

# 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 TEST OF PIETY

Thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. Ezekiel 33: 30-32.

It was the prophet Ezekiel to whom these words were spoken by the Lord. No doubt Ezekiel was a popular preacher. This is indicated by the statement made here, that "the people speak to one another, every one to his brother, Come, I pray you, and hear what is the word that cometh from the Lord." "The people were eager to hear this preacher. They would not miss a single sermon of his. We are also told in the above words what was conducive to his popularity as a preacher. Ezekiel's preaching is described "as a very lovely song of one that hath a pleasant voice." The first physical requisite for preaching is a well-trained voice. The human voice is a delicate instrument which ought to be taken care of more than is usually done. The manner in which it is used considerable affects the attractiveness of the speaker. An audience likes to hear a pleasant speaker, and to this Ezekiel was no exception. The special charm of his speech was compared to song and music. There is a rhythm of thought as well as of words both of which people enjoyed in Ezekiel's preaching.

The description of Ezekiel's popular preaching, however, would do injustice to the prophet if we were not able to add something by far important than this. Ezekiel was not an empty, silver-tongued speaker. He was a powerful and most serious-minded preacher of the truth, a man who put his heart into his words, and who was conscious of the grave responsibility of his divine calling. It was he whom God had charged with the words, vv. 7-9, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked

man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." What a tremendous charge! What a grave responsibility was placed on the shoulders of Ezekiel! And to that he was always fully aware. He preached the Word of God as one whose soul was at stake. There was no flinching and shirking of his duty there. He spoke the truth, the divine truth as one who was convinced of it, and no one could deter him from it.

But now, what do we hear? What is the attitude of the people towards this faithful preacher? "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness."

### Religious Piety Tested

The people constituting the audience of Ezekiel exercised much religious piety. They were bent on seriously observing religious ordinances. As was wont in the time of the old dispensation, prominent among these was the attendance of public worship and the hearing of the Word of God. "Come, let us worship and bow down; let us kneel before the Lord our maker!" was the common call. And so these Jews were saying to one another: "Come and hear what is the word that cometh forth from the Lord," and they not merely exhorted one another thus, but they went and heard — they sat and listened to the truth as it was spoken by Ezekiel. That was an exercise of piety worthy of commendation. We need such piety. Time and again we are exhorted in Scripture to hear and to listen to the Word of God. In all our religious exercises the hearing of the Divine Word is preeminent. It is the only means to come to the knowledge of truth and the true worship of God.

But despite all their zealous religious exercises those hearers of Ezekiel's sermons were far from being right with God. Twice we are told, they did not do the words spoken by the prophet. All his earnest entreaties, the divine precepts he explained to them, the call to repentance, and to accept the divine promises he offered them in the Messiah, they left unheeded. They



would not acknowledge that they were alienated from God, that by nature they were the wicked and godless who are doomed to eternal death, and therefore were in need of God's grace and mercy, nor would they humbly and gratefully accept the promises of a Savior. In short, they would not suffer to become changed in heart and mind, but remain the same stubborn rebellious people. Verily, the piety of those people in Ezekiel's days did not stand the test. Though "with their mouth they had shown much love," speaking pleasant things, "yet their heart has gone after their covetousness," — the root-evil, the besetting sin was still there.

Do we heed the lesson? Does our piety stand the test? We may be very attentive in using the means of grace, may hear the Word of God diligently, may never absent ourselves from the house of the Lord, may go solemnly and even reverently through all the outward ordinances of the Christian faith, and yet remain outside the Kingdom of Christ. Or we may be able to discuss with much learning and a great show of piety Christian doctrines, but we may be very far from that knowledge of God which in Christ Jesus is "life eternal." John 17:3. What constitutes true piety is obedience of faith, that obedience which doeth the word of God for Christ's sake. A pious man knows of no other obedience than doing the will of God as revealed in His Word. Most emphatically does St. James set forth this in his epistle, saying as he does, "Receive with meekness the engrafted word, which is able to save your souls. **But be ye doers of the word, and not hearers only, deceiving yourselves.**" The piety which would stand the test, which would walk through the deep waters of trouble, which would endure the trials of faith and withstand the fires of temptation must be gotten from the Word of God. He who builds his house on this foundation, has not built on sand, but upon a rock. (Matt. 7:24-27.)

J. J.

## Grow In Knowledge

ACTS 4:12

An Essay Printed by Request of the West Wisconsin District  
(Continued)

But more — we must ever be watchful, lest the same error which we condemn in others creep into our own way of looking at things. Our very confession of the general truth that we are by nature sinful and unclean and that we have sinned in thought, word, and deed may serve as a lullaby which leads us to shut

our eyes to the fact that we really are quite well pleased with ourselves. But let some specific sin be laid to our charge, and we are ready to summon all the resources of logic at our command to prove that we are innocent of the charge. Why? Because we actually are satisfied with ourselves, and once we take that attitude, the next step is to consider ourselves capable of earning salvation for ourselves. And how quickly the thought does seek entrance into our hearts that because we have been loyal to our church, or have adhered to the pure doctrine, or have led an exemplary life, or have been prompt in performing our obligations, we are entitled to an approving smile from God and a place with Him in His glory. It must not only be a matter of theory with us, not only a criterion for judging opinions with which we come into contact, but also a matter of life that it is not in man's ability to supply the spiritual salvation which he needs. And that brings us to a discussion of our third thesis:

### III. Jesus Alone Supplies Complete Salvation

It has been established that by his sinfulness and sinning man has brought upon himself the curse of God, and that that curse means death. God tells us: "God is not a man, that he should lie; neither the son of a man, that he should repent; hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?" (Num. 23:19). The curse of God once spoken upon man was irrevocable. Death had to be inflicted. Man needed salvation from death, but was altogether unable to provide it for himself. Left to himself his doom was sealed. At this point, however, we are brought to speak of the mystery of the ages. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. 2:9). That mystery is completely revealed in those glorious words first heard by the blessed ears of Nicodemus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (Jn. 3:16). It is not a mystery that God should have loved, for love is one of the noblest qualities, and it is therefore to be expected that love should be found in Him who is altogether perfect. It is a mystery, however, that God should have loved man. For when we place our love upon anyone, it is because we have found something desirable in him. But we have already established the fact that man has no worth whatsoever in the eyes of God, for even his righteousnesses are as a filthy rag in His sight. We need not puzzle our minds with the question why God should love the human race, for the solution of this question is not possible to the human mind. He tells us: "My thoughts are not your thoughts, neither are your ways my ways" (Is. 55:8). It is for us rather to accept it as a fact, as THE Truth, the one truth worth



knowing and building upon, that he does love us, and to rejoice and be glad in the knowledge all our days.

Loving the human race, the Lord could not but desire to save it. But how could salvation be brought about when the curse had been spoken and the sentence could not be revoked? The wisdom which solved the question is "the hidden wisdom, which God ordained before the world unto our glory; which none of the princes (the leaders of thought) of this world knew" (1 Cor. 2:7,8). The plan which divine wisdom found is so sublime that human wisdom at its best could never have discovered it, and still so simple that once it is revealed even a child can learn to know it. The punishment deserved by sin was to be inflicted, had to be inflicted, as we have seen. But in order that the sinner might be saved, it was to be inflicted upon a substitute. The qualifications demanded of this substitute were severe. He had to be a human being, for only a human being could suffer the punishment intended for human beings. But he had to be a human being, who was not guilty himself, for else he would have had to suffer death for his own sins and would not have been free to suffer punishment for others. At the same time he had to be capable of enduring all that the entire human race had deserved to endure. Only One measured up to these qualifications, and that was the Eternal Being, God, Himself. The second Person of the Godhead, the Son, was chosen for the work. The fact that the work was assigned to Him proves the reality of the love of God for sinners. For no other reason than that He loved sinners could God be willing to expose His own Son to the fierceness of His wrath and punishment. But His love was real, His Son was sent to be the Substitute. He was capable of enduring all that the human race should have endured, He was innocent, it remained for Him to become a human being. To do so a miracle was performed. By the power of the Holy Ghost a virgin, Mary, conceived, and the Child which she brought forth was the Son of the Highest.

