Trinity

Paradise, N. D., St. John's Church, W. A. Krenke, pastor. Speakers: A. H. Baer, D. F. Rossin (German). Offering: \$32.12.

Eighth Sunday after Trinity

Walker, N. D., W. A. Krenke, pastor. Speaker: W. Herrmann (German). Offering: \$8.07.

Arcadia, Wis., St. John's Church, Rud. P. Korn, pastor. Speakers: A. Froehle, E. Abelman. Offering: \$146.50.

Green Valley Twp., Wis., E. E. Kolander, pastor (First Mission Festival.) Speaker: R. Siegler. Offering: \$40.40.

Kewaunee, Wis., Immanuel's Church, L. Baganz, pastor. Speakers: A. Berg, W. Wojahn, Ph. Froehle. Offering: \$310.33.

Chesaning, Mich., Zion's Church, H. Engel, pastor. Speakers: K. F. Rutzen, A. W. Hueschen. Offering: \$76.00.

Town Lynn, near Hutchinson, Minn., Zion's Church, Henry Albrecht, pastor. Speakers: John Schert, Gustav Albrecht. Offering: \$241.00.

Prescott, Wis., St. Paul's Church, W. P. Haar, pastor. Speakers: W. Schuelke, O. Medenwald. Offering: \$85.25.

Ninth Sunday after Trinity

Cream, Wis., Zion's Church, Rud. P. Korn, pastor. Speakers: M. F. Stern, A. G. Hemer. Offering: \$239.35.

Stanton, Nebr., St. John's Church, Ph. Martin, pastor. Speakers: Theo. Bauer, R. Marti (English), M. E. Mayer. Offering: \$450.00.

Riga, Mich., St. John's Church, O. Eckert, pastor. Speakers: O. J. Eckert, W. Steih, J. H. Nicolai. Offering: \$235.39; Ladies' Aid, \$30.00; Young People's Society, \$15.00; Sunday School, \$10.00. Total: \$290.39.

Mauston, Wis., St. Paul's Church, Wm. F. Lutzke, pastor. Speakers: C. E. Berg, P. Lutzke. Offering: \$101.85.

North St. Paul, Minn., Christ Church, R. C. Ave-Lalle-mant, pastor. Speakers: Herbert Lietzau, Paul Bast. Offering: \$175.00.

Tenth Sunday after Trinity

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pastor. Speakers: W. C. Meyer, Geo. Kobs. Offering: \$80.00.

Eleventh Sunday after Trinity

Baraboo, Wis., St. John's Church, Gerhard Pieper, pastor. Speakers: Prof. Aug. Pieper, K. Machmiller. Offering: \$285.00.

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speakers: L. Krug (German), A. Matzke (English). Offering: \$137.00.

Mound City, S. D., A. W. Blauert, pastor. Speakers: Walter Meier, Roy Vollmers. Offering: \$175.00.

Rozelville, Wis., E. E. Kolander, pastor. Speakers: O. Netzke, W. F. Eggert, M. Glaeser. Offering: \$110.00.

Hortonville, Wis., Bethlehem's Church, G. E. Boettcher, pastor. Speakers: Immanuel Boettcher, J. Masch, F. W. Raetz. Offering: \$192.86.

Bay City, Wis., Wm. Petzke, pastor. Speaker: Wm. Baumann (English and German). Offering: \$42.65.

Wonewoc, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: J. Klingmann, G. Meyr. Offering: \$325.00.

Town Woodbury, Minn., Salem Church, H. E. Lietzau, pastor. Speakers: J. Guse, P. Jank. Offering: \$280.00.

Rockwood, Wis., Edward Zell, pastor. Speakers: O. Gruendemann, T. Uetzmann. Offering: \$53.00.

Twelfth Sunday after Trinity

Mishicot, Wis., Edward Zell, pastor. Speakers: Prof. J. Koehler, F. Proehl, A. Zeisler. Offering: \$148.00.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: J. Gauss, M. Zapf (English). Offering: \$352.10.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: J. C. Boerger, E. Zaremba, C. E. Berg. Offering: \$347.60.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: H. C. Haase (English), Theo. Kleinhaus (German). Offering: \$111.05.

Dalton, Wis., Aug. Paetz, pastor. Speakers: M. Pankow, L. Bernthal. Offering: \$51.14.

