

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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COMFORT AT PARTING

John 16:5-15

The memorable evening of the last Passover Supper was drawing to a close. The type was done away with, for the fulfillment was at hand. The blood of a lamb was no longer to be brought as a sacrifice, for the great High Priest was on his way to shed his own blood for the sins of the world. The path of pain lay stretched out before him and he must travel it alone; this was a task where no disciple could lend a helping hand: "I have trodden the wine-press alone; and of the people there was none with me." They were still in the high-ceiled room at Jerusalem where the last Passover had been eaten, and it seems as if the Master were reluctant to break up the scene, not on account of what he was to experience shortly, but on account of his disciples. His last words to the little circle of his followers are intended to offer comfort at parting.

"But now I go my way to him that sent me"; Gethsemane, Gabbatha, Golgatha are points to be visited. He was sent of the Father with the express purpose of making history at such places and only by this route is he finally to arrive at Mount Olivet, the hill of Ascension. But as he must go this way alone, he must necessarily leave his disciples behind. It is for them that his heart is filled with pain in these last moments. From his thirteenth chapter onward John relates how Jesus again and again emphasizes the fact of the impending separation. At first they seem mystified by the Savior's words, and gloss them over as something unintelligible to them. But the Master is insistent that they realize what is to be, and here in chapter sixteen they seem as in a flash to see the true meaning of his words.

They are to be deprived of his visible presence. As they looked back over the three years of his public ministry, taken all in all, what a wonderful lot had been theirs as his disciples. What words of power, of healing, of comfort, had fallen from his lips; what evidences of Divine might and authority had been wrought by his hand! Yes, there had been powerful opposition and deep hatred manifested against him and his cause, but these had not been permitted to harm his followers. He turned aside the arrows of hate, the snares and pitfalls which they placed in his path, they were placed in vain.

And now this chapter in their lives is to be brought to an abrupt close. They are to see him no more and all the beautiful hopes which they had fondly built on his presence were to come to nought. Yea, more: he has spoken before and now speaks again of a violent, painful, disgraceful end to his blessed career. So the evil will finally triumph and rob them of the Master. And how about themselves then, with the Master gone? Oh, he has just said, "The time cometh, that whosoever killeth you will think that he doeth God service." Theirs is indeed a sad prospect. The Savior describes their condition, "Because I have said these things unto you, sorrow hath filled your heart." They are sadly in need of comfort.

Jesus supplies what alone can bring solace to their grieving hearts. He preaches the truth to them. He has come to a whole world of sorrowing souls with a mission. How often had he not spoken of this very thing: "To seek and to save that which is lost"; "To give his life as a ransom for many." This mission is not self-appointed, but has the sanction of the whole Trinity. So then, there is no victorious return to the Father and the glory he had with him from eternity, except by the path laid down by the Holy Trinity even from eternity — the path of pain and disgrace, of death and the grave. Yes, indeed, "It is expedient for you that I go away"; for, if he did not go there would simply be no redemption for a lost world. Then Jesus might have continued with his disciples indefinitely, but his life would have been purposeless, his ministry pointless. More, all Jesus had wrought and taught up to the time of his going to the Father, presupposed just this eventuality and without such "going" had been empty of blessing and void of truth.

But Jesus' return to the Father is not only the natural end and sequel of his visit to earth, it further insures lasting comfort to an otherwise hopelessly sorrowing world: "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The Comforter does not merely comfort. His name in the original, Paraclete, means much more. It really signifies one whom you, being helpless, call to your side that he may conduct your affairs. Just consider some of your lacks and poverty — you, for instance are weak, you are ignorant, you are unsteady, etc., well, the Comforter comes to supply just these needs.

And now consider for a moment how wonderfully he is fitted for this task. Why, he is really bringing you back your Savior for a fuller and better possession. Mark the Master's words: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." Well might the Savior say. "I will not leave you comfortless: I will come to you." God's own scheme of salvation for a sin-lost world is to go forward to its blessed consummation through the ministrations of the Holy Spirit, as the Spirit of the Father and the Son.

Again the Savior says of him, "He will guide you into all truth." Did he not do this faithfully with those very disciples? That is why we today can point to the wonderful New Testament Scriptures, the Gospels, Acts, the Epistles, the Book of Revelation — and say, "Behold, the Word of God"; these holy men of God "spake as they were moved by the Holy Ghost."

Of the Spirit's ministry the Savior further says: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." He will reprove or convict the world not of sin in general, the Law does that, for of the Law is the knowledge of sin; no, the Savior mentions one particular sin, "because they believe not on me." We must consider the Spirit's work in the world in connection with the fact that Jesus has returned to the Father. That is God's seal to his letter of pardon. All sins are paid for and there is now but one that has a damning power — the sin of unbelief. He will reprove the world "Of righteousness, because I go to my Father, and ye see me no more." Jesus' return to the Father is God's witness that there is salvation in none other and that there is none other name under heaven given among men whereby we must be saved. Unto the self-righteous pharisee who scorns a salvation by a Savior, as well as to despairing sinner who dares not put his faith in Jesus — the Gospel of Jesus' triumphant return to the Father through death and the grave offers reproof. "He shall reprove the world of judgment, because the prince of this world is judged." Jesus' return to his Father proves that what Jesus predicted (Luke 11:22) has come to pass: the strong man armed has been vanquished by one stronger and the stronger "divideth the spoils." One of the spoils is that by faith in Jesus we too can overcome and bid Satan defiance. So now we pray God as Zacharias did of old, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." G.