The Son of God, having become Jesus of Nazareth, proceeded to work out a perfect righteousness. He faced every demand of the law, and fulfilled it perfectly. Thereby He established the fact that He was pure and undeserving of any punishment. At the same time, because He had become the Substitute of the human race, His perfect obedience to the law, His righteousness, was regarded by God as the righteousness of the human race. He is the One spoken of in the words of Scripture: "By the obedience of one shall many be made righteous" (Ro. 5:18).

And now, with the Substitute provided who measured up to all the required qualifications, a human being, an innocent being, a being capable of enduring what a world should have endured, the time had come to complete the salvation. The day had been set by God himself, we call it the first Good Friday. The

spite of His enemies had nailed Jesus Christ to the cross. In Him God proceeded to settle His accounts with sin. For He looked upon Jesus as He hung upon the cross as though He were sin itself. "He hath made him to be sin for us, who knew no sin" (2 Cor. 5:21). Upon that Sin, hanging on the cross, He laid the death, yes, the deaths which the sinfulness and sins of the human race had deserved. The sufferings in the everlasting fire, which is the death with which sin is to be punished, are twofold: physical and spiritual. The physical side of these punishments is illustrated in the parable of the rich man and Lazarus. Of the rich man in hell we are told by Jesus that he begged that his tongue might be cooled if only by the tip of a finger which had been dipped in water, because he was tormented in the flame. These physical torments Jesus endured, and gave evidence of the fact by crying out: "I thirst." The spiritual torments of that everlasting fire are indicted by the words which Jesus says He will speak in the judgment: "Depart from me, ye cursed" (Mt. 25:41). They are the torments of those who have been compelled to depart from the Lord and to be separated from Him eternally. Because God is Life, separation from Him is separation from Life, and therefore these torments are called death. We cannot imagine the nature of these torments, for as long as we live in this world we shall experience nothing like them. Even the most evil of men still have the sun which God's goodness has provided shining upon them, even the unjust are refreshed by the rain which His bounty sends. But Jesus on the cross endured these spiritual torments, and gave evidence of the fact by crying out: "My God, my God, why hast thou forsaken me." After six hours of this agony, He said, "It is finished." Our imaginations are not capable of grasping the thought that all that all sinners of all ages should have endured throughout all eternity have been crowded into those few hours, but the knowledge that it was God who suffered makes us realize that it was possible, for "with God all things are possible" (Mt. 19:26). Yes, God himself declared that it was a fact that it was finished, that He had no more punishments to inflict, that sin was done away with and forgiven, when He on the third day raised up Jesus from the dead. For concerning Jesus it is written: "Who was delivered for our offences, and was raised again for our justification" (Ro. 4:25), that is, just as our offences were an established fact when He was delivered, so our justification was an established fact when He was raised again, and our justification means our forgiveness.

(To be concluded)

— The Holy Spirit works for eternity, and only eternity can give the results of His work. And He never fails. He knows where Christ's sheep are and goes straight to them. — Samuel Levermore.



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## Comments

**The Kingdom of God and Character** There is, possibly, no religious term today that is more abused, misunderstood and misapplied than the term "kingdom of God." The amount of nonsense that is spewed out by the sectarian writers on this biblical phrase is unbelievable. Of the kingdom of God in the heart of the believer on the Gospel of salvation through the blood of Jesus for the forgiveness of sins these blind leaders of the blind know nothing. To them the kingdom of God is just what the Bible says it is not, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost," Rom. 14:17. Worldly riches, power, wisdom, security, justice, peace — these are the kingdom of God to such as these.

To bring about this kingdom one needs not the Gospel of forgiveness, but the law as it is written in the hearts of men, which law masquerades under the name of gospel. What we need is to develop our inborn goodness of nature into a morally strong character. This must be done for all men in the world, and can be done by the church. That's what the church is for: to develop character, make men better, and so save the world. Hear on this Frank L. Eversull, Ph. D., president of Huron College, Huron, S. D., as written in the Presbyterian Tribune. "So, I come to the only basis for character that I can conceive in the midst of an industrial civilization that is being torn to tatters by alien political doctrines, by abnormal emotional and mental responses, and by a denial of the moral universe. I come to the only real and valid conclusion that I can have that the Kingdom can exist only within me. My supreme task, then, is to be

physically strong and alert, mentally keen, emotionally stable, and morally certain. Then the eternal quest of the ages will find fruition, and I will obtain the answer to my search — 'The Kingdom of God is within me.'"

Are not such as he condemned by our Lord in the sermon on the Mount, Matt. 5:20? Z.

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**Words of Warning** against the prevailing spirit of unionism and the loss of the Gospel which it involves have not been lacking in our columns. For years past we have earnestly fought against this sectarian threat to everything that the Church of Christ holds dear. We have not been impelled by a lust of battle, nor moved by a spirit of contrariness, nor hoped for great victories. Our only impelling motive has been an abiding and worshipful respect for the Word of God and a deep love for His Church. If by the grace of God it has been given us to have our eyes opened to the wiles of Satan, who is trying with all his might to remove the only light of salvation, the Word of God, from our midst, we humbly bow before that undeserved grace of our Lord, but we also were thereby heartened not to be "dumb dogs," Is. 56:10, but to speak out boldly as need arose. Neither have we paid heed whether we hit friend or foe in our fight for the truth of God, being persuaded that our efforts, however feeble, were in the interest of our Master and His Church as found in our Lutheran Zion.

It has all along been our conviction that we dare not encourage unionism because of the danger of denying vital truths that involve the very life of the Church. Nor have the threats proceeding from these unionists that the churches must unite **now** against a common foe **or else** be wiped off the face of the earth, filled our hearts with craven fear, for we have stayed ourselves upon the immovable promises of our God that neither man nor all the forces of hell can overcome His Church. We have insisted that this Church is the invisible gathering of the saints, in whose believing hearts Christ rules by the Gospel, that this Church is so gathered, built up, fed and nourished by this Gospel of pure grace for sinners, and that, therefore, the Church has but one duty, one commission, one job, and that is to preach this pure Gospel to a dying world, leaving its acceptance in faith by the many or the few to the Lord of the Church. In this we have brought forth no wisdom of our own, but have quoted the words of Scripture as fully as the circumstances allowed. Let us keep in mind Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all **spiritual blessings** in heavenly places in Christ." Also Gal. 1:7-9. Our pure Gospel is in constant danger of being perverted.



We read in the Lutheran News Bulletin of recent date that "Delegates to the seventh annual convention of the eastern district of the American Lutheran Church, held recently in New York City, voted in favor of pulpit and altar fellowship with the United Lutheran Church and the Missouri Synod, and memorialized the American Lutheran Church to act on the resolution during the biennial general convention at Sandusky, Ohio, next October. Prevailing opinion was that sufficient doctrinal agreement exists to warrant this step." This was upon the report given by Dr. Oscar C. Mees, member of the executive board of the American Lutheran Church, on the recent negotiations with the commission of the Missouri Synod, including discussion of "predestination." But then Dr. Mees went on to say: "I am glad to see our Lutheran bodies stop waving the red flag of doctrinal bullfights about matters which try to explain God's miraculous plan of salvation. Today, when the Church is faced with a growing force of atheism as well as agnosticism, totalitarianism and meager spirituality, the Lutheran Church, which has something to offer to help solve the world's problems, needs to unite its forces to meet the issues of the present hour."