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: A. B. Korn, H. Kuckhahn. Offering: \$86.12.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: M. Buenger, M. Huebner, M. N. Carter. Offering: \$251.50.

Dale, Wis., St. Paul's Church, F. A. Reier, pastor. Speakers: E. Redlin, Aug. Zich, J. Masch. Offering: \$187.50.

Northfield, Mich., St. John's Church, Alfred F. Maas, pastor. Speakers: Wm. Fischer, R. Koch, Gerhard Fischer. Offering: \$575.15; Ladies' Aid, \$25.00. Total: \$600.15.

Wilson, Minn., Trinity Church, K. J. Plocher, pastor. Speakers: Aug. Vollbrecht, H. W. Herwig. Offering: \$160.00.

Burr Oak, La Crosse Co., Wis., Christ Church, M. A. Zimmermann, pastor. Speakers: C. E. Berg, H. Paustian, E. Zaremba. Offering: \$410.00.

Thirteenth Sunday after Trinity

Crivitz, Wis., Grace Church, W. C. Heidtke, pastor. Speakers: Prof. W. M. Heidtke, W. Wojahn. Offering: \$31.10.

Markesan, Wis., St. John's Church, W. E. Pankow, pastor. Speakers: H. Klingbiel, H. K. Moussa, M. Hensel. Offering: \$350.00.

Parish of Portland, Wis., C. W. Siegler, pastor. Speaker: G. Vater (German and English). Offering: \$64.65.

Zion, Town Omro, Wis., Zion's Church, O. Hoyer, pastor. Speakers: A. E. Schneider (German), W. Pifer. Offering: \$52.05.

Lowell, Wis., Salem's Church, O. W. Koch, pastor. Speakers: W. A. Eggert, J. Martin Raasch, Wm. Nommensen (English). Offering: \$266.10.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: A. Krug, M. Haase, R. Timmel. Offering: \$530.00.

Greenville, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: O. Hoyer, F. Weyland. Offering: \$107.00.

Town Clayton, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: O. Hoyer, M. Hensel. Offering: \$56.93.

Escanaba, Mich., Salem's Church, Chr. Doehler, pastor. Speaker: Pres. G. E. Bergemann (German and English). Offering: \$150.15.

Florence, Wis., St. John's Church, Melvin W. Croll, pastor. Speaker: Paul Eggert. Offering: \$56.00.

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speakers: P. Horn, K. Plocher. Offering: \$163.00.

Fourteenth Sunday after Trinity

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: Prof. J. Meyer, W. K. Pifer, A. Berg. Offering: \$1,125.00.

Friesland, Wis., Aug. Paetz, pastor. Speakers: W. Mahnke, A. Paap, W. Pankow. Offering: \$115.78.

STATION K F U O

"The Gospel Voice"

Concordia Theological Seminary of the Lutheran Church

(Missouri Synod)

St. Louis Missouri

545.1 Meters 550 Kilocycles 1,000 Watts

PROGRAM FOR OCTOBER

Sundays, 9: 15 P. M.

General Topic: Bible Prescriptions

- October 2: When full of care — "Cast all your care upon Him, for He careth for you." 1 Pet. 5, 7. Rev. E. H. Beckmann, Maryland Heights, Mo. Musical program by choir of St. Trinity Lutheran Church.
- October 9: When doubts assail — "It is good to draw near to God." Ps. 73, 28. Rev. E. E. L. Mars, Maplewood, Mo.
- October 16: When tribulations smart — "Rejoicing in hope, patient in tribulation, continuing instant in prayer." Rom. 12, 12. Rev. H. W. Holls. Musical program by mixed quartet of Trinity Lutheran Church.
- October 23: When life's sun is setting — "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2, 10. Rev. E. C. Hofius.
- October 30: Four-hundredth anniversary of Luther's Battle-hymn of the Reformation, "A Mighty Fortress Is Our God." Rev. L. Buchheimer. Musical program by choir of Holy Cross Lutheran Church. Note.—Musical program with each broadcast.

Mondays, 8 P. M. Young People's Hour

General Topic: Put on the Armor of God. Ephesians 6, 11-17

- October 3: "The Girdle of Truth." Prof. W. Arndt. Musical program by male octet of St. John's Lutheran Church.
- October 10: "The Breastplate of Righteousness." Rev. W. Dietze, Overland, Mo.
- October 17: "The Shield of Faith." Rev. A. M. Kuehnert.
- October 24: "The Sword of the Spirit." Prof. J. H. C. Fritz. Musical program by members of Pilgrim Lutheran Church.
- October 31: (Reformation Festival.) "Luther, the Hymn-writer." Prof. W. G. Polack. Note.—Musical program with each broadcast.