— Let God once wound a heart, all the world cannot heal it; but let Christ speak peace to it, all the world cannot disturb it. — Selected.

GIVE THANKS TO GOD MOST HIGH

Give thanks to God most high,
The universal Lord.
The sovereign King of kings;
And be His name adored:
Thy mercy, Lord! shall still endure;
And ever sure abides Thy Word.

How mighty is His hand!
What wonders He hath done!
He formed the earth and seas,
And spread the heavens along;
His power and grace are still the same;
And let his name have endless praise.

He saw the nations lie
All perishing in sin;
And pitied the sad state
The ruined world was in:
Thy mercy, Lord! shall still endure:
And ever sure abides Thy Word.

He sent His only Son
To save us from our woe,
From Satan, sin, and death,
And every hurtful foe:
His power and grace are still the same:
And let His name have endless praise.

Give thanks aloud to God,
To God, the heavenly King;
And let the spacious earth
His works and glories sing;
Thy mercy, Lord! shall still endure;
And ever sure abides Thy Word.

Watts.



ELIJAH

(Continued)

The Departure for Zarephath

Once, when the children of Israel did evil in the sight of the Lord, he delivered them into the hands of the Midianites, a fierce and warlike people; these God employed to drive back his erring and straying sheep under the crook of the Chief Shepherd. There was great distress in Israel at that time. A considerable number of people forsook house and home, fled into the woods and mountains, or skulked into caverns and rocks; a few entrenched themselves in deserted fortifications! Whenever they attempted to cultivate the land, the Midianites soon fell upon them, like locusts, destroying all growth in the field, and leaving no sustenance for man or beast. This severe scourge produced its effect. The Israelites acknowledged their sin and smote upon the thigh, every hand was stretched to heaven, and every tongue prayed. "Return, O Lord, to thine oppressed inheritance!" And

God, who is faithful, heard them, and sent them relief.

In the field of Ophrah stands a solitary oak, and near it is a threshing-floor, where a young husbandman is threshing his father's corn; and while thus engaged, he has to look about him every moment, with no little anxiety, for he fears to be surprised by the ravaging Midianites. His name is Gideon. In the midst of his busy and anxious occupation, he is surprised by the sudden appearance of a stranger of benevolent and noble aspect. The stranger sits down beneath the oak, and says, "The Lord be with thee, thou mighty man of valor!" Gideon, with the regard of a true Israelite for his country, replied, "O my lord, if the Lord be with us, why then is all this befallen us? and where are the miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites," Judges 6:12. 13. So Gideon. Then, we are told, *the Lord looked upon him*, and said: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Verse 14.

To be looked upon by the Lord is not always a source of comfort and pleasure. When he once looked upon the Egyptians, it was as if the arrows of the Almighty had struck through the whole host. Then were the hearts of the mighty troubled, and the wisdom of the prudent was brought to nought. He looketh upon the mountains and they tremble, Jer. 4:24. When a look of the same kind alighted upon Daniel's attendants, such a terror came over them, that they fled and hid themselves. And how affectingly does Job complain, "Thine eyes are upon me and I am not! Am I a sea, or a whale, that thou settest a watch over me? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou Preserver of men! Why dost thou not pardon my transgression, and take away my iniquity?" Job 7:8. 12-21. And still does the Majesty of heaven look upon man who is a worm; yes, he who is Holy, Holy, Holy, looks into our darkness; the offending sinner is still regarded by the eye of his everlasting righteousness; and an awakened consciousness of this is the most awful of all terrors that a miserable soul on earth can experience: and yet it must in some measure be experienced, before we can ever truly rejoice in the light of his countenance.

But the look which was here vouchsafed to Gideon, under the oak, was one of kindness and grace: and he who gave it directs him, saying, "Go in this thy might!" In what might? "In the might which my beholding thee communicates; which has assured thee of my gracious favor." Verily, a power thus communicated, which gives to its recipient a consciousness of Divine grace and love, is great indeed. The heart, which hitherto had been like a troubled sea, is now changed into an abode of heavenly peace; and the soul, which a little before had sat down in sackcloth and in ashes, rises in joy and transport as on eagles' wings, now that the eye of Divine compassion has

beamed upon it. A person, very simple, it may be, in other respects, will then unfold himself like a blossom of paradise, diffusing around the most delightful and salutary fragrance, and will discover, all at once, such gifts and powers as seem to have come immediately from above. Reserved and retiring persons seem at such times to have had their lips touched and their tongues unloosed, and will express themselves in such a lovely manner, that one is never tired of hearing them; yes, the most modest and timid will then come forward and confess Christ and his love, with such a holy boldness and sober joy, that one cannot but admire their courage and liberty of spirit. And what real sacrifices do we then see such persons make! yea, what self-denial! what patience! what resignation! what fervent brotherly love will they evince! But whence does all this proceed? We reply, From the power of one gracious look of God; from the consciousness that my Savior "loved *me*, and gave himself for *me*, Gal. 2:20.