Rarely have we seen a more typical and sneering ridicule of the solemn duty of the Church to watch over its doctrine in any church leader from Calvinistic circles, let alone from one who is regarded as a shining light in Lutheran church circles. Let us state again calmly but firmly, that **this** spirit of unionism in Lutheran church circles is a betrayal of the Gospel as given us by Christ and received by our fathers. This is no appeal to church leaders — their sins be on their own head. It is you plain Christians in the pew, who have still the knowledge of God's Word at heart, that we call upon to "Stop, Look and Listen"! It is the plain Christian's duty no less than his pastor's to watch over the course that his church takes. The times are evil — let us be on the watch. Z.

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**"Pastors and Politics"** Under this heading the editor of the Lutheran Herald discusses a letter received by him. This letter called attention to a headline in the Minnesota Leader, a Farm-Labor paper: "Lutheran Clergy Talk Political Shop with F.-L. Candidates. The ministers were in the city for the thirteenth biennial convention of the Lutheran Norwegian Church of America. The writer of the letter indignantly asks: "Are the Norwegian Lutheran Church pastors mixed up in politics or are they ministers of the Gospel of Jesus Christ?"

After setting forth the truth that ministers of the Gospel are also citizens of the state just as much as their parishioners, and therefore have the right, nay even a duty, to take their part in the upbuilding of the public welfare, as a part of their Christian liberty,

our editor points out the unwisdom of a public minister of the Gospel taking an unduly prominent part in politics, and especially, allowing himself to be used for the political ends of vote-hungry candidates. A minister may run for and be elected to a public office, but is it wise? "A pastor has absolutely no right to take such a part in the campaign as will create an impression that the clergy as such or a particular church body as such favors one party or another. . . . For this reason the incident alluded to in the letter printed, does not look good to us. To arrange a political banquet for 'pastors only' is in itself an unsavory thing. To give that banquet while a certain church body is in session in order to 'rope in' attending pastors, does not look good. And the heading in the party paper: 'Lutheran clergy talk political shop with F.-L. candidates' is enough to condemn the whole affair."

What trouble it seems to be to keep church and state apart! Again and again at election time it happens to us that some well-meaning soul, even pastors and professors, send us appeals to vote for some candidate because he is a Lutheran. Such appeals should be ignored. Z.

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**Lutherans and the Line** In football parlance, are the Lutherans holding the line or are they too wiping out the lines of demarcation between all churches? Let us see. Here is Bishop Rodhe of the Swedish Church speaking at the Swedish Lutheran Tercentenary celebration at Philadelphia: "All Christians, of course, ought to feel fellowship with each other, because we are all members of the body of Christ, the Church universal. (That 'Church Universal' is a new slogan for uniting anything and everything. The ed.) But it is evident that the relationship between some members of the body is closer than between others. We believe that this uniting bond consists of the special gift and the special task which God has given to the Lutheran Churches **as he gives other gifts and other special tasks to other churches** (bold type ours, the ed.). St. Paul says: 'Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord.'

After this glaring misapplication of St. Paul's words we are not surprised to read concerning the Scriptural, and therefore Lutheran doctrine, of the justification by faith alone, that this doctrine is a gift of God especially to the Lutheran Church, which we "are to guard and make fruitful for ourselves and for other churches. It seems to me that the Lutheran Churches have the special task to guard the depth of the Christian life. **In other spheres of church life we have much to learn from other churches.**" So the Lutheran Church has its special gift, the Baptist, Methodist, Unitarian, and the Romish sect — why not? — have their special gifts from the same Lord, for all to



work and live in the same spirit — but why go on? Here is a disregard of confessional lines with a vengeance.

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**"The Things Which are Caesar's"** The Supreme Council, 33°, Bulletin for weeks has been very much concerned about the report of the President's Advisory Committee on Education. If adopted as proposed, it would permit the allocation of Federal funds for the benefit of private and parochial schools. If the bill in that form ever comes before Congress, it will precipitate a tremendous fight because a very fundamental principle is involved.

Dr. M. S. MacLean of the University of Minnesota said: "Many who have strongly favored and still favor Federal aid for public education were jolted by the committee proposal to give aid to private and church education. This country has wisely separated since its beginning the affairs of Church and State and those of public and private interest. It is difficult to understand why the Committee was willing to compromise on this issue."

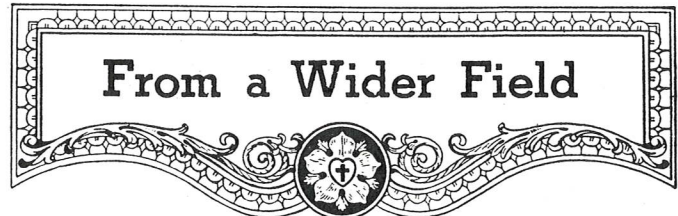
Dr. G. D. Strayer of Columbia University remarks that "the recommendation of the President's Committee, written into law, would undermine the splendid principles of public education on which American democracy is built. It would vitiate that democracy by bringing a return of church power in government."

The objections of these gentlemen are valid. We believe in a strict separation of Church and State. "The things which are Caesar's," and public funds raised by general taxation are his, should not be diverted to religious enterprises. All Christians should resent every effort to preach the Gospel with the help of government monies, also when this preaching is done through the medium of schools. The Church must attend to its own affairs. If it can not, or is interested in accepting outside support, it gives evidence not of financial but of spiritual poverty. "The things which are Caesar's" should remain Caesar's, to be used only for purposes for which God has instituted Caesar and the conversion of sinners and the confirming of children in the saving faith are not Caesar's business.

On the other hand, we can not help wondering why certain groups are now so stirred up about preserving a separation of Church and State when at other times they do not hesitate to interfere with the work of the Church, or to persuade Caesar to interfere, whenever they are so inclined. We are thinking of the Oregon school law, of the countless instructors in public elementary and higher schools who go out of their way to ridicule the "Bible Christians," and who speak of all things religious in the most blasphemous fashion. We wonder why the "Bulletin" is so wrought up about this committee report while in the issue of July 1 it

apparently favors the reading of a passage of Scripture and a short prayer, possibly the repetition of the Lord's Prayer, in the public schools. Are these of "the things which are Caesar's"?

Certainly we want no Federal funds for our church schools, but we can not understand the "Americanism" of people who now so ardently plead for a separation of Church and State and who on other occasions have no difficulty in closing their eyes to this principle. S.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### "A CUP OF COLD WATER"

(Matthew 8:42)

The Lord of the harvest walked forth one day  
Where the fields were white with the ripening wheat,  
Where those He had sent in the early morn  
Were reaping the grain in the noonday heat.  
He had chosen a place for each faithful one,  
And bidden them work till the day was done.

Apart from the others, with troubled voice,  
Spoke one who had gathered no golden grain:  
"The Master has given no work to me  
And my coming hither has been in vain;  
The reapers with gladness and song will come,  
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name:  
"Dear child, why standest thou idle here?  
Go fill thy cup from the hillside stream,  
And bring it to those who are toiling near;  
I will bless thy labor, and it shall be  
Kept in remembrance as done for Me."

'Twas a little service, but grateful hearts  
Thanked God for the water so cool and clear;  
And some who were fainting with thirst and heat  
Went forth with new strength to the work so dear;  
And many a tired soul looked up,  
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart  
On those who were reaping the golden grain;  
I have thought in Thy work I had no part,  
And mourned that my life was lived in vain;  
But now Thou hast opened my eyes to see  
That Thou hast some little work for me.

If only this labor of love be mine —  
To gladden the heart of some toiling saint,  
To whisper some words that shall cheer the weak,  
Do something to comfort the worn and faint —  
Though small be the service, I will not grieve,  
Content just a cup of cold water to give.