Wednesdays, 9: 30 P. M.

K F U O Question Box

- October 5: "In What Respect Was the Tabernacle of the Old Testament a Type of the Church of the New Testament?" Prof. O. C. A. Boecler.
- October 12: "How did the Three Chief Creeds of the Christian Church Originate?" Rev. Lawrence Meyer. Musical program by choir of Mount Calvary Lutheran Church.

October 19: "What Will Happen at the Second Coming of Christ?" Rev. W. D. Peters.

October 26: "Why did God Accept Abel's Sacrifice, but Not Cain's?" Rev. A. P. Feddersen. Musical program by band of Emmaus Lutheran Church. Note.—Musical program with each broadcast.

Fridays, 6: 30 P. M. Children's Half Hour

Bible Stories by Mr. V. C. Lang, Maplewood, Mo. —

Bedtime Stories by Rev. Herman H. Hohenstein

- October 7: "The Adopted Boy — Moses." — "Why George Did not Know His Lessons."
- October 14: "The Obedient Boy — Isaac." — "Daniel Webster's First Speech."
- October 21: "The Farmer Boy — Jacob." — "John Paul Jones."
- October 28: "The Captive Boy — Daniel." — "Childhood of Dr. Martin Luther." Note.—Musical program with each broadcast.

Fridays, 7: 15 P. M. Bible Class

Bible Study Hours on Paul's First Epistle to the Corinthians By Prof. J. T. Mueller, Th. D.

- October 7: "Paul's Message in Corinth and the Wonderful Fruit It Bore." Chapters 1-3.
- October 14: "Divisions in the Church; Their Cause and Cure." Chapter 3.
- October 21: "Christian Ministers; Their Call and Consecration." Chapter 4.
- October 28: "Christian Purity." Chapters 5, 6, 12-20. Note.—Musical program with each broadcast.

Tuesdays, Thursdays, and Saturdays — Silent

BOOK REVIEW

The Concordia Cyclopedia. A handbook of religious information, with special reference to the history, doctrine, work and usages of the Lutheran Church. L. Fuerbringer, D. D., Th. Engelder, D. D., P. E. Kretzmann, Ph. D., D. D., Editors-in-Chief. Concordia Publishing House, St. Louis, Mo. Price, cloth binding: \$4.50.

This Lutheran cyclopedia is a concise book of reference for the history, doctrine, and church-work of the Lutheran Church; it also covers the years of the Christian Church that precede the Reformation. Written primarily for the use of Lutherans, it contains references on all subjects that are of interest to Lutherans. There has been nothing available heretofore to American Lutherans that covered this ground without slighting one or the other subject. The eight hundred and fifty pages are crowded with accurate information. It is conceivable that in another generation, or earlier, a more comprehensive cyclopedia will be demanded. When that demand arises it can be satisfied easily, the editors and publishers of the Concordia Cyclopedia having blazed the trail. Other religious bodies, such as the Roman Catholics and the Jews, have long had their own cyclopedias; their works of reference are on the grand scale and are as much propaganda as sources of information. This Lutheran Cyclopedia, of special value to American Lutherans, and most serviceable to Lutherans of the Synodical Conference, does not appear to have any other purpose than that of serving as a brief and trustworthy source of information; there are no eulogistic appraisals of men and movements; the facts are related and are permitted to speak for themselves. The Concordia Cyclopedia will prove itself to be indispensable in the library of any pastor, teacher, or layman.

H. K. M.

The Book of Job. Its Significance to Ministers and Church-Members. By L. Fuerbringer, D. D. Concordia Publishing House, St. Louis, Mo. Price: 85 cents.

An excellent book, full of wholesome instruction both to pastors and laymen, written by Dr. L. Fuerbringer who has made a deep and most profitable study of the Book of Job. Let our people read this beautiful treatise, and they will surely profit by it. J. J.

While It Is Day! A Manual for Soul-Winners, by Paul E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. Price: 50 cents.

A book consisting of 12 chapters on soul-winning, each based on pertinent Scriptural passages, worthy to be pondered by young and old. J. J.