"Go in this thy might," said the Lord to Gideon, as he cast upon him a look of love and grace. He meant not, O Gideon! that thou shouldst subdue the enemy in thine own strength. He directed thee to His strength, and not thine own. It is as if he had said, "Be this thy strength, O Gideon! that I have regarded thee graciously, and let it encourage thee, let it suffice thee, that thou has found grace in the eyes of the Lord. Go in this thy strength, and conquer!"

O invaluable assurance! Only possess the assurance that *He* is graciously inclined towards thee, and thou mayst well be a stranger to fear. Only lay hold of such a testimony that He is thy Beloved, that He is thy friend, and no storms or tempests need dismay thee any more; thou mayest laugh at the shaking of the spear; yes, though there were thousands of deaths encompassing thee, or thousands of difficulties like mountains surrounding thee — they will all be surmounted. Falter not at thy own natural weakness; be not anxious about thy own ability. Weak or strong — armed or unarmed — in these respects the race is not here to the swift, nor the battle to the strong. The strength of Immanuel is thine, his love is like a victorious banner over thee; his word is thy sword, his salvation thy helmet, his righteousness thy breast-plate; faith in him is thy shield and buckler: he is all that thou requirest; his grace is sufficient for thee. Whithersoever he sends thee — be it into fire of temptation, or into the waters of affliction — be it into family embarrassments and necessities, or into severe conflicts and difficult undertakings — nay, were it even into agony and death — yet his having graciously looked upon thee, and his having made thee sensible of his love, may well induce thee to go; yes go in this thy might! Thou hast no cause for fear — none for distrust. Thy Savior will ever be with thee and protect thee, because he loveth thee. He whose love is stronger than death, will make all thy way plain before thee.

Thus was it that Elijah journeyed to the brook Cherith,

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in the strength of that kindness and favor which he too had possessed from his Lord. Let us view him entering upon a new path of duty, equally painful and difficult, but rendered smooth and easy by that strength to which we have alluded. Yea? it becomes a path of blessing, because the Lord is his companion.

1 Kings 17:7-16

And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah.

The prophet remains still at the brook Cherith. He would not leave his solitude till the Lord bade him. The howling wilderness was not too lonely, because God was his companion. He was content to dwell among the rocks, and to rest upon a couch of turf; knowing well that "the Lord will provide." He was regularly supplied with food, morning and evening, by his faithful messengers, whose very cry as they approached him would serve to awaken his heart to songs of thanksgiving and praise. The little brook Cherith, whose very name, in Hebrew, denotes *drought*, as if it were generally more apt to dry up than most other streamlets, had run till now, and surely by a miracle; but it was only for an appointed season.

Now we observe the scene changing. The transition at its commencement was most unexpected and painful; it was also in its further development very mysterious; but its result was as pleasing to man as it was glorious to God.

Three subjects require our consideration: I. Elijah's perplexity; II. His departure from Cherith; and, III. Its blessed issue.

I

He had now, during the space of a whole year, been miraculously fed and preserved. But a miracle perpetuated soon ceases to appear one. And when it begins to be regarded as a matter of course, it fails of its due impression, and God's hand in it is liable to be overlooked. There is an eastern story, of a boy having challenged his teacher to prove to him the existence of a God by working a miracle. The teacher who was a priest, procured a large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put, a green shoot soon appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which, dropping off, left golden fruits in their place, and in the short space of an hour there appeared a noble tree in the place of the little seed. The youth, overcome with amazement, exclaimed, "Now I know that there is a God, for I have seen his power!" The priest smiled at him, "Simple child, do you only now believe? Does not what you have just seen take place in innumerable instances year after year, only by a slower process? But is it the less marvellous on that account?"

Now we, my friends, are but too often like such simple children. Suppose at rising in the morning we found a loaf added to our stores, which we could be certain that neither we nor any human being had put there — we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally true that God has been the bearer; but because he has sent it in a less direct manner, namely by strengthening our own powers, and blessing our labor to obtain it, and because this is an ordinary case, and what is taking place the world over, therefore — how unreasonable such a therefore may be — we find it difficult to realize in it his goodness and providence, and himself. And let me tell you, that supposing he were to manifest himself in a wondrous manner, so as to compel us to exclaim, "This is indeed a marvellous interposition of God": yet let any such manifestation only become continual, and it will be no longer accounted marvellous; yea, it will be well if it does not cease to be regarded even as Divine. The manna falls once or twice in the wilderness, and it is wondrous in the eyes of all, and the Lord is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event; they behold the manna, but not the hand that sends it. Water is produced mira-

culously from the rock; and if it be succeeded by heat and drought, men learn in some measure to award God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its streams attend them in their daily course; they have no lack of water; and what is the consequence? They are ungrateful; and so are we. God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations.