And when the Lord of the harvest shall come,  
 And the laborers home from the field shall call,  
 He will not look for my gathered sheaves,  
 But His loving words on my ear shall fall.  
 "Thou gavest a cup of cold water to Me,  
 A heavenly home thy reward shall be."

—The Christian Giver.

### RECORDS AND LOUDSPEAKER SUBSTITUTE FOR CHURCH BELLS

An interesting permanent public address system, primarily for the imitation of church bells, has been installed in the tower of St. Elizabeth Church in Vienna by Vereinigte Telephon- und Telegraphenfabriks-Aktien-Gesellschaft. The horns, two meters in length, are placed in the belfry of the steeple and face the four direction of the compass. Screens are used to exclude pigeons, so that the horns are scarcely visible from the ground.

The public address apparatus is located in the steeple chamber and is connected by short leads to the mounted two 20-watt amplifiers, together with a double gramophone. Two identical but overlapping records are used, giving a perfect illusion of the pealing of church bells.

Highly satisfactory and impressive results have been obtained with the equipment, it is reported, the sound being full and pleasing, even from some distance. The loudspeakers are used not only for the "ringing" of the "church bells," but also for reproducing speech and music.

—Telephony.

**The First Anniversary of Martin Niemoeller's** arrest and imprisonment was celebrated (July 1) by a mass demonstration of 3,000 parishioners in Christ Church, Dahlem (a suburb of Berlin). No public announcement of the service was made for obvious reasons, but word-of-mouth invitation included seventy Confessional pastors from all parts of Germany to join the crowd. These, clad in their clerical robes, marched into the chancel in support of Pastor Fritz Mueller, who concluded his review of Niemoeller's trial, acquittal and subsequent seizure by the secret police with the statement: "The Evangelical world of Germany awaits the proclamation of God's word by Herr Niemoeller. That is the crux of the issue. Suppression of this proclamation does not strike at the individual, but at the Evangelical Church as such." The sermon was followed by a recital of the names (2,000) of pastors "removed from their pastorates for resisting State intervention," and the congregation was asked to keep them "in prayerful remembrance." In England, the Bishop of Chichester also conducted an anniversary service in which he prayed for "the pastors in prison and the pastors forbidden to preach, and for the church in Germany, its unity, peace and freedom."

—The Lutheran.

### THE DEATH OF JOE LUCAS

Joe Lucas is dead. Joe lived in Cleveland. He was the proprietor of a shoe-shining stand in a Cleveland store. For twenty-six years he stayed at his stand, shining shoes, never taking a vacation. He had a good education. He might have attained a place of considerable prominence among his people. Booker T. Washington once tried to induce him to leave his stand in order to become Dr. Washington's private secretary. Joe Lucas figured that his place was in his established business, and he refused to leave. Beside him, as he worked, there were always ten young Negroes. Every one of them was attending school. The stand could have been conducted with a smaller working force, but it was constantly maintained at that figure. For Lucas had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century, this unknown, unsung colored man did just that — kept ten boys in school. His business had no other purpose. If the books of the kingdom are ever audited, it would be interesting to know what industrial enterprise in Cleveland ranked at the top during the first quarter of the twentieth century. It might be a shoe-shining stand.

—Christian Century.

**Telepathy as an Instrument of Political Influence** is the weapon of Mrs. Ruth M. Johnson of Shawnee, Okla. In her primary campaign for the office of State Commissioner of Charities, against five other candidates, Mrs. Johnson has decided upon a quiet-hour barrage of "thought-waves" to influence the voters of 3,521 voting precincts to support her. Since Mrs. Johnson believes that she thinks best just after rising, and her hour is 5:30 A. M., her bombardment of constructive thought-waves begins at that time. Perhaps her hoped-for rural constituency may welcome the mental stirring as a diversion amid the dull duties of the dawn, but the timing seems poorly chosen for those, and they must be many, who are asleep at that time, and who may resent Mrs. Johnson's political alarm clock. The result of this political application of the technique of New Thought and its kindred isms will be awaited with interest.

—The Lutheran.

How little do those persons think who are called to go through trials and to suffer according to the will of God, what hidden designs He is working under them, how often they are overruled for good to them that love Him, and give up themselves to do His will? I cannot think that my trials and troubles have been appointed to me for evil; no, they were intended for bringing me to the most exalted good. Let me only strive to remain steadfast to God, and to increase in the knowledge of His will, and He will make my way prosperous; and do all things well.

—Sel.





## Our Missions

### OUR MISSIONS

The various districts of our Synod have all met this summer. In their sessions our missions were given due consideration. No great extensive expansion in our mission work could be reported, due to the resolution still in force that no new fields be opened unless the essential funds therefor be in hand. The Synod some years ago found it necessary to pass this resolution because of financial stringency in its treasuries and an increasing indebtedness. The various district mission reports, however, show, that our mission work in its limited sphere has gone forth steadily and that it pleased Our Father on High to crown it with undeserved success; for all which it is our duty to thank and praise, serve and obey Him.

The Synod in its sessions at Appleton, Wis., in August, 1937, moved thereto by two memorials, instructed its president to appoint an exploration committee for the Arizona and Colorado fields. The detailed report of this committee and their recommendations have now been brought to the attention of each district. The committee's report and no less the fine articles of Pastor Frey in the current numbers of the Northwestern Lutheran clearly point out great opportunities for expansion in our mission work with promising results in these two fields. We take it, that all districts agree with the plan of the General Mission Board, to begin this work in these two new promising fields with a missionary at large for each field as speedily as possible, though to date only the Michigan district has officially so notified us. The recent elections in the districts caused changes in the personnel of the General Mission Board; this may cause some delay. The Mission Board will, however, endeavor to get the work started as speedily as possible.

Since this is for some years our first effort for wider expansion in our work and that in two extended fields rather remote from our larger districts, bringing new problems and requiring, perchance, new methods, let every member of Synod plead with God to bless the efforts of our Mission Board and guide them through His Holy Spirit in this vital undertaking, that it may redound to His glory and to the temporal and eternal welfare of the precious souls it shall please Him thereby to call, gather, enlighten, sanctify, and keep in the true faith.

It should be clear to every member of the Synod at the very outset, that this expansion work will require extra funds. Just what sums will be required at

the outset, the Mission Board is not now in position to state. It is, however, clear to the Mission Board that these two missionaries at large must have a salary exceeding that of the existing code salary in force with all our other missionaries in the field.

In our synodical finances, we're still in the red, too much so indeed, but we are on the road to a sound financial basis. The debt retirement program has so far not made the strides many of us had hoped for, but it is moving along and under God's blessing will eventually gain the desired end. The necessary funds for current expenses now and then are a bit tardy, but they do flow. No loyal member of Synod wants the debt retirement program checked, much less stopped and dropped. No faithful member of Synod desires curtailing of funds for present current expenses with a prospective recurring of salary cuts for our workers in the field or replenishing our current fund treasury with new loans.

That, then, would necessitate, that every member of the Synod will continue to contribute his or her fair share for the current fund treasury regularly, join whole-heartedly in the debt retirement program, and **in addition** give an adequate contribution for the expansion work in the Arizona and the Colorado fields.

A goodly number of the annual mission festivals are still in the offing. Let the preachers at these festivals grasp the opportunity to bring this expansion work to the attention of their respective audiences urging them to cheerful support of it. Then, too, it will not be out of order for those ministers whose congregations have already celebrated their annual mission festival, in special sermon to bring this expansion work to the attention of their respective congregations urging them to bring an extra offering for this expansion work.

May it please our Lord Jesus Christ to fill every member of our Synod with love to Him and for His Kingdom in a measure like unto the grace of God bestowed upon the churches of Macedonia of old, that as of them it also be true of us: "For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much intreaty that we would receive the gift." W. J. Schulze.