Shadows. By H. A. Schroeder. Concordia Publishing House, St. Louis, Mo. For Sale by Northwestern Publishing House, Milwaukee, Wis. Price: \$1.50.

The Good Shepherd. A Church Cantata for Soprano and Tenor Solos, Chorus and Organ. The words selected by Paul E. Kretzmann, the music composed by J. F. Ohl. Concordia Publishing House, St. Louis, Mo. Price: \$1.00.

MINNESOTA DISTRICT

August, 1927

Pastors: A. ACKERMANN, Mankato, General Institutions \$41.79. G. THEO. ALBRECHT, St. Peter, Northwestern College \$25.00, General Support \$25.00, Reich Gottes Kasse \$18.83; total \$68.83. HENRY ALBRECHT, Town Lynn, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Indian Mission \$40.00, Home Mission \$123.50, Negro Mission \$40.00; total \$263.50. J. E. BADE, Balaton, Northwestern College \$41.00. E. R. BAUMANN, Wabasso, Recitation Hall at New Ulm, \$17.00. E. R. BAUMANN, Wabasso, General Fund \$11.00, Theological Seminary \$10.00, Dr. M. Luther College \$10.00, Indian Mission \$10.00, Home Mission \$25.00, General Support \$10.00, Negro Mission \$10.00; total \$86.00. L. F. BRANDES, Jordan, Indian Mission \$73.26, Home Mission \$150.00, Children's Welfare Society \$3.00; total \$226.26. L. F. BRANDES, Jordan, Mindekrantz from Ladies' Aid for Children's Welfare Society \$5.00. HENRY BRUNS, Sanborn, Home Mission \$94.38, General Institutions \$320.16 total \$414.54. HENRY BRUNS, Sanborn, Home Mission \$40.16. MR. EDGAR L. CHRISTGAU, Town Dexter, Indian Mission \$80.00, Negro Mission \$82.50; total \$162.50. A. EICKMANN, Nodine, General Institutions \$43.27, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$50.00; total \$293.27. A. EICKMANN, Nodine, Indigent Students \$50.00, Mission in Poland \$20.00; total \$70.00. G. FISCHER, Acoma, Flood Relief \$53.00. E. G. FRITZ, Wellington, General Institutions \$21.00, Mindekrantz for G. Mahlke, Sr., from Mr. and Mrs. E. Glaeser, Mr. and Mrs. Ed. Jahnke, Mr. and Mrs. Ed. Noll, Mr. and Mrs. Ed. Buerkle, Mr. and Mrs. J. J. Buerkle, Mabel, Edna and Oscar Buerkle for Children's Welfare Society \$6.00; total \$27.00. P. GEDICKE, Brighton, General Fund \$3.00. G. HINNENTHAL, New Ulm, Reich Gottes Kasse \$300.00, Flood Relief \$80.00; total \$380.00. C. A. HINZ, Mason City, Home Mission \$42.05, Deafmute Mission \$20.00; total \$62.05. R. JESKE, Caledonia, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$40.00, Church Extension \$25.00, General Institutions \$75.00, Mission in Poland \$16.72, City Mission \$25.00; total \$306.72. R. JESKE, Union, Indian Mission \$15.00 Home Mission \$20.00, Negro Mission \$15.00, Church Extension \$10.00, General Institutions \$20.00, Mission in Poland \$10.00, City Mission \$10.00; total \$100.00. H. E. KELM, Lanesburg, Deafmute Mission \$28.56. T. E. KOCK, Nye, Wis., Seminary and Debts \$1.00. T. E. KOCK, Nye, Wis., Theological Seminary \$10.00, N. W. College \$10.00, Dr. M. Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$10.00, Home Mission \$32.70, Negro Mission \$10.00; total \$92.70. T. E. KOCK, Osceola, Wis., Seminary and Debts \$20.00. F. KOEHLER, Nicollet, Church Extension \$65.57, Flood Relief \$48.56; total \$114.13. H. A. KUETHER, Smith's Mill, Theological Seminary