Not that we mean to affirm this respecting Elijah at the brook Cherith. Let us not think so ill of him. But the apostle James says, "Elias was a man subject to like passions as we are"; and to any one like ourselves, it is very possible for length of time to weaken the impression of what is really wonderful, strengthening to faith, and elevating to the affections; so that Elijah himself might possibly have begun to think, "Ah! this brook flows on only like other rivulets; that is, as long as its spring is supplied!" Thus it is that we children of men are too much disposed to consider things; thus are we apt to put Divine long-suffering to the trial, and as we account it a small thing to weary men, we are fain to weary God also. But among the many kind offices which our gracious God has taken upon himself, for his children's sake, there is that which he mentions in Isa. 44:4, "Even to hoar hairs will I carry you." Indeed, how continually has he something to bear with in our conduct! And as he knows how easily a blessing perpetuated ceases to be a blessing, how wisely does he provide, in his faithful love, that there shall be no lack of changes in our earthly course! Hence he leads us through constant alternations, as it were, of summer and winter, day and night, rain and sunshine, trouble and help, anguish and deliverance. It is thus he preserves us in spiritual health, and prevents our straying from himself. For thus we have always something to do with him; there is constantly something to ask of him, or something to thank him for; some deliverance from trouble, or some increased humiliation of spirit, some renewed watchfulness, or some more faithful waiting upon him, is always needed. Doubtless this was one reason why our gracious God conducted the prophet Elijah in such a circuitous way, and gave him to experience so many vicissitudes. How precariously changeful does his life appear! How interwoven with various necessities!

— From F. Krummacher's *Elijah*.

(To be continued)

CONCERNING LIARS

"Thou shalt not bear false witness against thy neighbor," Ex. 20:16.

The most precious possession that we have on earth is our good name. This fact many overlook. God protects this most precious earthly treasure with a great commandment. True, a much broken commandment, nevertheless that is man's fault and not God's.

Think of the noble ability of speech. No other creature has been blessed with it. Only man can lift his voice in praise to God. Only man can destroy man with his tongue. God would protect us against the wicked tongues of sinful men. True, such men may be allowed to live and go about destroying, but in the end the destruction which they have accomplished shall fall upon them and they shall be judged and punished.

Who Wants to Be Called a Liar?

If you were to call a friend of yours a liar there is one thing certain, he would not longer be your friend. There is nothing which men resent more than being called a liar. Even the lowest type of person resents it.

Yet the fact remains, there are many liars. Because of this God speaks against this common sin. He who doubts that there is a great host of liars needs but to investigate a bit. Go to the court houses of the land and find how the truth is abused. In spite of the fact that God has said, "A false witness shall not go unpunished, but shall perish," men still tell the untruth on the witness stand. Many speak lies for the sake of money, graft, bribe. Has God ever dealt with untruth in a light way? Read again the stories of Naboth or Gehazi and you will see how God dealt with the wicked Ahab and Jezebel and with Gehazi.

Listen to some of the back door chatter! How many "whoppers" the back yard hears about neighbors and other people. Is it not true that many times they find only the worst to say about the youth of our age? They forget the foolishness of their own childhood. Then there are those who lack charity, who refuse to interpret anything that others say or do in a Christian way, who refuse to place the best construction on their neighbor's words and actions.

What does the Word of God say about this whole matter? "Speak not evil one of another" (James 4:11). "The tongue is a fire, a world of iniquity, it defileth the whole body, and setteth on fire the course of nature; and is set on fire from hell" (James 3:6). Judge not and ye shall not be judged; condemn not and ye shall not be condemned" (Luke 6:37). The Scriptures also show the source of this wickedness. "Let none of you imagine evil in your hearts against his neighbor" (Zach. 8:17).

Who wants to be a liar? Yet behold the vast number of liars we must meet each day.

Who Speaks Truth?

When we take up God's Book we speak of it as the Book of Truth. Men may be asking in all quarters these days, What is truth? as they did in olden days. They may have their doubts about what others call truth. There is only one source of truth — God Himself. Those who search His counsels and seek

to understand His Word will find truth, yea they will want truth in their inward parts.