### FROM THE JOURNAL OF THE EXPLORATION COMMITTEE

#### Tucson and Surroundings

After exploring the Salt River Valley in Arizona, described in the previous article, we were driven 125 miles southeast to Tucson by Mr. Henry Leiber, a charter member of the Phoenix congregation and our host during our stay in Phoenix. The first two days in Tucson were spent in conference with all our workers in Arizona, both from the white and the Indian missions. Quite a few lay representatives were



also present. We received here much valuable advice and information which was of assistance to us in our work.

Tucson is one of the oldest cities in the United States, is the seat of the state university and also has a large Veterans Hospital. It is only in the past few decades that Tucson has begun to grow. In 1930 it had a population of 32,000, but has grown rapidly since. In the past year 984 new homes were built in Tucson. Unlike Phoenix, Tucson has very little irrigation and farming. It is a railroad center and a wholesale distributing point, but its greatest asset is its climate, which annually attracts thousands of health seekers and winter visitors.

Here, too, we have an independent congregation (Pastor E. A. Sitz), in fact, it was the first Arizona congregation to become self-supporting. The congregation has a membership of 370 communicants. Besides the pastor has on his list more than 400 winter visitors and sick. The congregation has a neat church, with parsonage built on the rear. Having only one lot, which is enclosed on all sides, both church and parsonage are cramped for room. A wing has been built on the church to the property line, but even so it is necessary to conduct two services every Sunday morning in addition to the regular evening service in order to accommodate the worshippers. Building expansion is a vexing problem for this congregation. The Sunday we were in Tucson there was a fine attendance at both of the morning services and also in the evening service. In addition about 75 young people gathered for Bible class just before the evening service, a number of them being drawn from the state university.

Following the evening service we had a meeting with the assembled congregation, which was of such mutual interest that it lasted until 10:30 P. M. The situation as it affects the future of our Church in Arizona was freely and frankly discussed. Mr. Jaastad, for the past five years Mayor of Tucson and a charter member of the congregation, called attention to the fact that about 5,000 people come to Arizona for their health annually and that they should receive more attention, as they are receptive to the Gospel, a fact which was confirmed by a woman who had herself come to Arizona some years before as a health seeker. More work among the university students was also stressed. Various speakers expressed their willingness to support the work of our church to the extent of their ability and pointed to the financial sacrifices the congregation had made to serve the health seekers and winter visitors, for which little or no financial return came to the congregation. The great good that could be accomplished by the reopening of the Christian day school as a missionary agency was also mentioned. The lively interest displayed by the members was commendable.

Through the courtesy of Mr. Albrecht and Mr. Kessel, officers of the congregation, as well as the local pastor we were made acquainted with the city and adjacent territory. We were shown some of the new residence sections and palatial homes of the winter visitors. Though these millionaires, as a rule, are not Lutherans, their servants in many cases are, and their money contributes much to the building up of the community.

Rents are sky-high in Tucson during the winter months. Our host, Mr. Frank Block, assistant postmaster of Tucson, pointed out to us a bungalow in his neighborhood, a neat but not large or pretentious home, which rented for \$200.00 per month. Because of the high rent, the middle class usually build their own homes outside of the city. We were shown such a district, where so many homes have recently sprung up that a school to accommodate more than 900 pupils was being constructed. Since there is no church of any kind in this district, there is here an unusual mission opportunity which should not be neglected. There is also much opportunity to work among the numerous health seekers in and around Tucson, the number of them being so great that the present pastor alone can not make contacts with them, much less serve them adequately.

To date there has been no other Lutheran church in Tucson, but a representative of another synod, not in fellowship with us, was in Tucson all winter, looking over the ground, and we were informed that he intended to recommend the placing of a man in Tucson. Why should we, who have had the field to ourselves so long, continue to neglect mission opportunities?

One day we were driven from Tucson 65 miles to Nogales on the Mexican border. Here Pastor Sitz conducts services in a private home once a month. The lady of the house, the wife of a prospector, gathers the children of the neighborhood for Sunday school work every Sunday and in other ways manifests a lively missionary interest. Nogales in Arizona, which is separated only by a street from the Mexican city of the same name, has a population of 6,000. It is an important port of entry. The Southern Pacific also runs from here into Mexico.

On our return trip from Nogales to Tucson we took another highway, which swings a little to the east by way of the little village of Sonoita through a country of cattle ranches, "dude" ranches and some dry farming. Sonoita has a community Sunday school and occasional sectarian preaching. Several miles from this place we stopped at a ranch home and had a talk with the owner. He informed us that his wife and children were Lutheran and encouraged us to begin work in that neighborhood. At present they are connected with the community Sunday school.



The problem of serving such sparsely settled communities, found in great numbers in Arizona and Colorado, no doubt also in some of the other states in which our Synod is working, is one which we as a Church must face and try to solve. It presents peculiar difficulties. We came into contact with such situations a number of times in the course of our exploration trip, particularly in one little desert town where we had to spend an hour or two because of tire trouble and had an opportunity to make inquiries as to how the spiritual needs of that isolated community were being provided for. There was the inevitable community Sunday school and the almost universal dissatisfaction with the results accomplished. Some earnest woman, strongly religious though not necessarily clear as to what true Christian religion is, tries to hold the thing together, but with only indifferent success. Occasionally a preacher from some other community comes along and preaches — we know not what. The question will not down whether we have not a duty toward such people. Should they be denied the Bread of Life because they have the misfortune to reside in a sparsely settled and isolated community? Should we pass them by because the per capita cost would be too high?

Such questions automatically rise up in the heart of the Christian observer. It is not easy to answer them in a practical way. Still we are always confronted with the divine commission to the Church universal to preach the Gospel to every creature. May the Lord help us, who are groping along so uncertainly and ineffectually, to see clearly where He wants us to work and, having seen it, give us zeal and strength to answer his call in city or country or desert or wherever it may be!

Im. P. Frey.



#### THEOLOGICAL SEMINARY

The new school year of the Theological Seminary at Thiensville, Wis., will begin, God granting, on Wednesday, September 7, 1938, with an opening service held in the chapel at 10:00 A. M.. All friends of the institution are heartily welcome.

John P. Meyer.

Thiensville, Wis., July 28, 1938.

#### NORTHWESTERN COLLEGE

The new school-year at Northwestern College begins on September 6, the day after Labor Day. New students report in the chapel in the recitation building

at nine o'clock of that day and present their diplomas or other credentials showing what grade they have completed. A report card showing that they have completed at least the eighth grade is sufficient. Graduates from our schools at New Ulm, Saginaw, or Mobridge who are eligible for the freshman college class need not report until Wednesday, September 7, provided their credits have been sent to the undersigned before that time.

All students will meet in the gymnasium at eight o'clock on Wednesday, September 7, for the opening exercises and registration.

New students are urged to fill out their application blanks and announce their intention to enter at as early a date as possible.

Announcements and requests for application blanks, catalogs, and information of any kind regarding the school should be addressed to

Prof. E. E. Kowayke,  
814 Richards Avenue,  
Watertown, Wisconsin.

#### WINNEBAGO LUTHERAN ACADEMY

The new school year of this Lutheran High School begins September 6, at 9 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann,  
229 East Second Street,  
Fond du Lac, Wis.

#### DR. MARTIN LUTHER COLLEGE

The school year at Dr. Martin Luther College, New Ulm, Minn., will begin September 7, at 8:30. The dormitories will be open on the day before. Catalogs and further information may be obtained from

Carl L. Schweppe,  
New Ulm, Minn.

#### MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., is to begin September 6. Please, announce new scholars without any delay. For catalogs and other information apply to

Dir. Otto J. R. Hoenecke,  
2204 Court Street,  
Saginaw, Mich.

#### LUTHERAN HIGH SCHOOL, MILWAUKEE, WIS.

This Christian high school, owned and controlled by Milwaukee churches of the Synodical Conference, is glad to serve those young people of our church at



large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 7. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year.