\$10.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$10.00, Home Mission \$50.00, Negro Mission \$10.00, Reich Gottes Kasse \$10.25, Indigent Students \$10.00; total \$130.25. M. C. KUNDE, Centuria, Wis., Indian Mission \$10.00, Home Mission \$40.00, Negro Mission \$10.50; total \$60.50. JUL. F. LENZ, Bremen, General Fund, \$5.03, Indian Mission \$15.00, Home Mission \$100.00, General Support \$15.00; total \$135.03. H. MEIBOHM, Rockford, Indian Mission \$60.00, Home Mission \$100.00, Negro Mission \$30.00, Negro Mission to C. J. Albrecht \$5.00, Mission in Poland \$10.00, Twin Cities Mission \$25.00; total \$230.00. L. W. MEYER, E. Farmington, Wis., General Institutions \$100.00, Home Mission \$50.00, Reich Gottes Kasse \$60.85, Indian Mission \$50.00; total \$260.85. W. C. NICKELS, Redwood Falls, General Support \$11.64. W. C. NICKELS, Redwood Falls, Dr. M. Luther College \$25.48. MRS. R. PITTELKOW, St. Paul, from St. John's Congregation \$10.00, Trinity \$2.00, Emanuel \$1.00, for Twin City Lutheran Mission Society \$13.00. EDWIN H. SAUER, Gnaden, Town Goodhue, Dr. M. Luther College \$23.50. EDWIN H. SAUER, St. John's, Town Goodhue, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Michigan Seminary \$20.00, Indian Mission \$10.00, Home Mission \$43.00, Negro Mission \$10.00; total \$143.00. EDWIN H. SAUER, St. John's, Town Goodhue, Indigent Students \$31.09. W. P. SAUER, Bear Valley, Reich Gottes Kasse \$13.15. W. P. SAUER, Mazepa, Reich Gottes Kasse \$7.65. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. M. Luther College \$5.00, Church Extension Fund \$4.22; total \$19.22. GERHARD SCHUETZE, Seaforth, Dr. M. Luther College \$3.45. GERHARD SCHUETZE, Seaforth, Indian Mission \$11.00. GERHARD SCHUETZE, Sheridan, Dr. M. Luther College \$11.73. GERHARD SCHUETZE, Indian Mission \$23.15. W. J. SCHULZE, Hutchinson, Home Mission Minnesota District \$45.00. PAUL W. SPAUDE, Lake Benton, General Support \$18.41. PAUL W. SPAUDE, Lake Benton, Dr. M. Luther College \$20.00, Indian Mission \$20.00, General Support \$20.00, Negro Mission \$27.72, Reich Gottes Kasse \$20.00; total \$107.72. PAUL W. SPAUDE, Verdi, General Support \$19.25. PAUL W. SPAUDE, Verdi, Negro Mission \$34.18, Reich Gottes Kasse \$30.00, Church Extension Fund \$30.00; total \$94.18. F. E. TRAUB, Town Eden, Home Mission \$181.00. WALTER G. VOIGHT, Monticello, Indigent Students \$10.20. F. W. WEINDORF, Oronoco, Indian Mission \$18.00, Home Mission \$20.00, Negro Mission \$20.00; total \$58.00. F. W. WEINDORF, Poplar Grove, Seminary and Debts \$5.00. F. ZARLING, General Support \$17.00. F. ZARLING, Flora, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Home for Aged, Belle Plaine \$10.00, Home Mission \$30.00, Church Extension Fund \$11.85; total \$111.85. F. ZARLING, Flora, Indian Mission \$15.00, Negro Mission \$15.00; total \$30.00.

SUMMARY:

| | |
|---|------------|
| Reich Gottes Kasse | \$ 460.73 |
| General Support | 72.03 |
| General Institutions | 621.22 |
| Theological Seminary | 95.00 |
| Northwestern College | 151.00 |
| Dr. M. Luther College | 179.16 |
| Michigan Lutheran Seminary | 40.00 |
| Home for the Aged, Belle Plaine | 10.00 |
| Indian Mission | 620.41 |
| Negro Mission | 377.18 |
| Negro Mission for C. J. Albrecht | 5.00 |
| Home Mission | 1,441.79 |
| General Support | 144.02 |
| Church Extension | 146.64 |
| Seminary and Debts | 26.00 |
| Recitation Hall at New Ulm | 17.00 |
| Deafmute Mission, Geo. Koelln, 1486 Pascal Ave., St. Paul, Minn. | 20.00 |
| Deafmute Institution | 28.56 |
| Children's Welfare Society, Minnesota | 14.00 |
| Twin City Lutheran Mission Society | 13.00 |
| Mission in Poland | 56.72 |
| Flood Relief | 128.56 |
| Indigent Students | 101.29 |
| Total | \$4,769.31 |

H. R. KURTH,
District Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1928

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.

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

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