Is what we say always the truth? Some of the world's worst murderers have wounded and slain with a corrupt, bitter, unconverted tongue, though they spoke in perfect English and with beautiful diction. They spoke the truth but not in the spirit of Christ. There was something lacking about the truth that they spoke which made it a kind of untruth. For the Christian there is only one way of speaking the truth and that is **speaking the truth in love**. To be sure, quick tempers, personal dislikes, and other such weaknesses may enter in. But do facts spoken in a harsh and unkind way still remain truth? The apostolic injunction remains: "Let every man be swift to hear and slow to speak" (James 1:19). Let us put the best construction on what our neighbor says and does. How much happier we would all be if we viewed the life and actions of our fellow-men with charity! How much this age needs to love neighbors with words! We say hard things about the Government, equally hard things about our neighbors.

How May Liars Learn to Speak More Truthfully?

One of the very first ways that we may learn truth telling is to practise the golden rule, saying nothing about our neighbor that we would not want said about ourselves. Remember, "Blessed are the merciful, for they shall obtain mercy."

Within the nature of every one of us there is either optimism or pessimism, and we must be careful not to allow this disposition to distort our views of life and of people.

But the greatest means of changing our conversation from untruth to truth is the Lord's Word. If we know that untruth is an abomination unto the Lord, that false witnesses shall not escape unpunished, that Satan is the father of all lies, then we will flee from untruth and seek to tell the truth.

Let us observe Jesus as He speaks truth. Nowhere in His message is there untruth, yet He spoke the truth in such a kind way that publicans and sinners sought Him as a friend and as a guest. Men of all walks of life came to Him for correction and instruction. Why did they come? They came for His words, but also because they knew He spoke to them out of a heart filled with love.

Liars, let us go to Jesus and learn of Him that truth is more than cold, bitter facts. Truth is a message that comes from a heart of love, longing for the well-being of the person to whom we are speaking.

"The boneless tongue, so small and weak,
Can crush and kill,' declared the Greek.
'Tongue destroys a greater horde,'
The Turk asserts, 'than does the sword.'
The Persian proverb wisely saith,
'A lengthy tongue, — an early death.'
Or sometimes takes this form instead:

'Don't let your tongue cut off your head.'
'The tongue can speak a word whose speed,'
Says the Chinese, 'outstrips the steed.'
While Arab sage doth this impart:
'The tongue's great store-house is the heart.'
From Hebrew hath the maxim sprung,
'Though feet should slip, ne'er let the tongue.'
The sacred writer crowns the whole:
'Who keeps his tongue doth keep his soul.'"

— Lutheran Standard."



Is There No Escape? We are living in most stirring times. In Europe the maps are being remade so rapidly that no one from day to day can say what the boundaries of any given land shall be tomorrow. These are days of fast moving events of an upsetting nature. Leaving the world statesmen to settle their own affairs, we are mainly concerned with the steady trends of the church. These trends are away from the old established lines towards new goals. Behind these trends there is a mysterious force of great power. The goal at present is union between the churches of one denomination, and union between the larger church bodies into still larger bodies. Differences of teaching, of belief and practise, are being ironed out or ignored as not divisive. Where it all will end, no man can say.

This feverish activity for union has taken hold of the Lutheran church bodies and their leaders. Even the most conservative Lutheran synods are carried away with this urge for union. We read in the News Bulletin that, "the newly constituted Commission on Lutheran Church Unity of the American Lutheran Conference laid the groundwork for future action in regard to the question of approachment between the three major Lutheran bodies in America. . . . The Commission noted with satisfaction the progress being made toward mutual understanding between various Lutheran bodies, as evidenced by the recent agreements reached by Commissions of the American Lutheran Church, the Missouri Synod, and the United Lutheran Church in America."

The rapid pace in which these union efforts proceed may well be seen by this statement which includes the United Lutheran Church in the agreements made between Missouri and the American Lutheran Church. That this body, the U. L. C., is also to be united to the two others is news to us, but does not surprise us a great deal. The position of the Eastern U. L. C. on the doctrine of verbal inspiration, its practise in accepting lodge members, its custom of exchanging

pulpits with sectarian Calvinistic churches — all these are well known. The formal declaration of the U. L. C. on the matter of inspiration is very vague, and hence unsatisfactory to all believers in verbal inspiration. Whether this body will submit a thoroughly clear and unmistakable confession on this vital teaching and belief of the Lutheran church, also whether a thorough housecleaning can be had in this body, remains to be seen. Meanwhile some Lutheran leaders are driving with the throttle wide open, full speed ahead, toward a union over-riding all obstacles. It seems to be a race against time, with the eyes of the drivers looking straight ahead to their chosen goal. Let him who gets in the way beware, for these men are in no mood to stop, look, and listen to anything. We can't stop, we must unite!

Just what the driving motive is behind all this speed for union this present writer has not been able to ascertain. Is it to save the souls of our fellow-Lutherans in synods whose doctrine and practise was unscriptural in many ways? That could be done more effectively by patiently but clearly bearing witness to the truth, as has been done these many years, and then wait for the Lord's own good time to give His Word success. Or is it to save our own souls by gathering round about us as large a number of fellow-Lutherans as possible, a host of Lutherans big enough to impress the rest of the world with our numbers, and thus safeguard our own existence? Will these large numbers save us, build us up into a strong church that cannot die, or do we look to the Lord to uphold His church through the preaching of the pure Gospel as we believed heretofore?