For further information address the principal.

E. H. Buerger,  
Lutheran High School,  
1859 No. Thirteenth St.,  
Milwaukee, Wisconsin.

#### NORTHWESTERN LUTHERAN ACADEMY

On the ninth of June Northwestern Lutheran Academy brought its tenth school year to a close. The first decade of our school's existence has slipped into the silence of the past, leaving memories of work under adverse circumstances and evidence of success in spite of distressing economic conditions, for in these difficult years of birth and infancy the Lord has been with us and has brought our newest school safely through them. How grateful we are for this divine guidance and protection.

As we now look forward to the beginning of the second decade, we hope and pray that our gracious Lord may continue to bless our work and to shield our institution against all the onslaughts of Satan and his host. May He grant both teachers and pupils a ready and willing heart to pursue zealously the work left to their charges. May He lead an ever greater number of parents among us to the realization of the necessity of a Christian education for their children.

Northwestern Lutheran Academy offers a four year preparatory course for such who intend to enter Northwestern College at Watertown, Wis., or Dr. Martin Luther College at New Ulm, Minn., and a high school course of four years intended for those who desire a general high school course given under distinctly Christian influence.

The new school year will begin with opening services Tuesday, September 6, at 11 A. M. Address all inquiries and applications to H. C. Oswald, Mobridge, So. Dak.

H. C. Oswald.

#### LIQUIDATION OF SYNOD'S DEBTS

The Committee on Liquidation of Debt reports: Since June 25 we have receipts to total \$9,020.35. Total receipts to date, \$208,002.37.

This brings the actual debt of the Synod down to \$390,000.00, after above money is all applied.

(signed) Kurt A. Timmel.

#### † ALBERT E. BROCKMANN †

Albert E. Brockmann was born February 11, 1873, in Jefferson County, a few miles distant from Watertown, Wis. He was confirmed in St. Mark's Lutheran

Church, and then entered Northwestern College to prepare himself for the teaching profession. While still a student at Watertown he was engaged to assist in the school work at Burlington, Wis. Returning to Watertown he completed his studies and received his first call to the Lutheran Church at the town of Franklin. From here he was called to St. Matthew Church, Milwaukee, which church he served as teacher, principal, chief organist and choir leader for a period of 44 years.

On June 9 he peacefully fell asleep in the faith of His Savior. His burial took place from St. Matthew Church on June 13 and the undersigned preached the funeral sermon on the words recorded in the Book of Job, chapter 4, verses three to four: "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." His mortal remains were laid at rest in Graceland burial ground. He leaves to mourn his wife, Mathilda, and his son, Adolph, and his daughter Helen.

A. F. Halboth.

#### TWENTY-FIFTH ANNIVERSARY

Pastor Paul Monhardt having served in the ministry uninterruptedly for 25 years — five years at Whitehall, Wis., and twenty years at South Ridge, near Wilton, Wis. — the members of his present and his former congregation and the Southwestern Pastoral Conference joined in a jubilee service on Sunday afternoon, August 7. Pastor Wm. Nommensen gave the sermon on the words of the psalmist: I will sing of the mercies of the Lord forever. Numerous congratulatory messages from classmates and friends of Pastor Monhardt were read. He responded briefly, giving all praise and honor to the Father of all mercies.

May the Lord bestow His blessings upon His co-worker in the future as He has in the past.

C. E. B.

#### ST. MATTHEW, MILWAUKEE

Early this spring a group of 21 families was given permission by St. Matthew Church to organize a daughter congregation, which newly organized congregation then purchased the property which formerly belonged to the Congregational Church on W. North Ave. and N. Sherman Blvd. This church edifice was erected at a cost of \$75,000 some years ago. After the Congregational Church was unable to pay the interest, the building reverted to the bond-holders and the entire church property was then placed on sale. After many meetings and deliberations on relocation St. Matthew Church voted against the proposition, whereupon this group of members was given permission to organize for the purpose of buying the building and arranging for services.



The first services were conducted on August 7 by the Rev. Henry Anger. Thus St. Matthew once more in her old days brings forth a daughter and may both mother and daughter enjoy the blessings of the Gospel for many years and be a blessing to many immortal souls. St. Matthew Church is the mother to Bethesda, Saron and now Parkside Lutheran Church. May the young congregation on the West Side of Milwaukee continue to enjoy the many blessings of salvation through Christ, the corner-stone of the Christian Church.

A. F. Halboth.

### DIAMOND JUBILEE

On Sunday, July 31, 1938, present and former members, relatives and friends of the St. John's Ev. Luth. Congregation on the Good Hope Road, between the Hopkins and Cedarburg Roads, Town of Granville, Milwaukee, Wis., gathered in their house of worship to celebrate and observe with thankful hearts the 75th anniversary of the founding of the St. John's Congregation. Two services were held: in the morning a German service in which Professor Aug. Zich of our Seminary at Thiensville delivered the sermon, and in the afternoon an English service in which the Rev. Wm. Sauer of Milwaukee delivered the sermon. A public address system was installed in the basement of the church for the afternoon service, and this arrangement gave the overflow audience an opportunity to take part in the service.

St. John's Congregation was organized by nine families who came together in the year 1863 for the purpose of organizing a Lutheran congregation. Pastor J. H. Sieker, who at that time had charge of the Salem's Congregation at West Granville, gathered together this small group of pioneer Lutherans for divine worship at first in a private home and later in a small Methodist church which they were permitted to use for that purpose. A few years later, in 1867, the congregation had erected its own house of worship and dedicated it to the service of the Triune God on November 3, 1867. This building with the exception of a few changes is still being used by the congregation.

The ensuing years were years of grace in which the Lord our God bestowed spiritual and temporal blessings beyond measure upon the members of St. John's Congregation. During the past 75 years the following pastoral ministrations were performed: Baptized — 533, Confirmed — 418, Married — 147, Buried — 189, Communed — 12,868.

Six pastors have served the congregation during the past 75 years. They are: Pastor J. H. Sieker, 1863-1868; Pastor H. Hoffmann, 1868-1895; Pastor C. Duecker, 1895-1900; Pastor A. C. Auerswald, 1900-1904; Pastor Carl Bast, 1905-1936, and the undersigned since 1936.

The history of St. John's is very human and deals only with what we see and hear, but eternity will tell

the vast blessings the Lord has so graciously bestowed upon this congregation and upon all who came to hear His saving Gospel message. We have deserved none of these blessings. And therefore we acknowledge this in true repentance, and with repentant hearts sing His praise: Give unto the Lord the glory due unto His name!

Adolph C. Buenger.



### 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.

Northwestern Publishing House,  
935-937 North Fourth Street,  
Milwaukee, Wisconsin.

### MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota meets August 30 and 31 in the St. Petri Congregation, Bellingham (H. Brammeier, pastor). The opening service with the celebration of Holy Communion begins at 9:30 A. M. Please announce to local pastor. H. Brammeier, Sec'y.

### CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

The Chippewa River Valley Delegate Conference meets Sunday afternoon, September 18, in Prairie Farm, Wis., 2:00 to 5:00 P. M.

Please register with the local pastor, Rev. J. F. Henning, Jr., and state how many delegates are coming.

E. E. Prenzlow, Sec'y.

### RED WING ONE DAY CONFERENCE

The Red Wing One Day Delegate Conference meets at Potsdam, Minn. (Geo. Scheitel, pastor), on September 13. Sessions begin at 9:00 A. M. sharp. E. G. Hertler, Sec'y.

### SOUTHEAST MICHIGAN CONFERENCE

God willing, the Southeast Conference of the Michigan District will assemble at Hope Church, Detroit, Pastor G. Press, on September 27 and 28.