These are most important questions to us who have not yet, by the grace of God, joined in the mad scramble for more unionism. Another important question is: Where will it stop? Are these the steps: Missouri to A. L. C., to U. L. C., to Lutheran World Council, to union with all Protestants, to a combined church embracing all Christendom, Protestants and Catholics, not forgetting the Jews? Ridiculous? May be, but with the craze for unionism all these things are possible. Once more we ask: Is there no escape? Z.

* * * *

Not Enough Pacifism That is what caused the dismissal of editor J. A. MacCallum from one of our exchanges, the Presbyterian Tribune, by the editorial board. In a spirited exchange of views in a late number of this paper this editor in a valediction has some sane words on that same pacifism. "While no militarist, he (the editor) is not one of those sentimentalists who take the position that war is always sinful or un-Christian, he has never disowned his forbears who fought at Dunbar and Culloden for liberty and justice, including the right to worship as they willed, and he holds in high

esteem his Calvinistic prototypes who fought for freedom at Bunker Hill and Valley Forge."

It would seem that Dr. MacCallum does not believe in pacifism. Neither do we, although, possibly, not for the same reason. We believe it is the duty of a Christian to go to war when called by the government which has the power over him, and not, as the new Presbyterian amendment to their articles of belief state, to leave it to every Christian to do as he may decide according to his conscience. The dismissed editor does not believe in pacifism because he wants to fight "those international gangsters more ruthless and barbarous than Jenghiz Khan and Tamerlane," meaning Hitler and Mussolini.

That seems to have been the trouble: too much politics in the Presbyterian Tribune. But that is the trouble with all the Calvinistic sectarian church papers without exception. Their columns are always filled with political discussions, on affairs of state at home and the endless troubles abroad. We have generally laid this meddling with politics by these editors to their Calvinistic trend of thought, seeking to make the church a power in the state, if not over the state, and forgetting to feed their readers with the Gospel of salvation, of which they know very little and in whose power and efficacy they do not believe. We have plenty of troubles of our own without meddling with the things of Caesar. God's kingdom can be built and protected only by the Gospel. Z.

* * * *

Religious Schools in Germany are not in happy case, if what one reads is true. The Lutheran Herald quotes the Religious News Service of New York as follows: "All Protestant and Catholic confessional schools have been suppressed everywhere in Germany except Prussia (declares La Cite Chretienne, Belgian Catholic newspaper, quoted by the London Catholic Tablet). In Bavaria, Saxony, Wurtemberg, Austria, Baden, Oldenburg, Hesse, the Palatinate and the Saar, there is not a single Catholic elementary school left. Over twelve thousand Catholic schools have thus been lost. From an educational point of view the Catholics are in a worse plight than the Jews, who have at least kept their schools. . . . In Prussia the majority of the confessional schools are still in existence; they are being suppressed in a few districts like Trier and the valley of the Moselle."

How trustworthy this report is we will not decide. But where there is so much smoke there must be some fire. Certain it is that the Catholic Church has suffered most severely from the activities of the Nazis. They had a Concordat with the government, but that did not protect them. They were generally accused of anti-government activities in their schools, young people's societies, and the monasteries. As to the condition in which the Protestant church bodies find

themselves we have not been able to get a clear picture. Niemoeller is still in a concentration camp. Pastors are expected to conform to state regulations, as must be expected where the state supports the church. That, no doubt, is the source of misery in the Protestant German church. The Protestant population of the Reich is now estimated as being about 34 million, while the Catholics are rated as about one-third of the whole population.

There can be no question that we here in America are very fortunate in the matter of the practise of our religion in freedom. May the Lord protect this boon for us in our church and school!

Z.

* * * *

Planting In these days of spring sowing and planting is the order of the day. Gardens have been planted. The farmer has his small grain in the ground and is getting ready to put in the corn. The gardener or farmer can plant the seed, but he can not make it grow. All he can do is to drop the seed into the soil and cultivate the soil to keep down the weeds and to conserve as much moisture as possible. He can't make the seed sprout. He does not reach into the soil, open up the seed and drag the sprouts up through the ground and with the skill of his hands manufacture the plants with their fruits. He must wait for Nature to take its course. He must wait on God to give the increase.

It has been said that scientists can manufacture kernels which look like wheat and which taste like wheat, but when they plant those kernels they will not grow. They lack the germ of life.

When our pastors, teachers and missionaries preach the Gospel, they are sowing divine seed. They can plant and water, but God alone can give the increase. Many forget that their only business is to plant and water and act as though the increase is also their responsibility, when God has reserved that responsibility to Himself. They think that they must make the Word effective. They think that they must inject life into it by human eloquence and oratory or create a propitious atmosphere by elaborate stage setting. All these things can not add one iota to the effectiveness of the Word. Such human props may seem effective and result in great outward accomplishments. They may be impressive and arouse universal admiration, but the fact remains that God alone can give the increase. Let no preacher imagine that he can do what God has reserved to Himself.

No member has a right to expect and demand more of his pastor than that he faithfully plant the divine seed. No member and no congregation has a right to make the pastor responsible for the results.

Nor has a pastor or missionary reason to lose heart if he fails to see visible results. If he faithfully plants the divine seed, — that is all God expects of him. There his responsibility ends and the responsibility

of God begins. Faithful planting of the seed of God's Word is always successful. "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:10-11.

I. P. F.

* * * *

Parochial School Education There are a number of Lutheran synods in which there are practically no Christian day schools. The membership of the congregations in those synods is largely made up of such whose instruction in Christian truth leaves much to be desired. Sometimes, however, products of the parochial school drift into such congregations. Sometimes they are found in the Bible classes of such congregations, or children, after attending a parochial school for a number of years, for some reason or other drift into the confirmation class of a pastor who does not get many such.

Recently a pastor of a synod which long ago lost its Christian day schools remarked: "When I get one who was instructed in a parochial school into my confirmation or Bible class, I can tell it right away." That was the verdict of a pastor who, because of his synodical affiliations, was not predisposed in favor of the parochial school but would rather be inclined to be critical of it. In our own circles pastors frequently have two confirmation classes, the one made up of children attending the parochial school and the other of children whose religious instruction has at best only been a side issue. The spiritual knowledge of the latter is usually so far below the standard of the other that the pastor who has experience with classes of both sorts wonders how earnest Christian parents can fail to avail themselves of the Christian day school for their children when it is at their disposal.

The Christian day school as such is not a divine institution in the sense that there is no salvation for children outside of it, but there is no agency at the disposal of Christian parents outside of the home which can impart to their children such a wide and deep scriptural knowledge and exert such a powerful Christian influence on the child as the Christian day school.

Others who don't have it wish they had it. We who have it often do not appreciate it and often carelessly let it die.

I. P. F.

— I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day. — Lincoln.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 No. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

A PRAYER FOR HEIGHT

Lord, will you make our souls so tall
That when the earth its houses light,
We can look out upon the stars
And touch the heralds of the night?

Lord, will you make our beams so strong,
No vagrant winds can make them fall,
And from such heights let earthly gains
Look just as weak and just as small.

Lord, we need windows in our house
Through which Thy rays of glory shine,
That shall in some mysterious way
Reflect the power that is Thine.

Dear God it is so peaceful here
The silent night, the starlit throne
Like harbor lights, that signal ships
They tell us we are nearing home.

But looking down our senses whirl;
Dear God, supply the strength we lack!
We help our brothers with one hand
And with the other thrust him back.

Reach out Thy hand to rescue us
Earth draws us down; draw Thou us up.
Earth's joys are ever bitter-sweet
Thou fillst with laughter every cup.

Lord, Jesus, make our souls so tall
Grant faith and deep humility,
That all below can only serve
As rungs on which we mount to Thee.

Esther A. Schumann.

CAPITAL OR LABOR?

The Milwaukee Ministerial Association is in a dilemma and very much in a quandary. Have the ministers favored labor or the capitalist in the past years? Have they been on the side of the worker or on the side of the employer? Some ministers thought the church has, in the past, shown partiality toward the capitalist while others thought they had petted labor. The upshot of the whole thing is that the Ministerial Association will appoint representatives to attend meetings of local labor associations and those of the Milwaukee Association of Commerce. In turn, they will ask these organizations to send delegates to the meetings of the Ministerial Association. In this way they will attempt to lure back into the churches those people on whom they feel they have lost their grip.

The cobbler who leaves his lasts will always have trouble. Had these ministers stuck to their lasts and preached the Gospel of Christ as Christ would have them do this dilemma would never have occurred. Had they followed the Savior's instructions to "render unto Caesar the things that are Caesars and unto God the things that are God's" their conscience would now be at peace. It is the minister's business to preach Christ and the "whole counsel of God" and when he has done this conscientiously as God has gifted him he will have no regrets and no misgivings as to whether or not he has been fair to both. The Word of God, if we preach it, will take care of it that all who come to hear will receive just what they need for their spiritual life without "unfairness." So let us preach the Word and such worries as those mentioned above will never disturb us.

W. J. S.

MERCY DEATH

Some years ago the whole Christian world was shocked by the report that a mother had put to death her own child because it was a hopeless cripple. It was called a "mercy death" and vehemently defended by many.

Now comes a retired Major of the U. S. A. and proposes that this step be taken to reduce the relief burden. This man is Maj. Edward L. Dyer, U. S. A. Speaking before the Washington Society for Philosophical Research he suggested that the aged persons — over 70 or 75 — who have no means of self-support be humanely put out of the way. He also proposed that the hopelessly insane and diseased—"children born as monsters," and all first degree murderers be disposed of. He would call this *new* death "Euthanasia." That is a pretty word and does not sound near so bad as "murder." And, yet, it would be that and nothing less.