The following papers are to be read: Discussion of Gervasius Fischer's Article on Liturgics from the Quartalschrift,



Luetke; The Lutheran Confessional Service, Nicolai; Isagogical Treatise of Daniel, Timmel; Sermon to be read, Luetke.

Preachers: Zapf, Luetke.

Confessional Speakers: Leyrer, Maas.

Please send early announcements to Pastor G. Press, 16912 Evanston Ave., Detroit, Mich.

Oscar J. Naumann, Sec'y.

**WESTERN DAKOTA-MONTANA PASTORAL CONFERENCE**

The Western Dakota-Montana Pastoral Conference will meet October 4 and 5 beginning at 10 A. M. (C. S. T.) at Jamestown, No. Dak. (J. B. Erhart).

Essays: Seven Letters to the Seven Churches of Asia Minor, O. Heier; Exegesis of 1 Tim. 6, B. Hahm; History and Scriptural Basis for Infant Baptism, W. Herrmann; Duties of Pastor's Office Based upon the various Names Applied to the Pastor in Scripture, W. Dorn.

Kindly announce to local pastor.

B. R. Hahm, Sec'y.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

The Mississippi Valley Pastoral Conference will convene September 7 at Altura, Minn., with Pastor Wm. C. Limpert. Communion service 9 A. M.

Essays: Isagogical Treatise of 2 Cor., H. Kesting; Hebrew Exegesis on Genesis 1, with special reference to the word "barah," Dr. A. Sauer; Are we justified in opening meetings with such who are not associated with us, with prayer? H. Bentrup; Continuation of exegetical study of the Epistle to the Hebrews, E. H. Palechek.

The pastor loci kindly requests all Conference members to announce in due time. Please!

T. J. Mueller, Sec'y.

**NEW ULM DELEGATE CONFERENCE**

The New Ulm Delegate Conference meets September 28, 1938, at Courtland, Minnesota, with Pastor J. A. Maas at 9 A. M.

Essays: Rev. J. C. A. Gehm: What is meant by a Dead Church? Rev. Wm. C. Albrecht: The Necessity of Our Church Papers in the Homes of Our Laity.

Please announce with the local pastor.

A. Martens, Sec'y.

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet for a one day conference with Pastor A. Saremba, Town Weston, Wis., on Tuesday, September 13. The Conference will open at 9:30 A. M. with a Communion service in which Pastor P. Kurth (A. W. Koehler) will deliver the address.

Essays: "The Pastor in the Light of Paul's Statement: 'Being All Things To All Men.'" Pastor Bast, and "Personal Reactions on Prof. Kowalke's Paper: 'The Church and Its Youth.'" Pastor Ave Lallemand.

O. P. Medenwald, Sec'y.

**NORTHERN MICHIGAN PASTORAL CONFERENCE**

The pastors of the Northern Conference of the Michigan District will meet, D. v., on September 20 and 21, 1938, at Tawas City, Mich., John Roekle, pastor. The opening meeting will be held at Emanuel Church on Tuesday morning at 9 o'clock.

Papers: Ordination, O. Eckert; Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Exegesis on John 4, A. W. Hueschen; The Christian Conscience, B. Westendorf; Die historische Entwicklung und Bedeutung der Beichtrede, J. Roekle; Duerfen geschiedene Eheleute, die aus Schriftgruenden getrennt sind, nach getaner Busse, ohne Wieder- verheiratung, in einer christlichen Gemeinde bleiben, J. Zink; A Series of Lenten Outlines, W. Voss.

Sermon: K. Vertz (A. W. Voges).

Confessional Address: F. Krauss (C. Kionka).

A. W. Voges, Sec'y.

**SOUTHWESTERN PASTORAL CONFERENCE**

The Southwestern Pastoral Conference will meet September 13, at 9:30 A. M., at Tuckertown, Wis. (Pastor A. H. Dobberstein). Divine services with the celebration of Holy Communion at 7:30 P. M., Pastor L. M. Bleichwehl (G. Gerth) will preach the sermon.

Papers: Exegetical: 1 Cor. 15:35-58 — A. H. Dobberstein, 1 Cor. 16 — P. Monhardt; Isagogical: 1 and 2 Corinthians — W. Paustian, Galatians — C. E. Berg; Homiletical: Reading of sermon — J. H. Paustian (W. Paustian); Practical: Proselyting in General — G. Zunker.

L. M. Bleichwehl, Sec'y.

**MINNESOTA DISTRICT MISSION BOARD**

The Minnesota District Mission Board will meet on Friday, September 16, 10:30 A. M., at Dr. Martin Luther College, New Ulm, Minn.

O. P. Medenwald, Sec'y.

**INSTALLATIONS**

Authorized by President Herbert Kirchner the undersigned installed the Rev. Otto Engel on the eighth Sunday after Trinity as pastor of St. Mark's Congregation at Richwood, Wis., and of the Immanuel Congregation at Hubbleton, Wis.

Address: Rev. Otto Engel, R. 7, Watertown, Wis.

A. G. Dornfeld.

\* \* \* \*

Authorized by President W. T. Meier, the undersigned ordained and installed Candidate Oscar A. Lemke as pastor of Salem's Ev. Luth. Church at Circle and St. John's Congregation at Olanda, Mont., on the eighth Sunday after Trinity, August 7, 1938.

Address: Pastor A. Lemke, Circle, Mont.

Elder M. Bode.

**MISSION FESTIVALS**

**Second Sunday after Trinity**

Winfield Twp., Renville Co., Minn. (Aug. Sauer). Off'g: \$122.00.

**Fourth Sunday after Trinity**

Renville, Minn., St. John's (Aug. Sauer). Off'g: \$162.00.

**Fifth Sunday after Trinity**

Ridgeway, Minn. (R. W. Mueller). Off'g: \$250.15.

**Sixth Sunday after Trinity**

Eitzen, Minn., Zion's (F. F. Ehlert). Off'g: \$200.00.

**Seventh Sunday after Trinity**

West Salem, Wis., Christ (J. H. Schwartz). Off'g: \$235.40.

Medford, Wis., Immanuel (I. J. Habeck). Off'g: \$291.11.

Rockford, Minn., Cross (S. Baer). Off'g: \$262.88.

Mazeppa Twp., Grant Co., So. Dak. (O. W. Heier). Off'g: \$103.08.

**BOOK REVIEW**

**The Cross from Coast to Coast.** Radio Messages Broadcast in the Fifth Lutheran Hour, by Walter A. Maier, Ph. D. Concordia Publishing House, St. Louis, Missouri. Cloth binding \$1.50. Pages 403.

The sermons that Dr. Maier sent out over the ether waves, originating at Station KFUD, St. Louis, Missouri, and broadcast over a nation-wide network, are presented in this volume. The sermons breathe a fervor for the eternal welfare of the souls of men lost in sin. In every sermon Dr. Maier pleads with sinners to turn to Christ in faith and live. That, in part at least, may account for the strong evangelistic character and tone of the sermons. That these sermons struck a responsive chord in many hearts is attested by the fact that the radio audience contributed \$50,000 or one-half of the cost of broadcasting.

We are, however, not in sympathy with Dr. Maier's complaint against the National Broadcasting Company for refusing to grant time, even at full station rates, to the Lutheran Hour. The Broadcasting Company, so we understand, grants time to the Federal Council of Churches of Christ as the body representative of all Protestant



Churches. Of course, this is a sad mistake; but, if on that account, the Lutheran Church is unable to secure concessions for itself, we feel, we ought not to indict the Broadcasting Company for its discriminatory tactics. Here again we must meekly suffer, however much we may deplore the situation. We ought to avoid nursing the idea that the world, or any worldly organization owes the church special favors or consideration because it is a church. Compare Matt. 10, 16; Mark 13, 13; etc.

Nor can we especially enthrone ourselves for topical preaching. It may be convenient for the radio (we confess our ignorance on this point); it may give the preacher greater freedom and a wider range, at least, it does not confine him to a limited sphere, yet such sermons lack exegetical depth and doctrinal emphasis. To our mind, Dr. Maier's sermons lack this very thing. However, the sermons are Christ-centered, biblical, and Lutheran.

W. J. S.

**Wives of the Bible**, by W. B. Riley, A. M., D. D., LL. O., pastor, First Baptist Church, Minneapolis, Minnesota. Pages 119. Price \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

The wives treated in these sermons are: Eve, Sarah, Lot's wife, Jezebel, Bathsheba, Job's wife, "As Mother so Daughter," Mary. The author by his own admission on page 16 is a Fundamentalist. This knowledge encouraged us to read the book with great expectations — but, alas, we were sorely disappointed. Much of the sermons is purely moralizing. The terrible sinfulness of sin receives little attention from the author. Let me give you an example of the treatment of the sermon on Eve. The author subdivides as follows, 1. She was a miracle. 2. she was meant as man's helper, 3. she was subject to temptation 4. Eve led in the instance of original sin, 5. she was immortal, 6. she was immortal in her very constitution. Under these sub-heads one would expect much, very much, but the greater part of each subdivision consists of stories, anecdotes, etc., with little doctrinal material offered. We are glad, however, to see the author take a firm stand against evolution and its kindred "isms."

W. J. S.

**Wings of God**. Daily Devotions — July to September 17, 1938. By O. P. Kretzmann. Print of Concordia Publishing House, St. Louis, Mo. Price, five cents per copy, postpaid, and \$3.00 per hundred, postage extra.

This is booklet number eleven of Daily Devotions. Each week of these devotions is a unit in itself. The devotion for each Sunday is based upon the Gospel appointed by the Church for the day. Except in the last week the general theme of these devotions stresses the guiding and protecting providence of God. The meditations for the last week stress the church-work which begins with fall. The ten prayers for the special occasions were written by A. R. Kretzmann.

G.

**NORTH WISCONSIN DISTRICT**

April, May, June, 1938

Reverend	Budgetary	Non-Budgetary
Behm, E. G., St. Paul's, Forest .....	\$ 110.39	
Behm, E. G., St. John's, Forest .....	41.20	
Bergfeld, Fred, Bethany, Bruce's Crossing .....	40.04	
Bergmann, P. G., Trinity, Menasha .....	161.99	
Boettcher, G. E., Bethlehem, Hortonville .....	262.08	1.00
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Boettcher, Imm. P., Christus, Maple Cr. ....	30.49	
Boettcher, Imm. P., Immanuel, Maple Cr. ....	42.65	
Brandt, F. M.,-Sauer, T. J., St. Paul's, App. ....	798.00	2.00
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Brenner, Th., St. Peter's, Freedom .....	168.05	1.50
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Dornfeld, M. W., Grace, Germfask, Mich. ....		
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Engel, A. L., Church of Our Saviour, Lena .....	7.32	
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Fuhlbrigge, W. G., St. Matthew's, Beaver .....	34.00	

Gentz, A. A., Trinity, Marinette .....	232.23
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Gladosch, Br., Zion's, Morrison .....	232.40
Gose, Roy B., Zion's, Jacksonport .....	
Grunwald, Harold, Zion's, Louis Corners....	177.07
Haase, W. G., St. John's, Two Rivers.....	275.45
Haase, W. G., St. John's, Sandy Bay.....	
Habermann, A., Friedens, Hartland .....	37.58
Habermann, A., St. Paul's, Angelica .....	35.31
Hartwig, Wm. J., St. John's, Montello.....	336.07
Hartwig, Wm. J., Immanuel's, Mecan .....	185.27
Henning, Carl J., Grace, Crivitz .....	46.30
Henning, Carl J., St. John's, Athelstane..	11.77
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Hopp, H., St. Mark's, Carbondale, Mich. ....	
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Kaspar, L., Immanuel's, Clayton .....	57.61
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Kionka, Ed. H., St. Paul's, Newton .....	33.80
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Kleinke, W., St. John's, Gibson .....	50.61
Kleinke, W., St. John's, Two Creeks .....	24.89
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Pussehl, H. E., St. John's, Enterprise .....	22.58
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Raetz, F. W., Laona, Wis. ....	9.42
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Redlin, T. W., St. John's, Salemville .....	57.01
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Schulz, J., Zion's, Van Dyne .....	122.50
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Siegler, V. J., Salem's, Nasewaupee .....	30.40



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Struck, Gerhard, St. John's, Maribel .....	271.19
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Tiefel, Geo., St. Peter's, Stambaugh, Mich.	8.25
Tiefel, Geo., Zion's, Crystal Falls, Mich.	
Tiefel, Geo., St. Stephen's, Channing, Mic.	
Toepel, K. F., St. Paul's, Algoma .....	593.08
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Uetzmann, Th., Immanuel's, Manitowoc....	35.00
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Zell, Ed., Rockwood .....	86.22
Zell, Ed., Jambo Creek .....	12.10
Ziesemer, R., Mt. Olive, Appleton .....	234.18
Zink, W., St. Paul's, Dale .....	184.55
Totals .....	\$14,755.33

15.00

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	Arn. Herrmann and wife	
	R. Herrmann and family	
	Carl Puls and family	
	(Appleton, Wisconsin) .....	\$ 26.00

TREASURER'S STATEMENTS

June 30, 1938 — One Year

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 92,382.88	\$ 39,186.10		\$ 39,186.10	
Educational Institutions .....	34,491.14				
Theological Seminary .....	5,526.73	21,234.99	556.03	16,349.11	4,329.85
Northwestern College .....	5,793.21	54,221.08	508.07	47,094.74	6,618.27
Dr. Martin Luther College .....	4,736.54	43,035.75	320.99	41,954.68	760.08
Michigan Lutheran Seminary .....	2,644.24	15,577.49	1,044.13	13,077.54	1,455.82
Northwestern Academy .....	1,022.87	9,541.48	598.18	8,598.57	344.73
Receipts Fire Loss .....	1,134.86				
Home for Aged .....	2,414.55	6,989.19	115.20	6,255.69	618.30
Missions General .....	87,214.04	1,053.75		1,053.75	
Indian .....	13,375.24	29,047.41	117.31	28,396.08	534.02
Negro .....	8,411.69	12,917.70		12,917.70	
Home .....	33,118.23	112,134.23		112,134.23	
Poland .....	7,966.84	9,471.26		9,471.26	
Madison Student .....	1,002.06	4,004.27		4,004.27	
African .....	464.30	956.90		956.90	
Indigent Students .....	3,242.69	4,511.62		4,511.62	
General Support .....	7,465.37	18,877.00		18,877.00	
School Supervision .....	255.62	2,752.32		2,752.32	
To Retire Debts .....	4,339.02				
Total .....	\$317,002.12	\$385,512.54	\$ 3,259.91	\$367,591.56	\$ 14,661.07
Revenues .....	60,577.73				
	\$377,579.85	377,579.85			
Deficit .....		*\$ 7,932.69			

We acknowledge with thanks the following donations:

Previously reported .....	\$ 1,044.34
Rev. Ernst F. A. Reiss for General Support .....	3.00
Poland Mission Collection .....	103.00
Total .....	\$ 1,150.34

THEO. H. BUUCK, Treasurer.



# COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

108

JAN. 1, 1939

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

Weekly envelopes, size 2<sup>5</sup>/<sub>16</sub> × 3<sup>5</sup>/<sub>8</sub>, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.  
 Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

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

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

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500 .....	\$2.50	\$2.75	\$3.00
1,000 .....	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

## SPECIAL OFFER TO NEW SUBSCRIBERS!

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, 1940. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$ .40		
Same by mail to Milwaukee readers.....	\$ .50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1939 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1939.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.