The very suggestion to do away with the old people by Euthanasia will make every Christian shudder. Yet, there is in this proposal an indictment against the children of our nation. Why does Maj. Dyer propose this? Because the children for whom these parents have suffered, labored, and for whom they, perhaps, have deprived themselves, have abandoned them and refuse to take care of them, because the children of these unfortunate "old people" have forgotten the fourth commandment, "Honor thy father and thy mother" — and "This is the first commandment with promise." Terrible!

W. J. S.

IS MASONRY WORRIED?

A subscriber from Iowa sent us an item clipped from the daily paper of his city in which it is reported that "Our brethren (Masons) everywhere find themselves strangely disturbed by this apparent retrogression in humanity's struggle from darkness to light. They cannot understand the attacks that are hurled against free-masonry from various quarters. This situation has become so intense in some parts of our own country that

many Masonic leaders feel that the time has come when we (Masons) should make public declaration of our fundamental principles."

Is Masonry worried? Is lodgery becoming less popular today than it has been in the past? We believe it is! Its loss in popularity, we believe, may be traced to two sources, the opposition of the Christian to secret societies and the apathy of the people who are tired of the childishness displayed by the lodge. They have been disillusioned and are no longer awed by the spectacles and exhibition of the gaudy attire and the abbreviated white aprons on parade. The whole thing has the flavor of extreme childishness to many who have no moral convictions in the matter of lodgery. They are simply sensible enough and mature enough in mind to see the absurdity and the ridiculousness of the whole affair.

On the other hand, the Christian has done much, no doubt, to expose the sin of the lodge, *that one great sin of idolatry* that is practiced by all lodges. Their Christless worship, their blasphemous prayers, their godless oaths — these have ever been a horror to the humble and God-fearing Christian. He has for many decades raised his voice against it and has prayed God to smite them and his prayers and his testimonies have not been in vain. May we never tire of the battle!

W. J. S.

BETHEL CLOSED

If reports that come to us from across the water may be believed then "Bethel," the seminary for ministers conducted by the well known Pastor Friedrich von Bodelschwingh in Germany, has been closed by order of the government. When the office of Reichsbishop was established some years ago Pastor Friedrich von Bodelschwingh was the choice of the German people for this office. For some reason or another this choice was rejected by the government and the office of Reichsbishop was given to the army chaplain Ludwig Mueller. The seminary was closed two days after Palm Sunday, so the report says. We hope that this is not true, for Pastor Friedrich von Bodelschwingh has done much for the church and the nation. Not only by training men for the ministry but also by his extensive charitable institutions which he has founded. We will wait for a confirmation of this report!

W. J. S.

THE SQUIRREL CAGE

We have all seen a squirrel wheel in which the poor caged animal went round and round, but in the end got nowhere in particular. A similar example may be cited in the story of the colored boy who spent all his money on the merry-go-round to be greeted by his mammy at the end with "Youse spent all your money; but where has you been?" Some of our auto riders today are in no better state. They come, they go, they ride and ride, but they never get any place in particular.

I once knew a men's Bible class of the variety which gets a big attendance for itself and then evaporates when the service begins. The leader of this class had a repertoire of about six hymns. These he loved and these he used, Sunday after Sunday. He had gotten into the squirrel cage of hymnody and could not get out again.

His ideas of hymnody were taken from the noon-day luncheon clubs so common in our American cities, where you sing to get up steam, to be a jolly good fellow in the ten or fifteen minutes before you rush out to your job again. He liked "pep" tunes that stirred everyone up. Particularly to his liking was "Onward Christian Soldiers." He did not care so much for the words, but the music was after his desires. Other favorites of his were, "Sweet Hour of Prayer," "Sing them over again to me," "I love to tell the story," and invariably he closed with "God be with you till we meet again."

Squirrel cages. Vertically merry-go-rounds of selfish and self-centered sentimentalism. The needs of the church, the call of Christ, the devotion that should be given to the Lord in praise and thanksgiving never entered his mind. And, unfortunately, we have too many pastors, leaders and singers who are in a musical squirrel cage.

Our church singing should get us somewhere. It is more than an emotional debauch of sentimental singing by means of which we hope to feel good. It is far more than "good old hymns" which usually are of the cheapest and most inane variety. If we want to sing gushy ditties, we all have the freedom and privilege of our own homes. To the church belong the hymns of the church, the hymns of strong objective faith, the hymns that are never worn out because ageless with the timelessness of eternal truth. — By Pastor George J. Muller, in the Lutheran.

ANOTHER "CHURCH" IS LAUNCHED

In the mails the other day we received a "prospectus" of a new "church" that is in process of organization. The name of the new movement is "The Holy Christian Church-of-God," and it is to consist of "The General Assembly," "The Orthodox New Covenant Synod," and "The District Conference."

Recognized ministers of the Gospel in the new organization are to be "bishops, evangelists, and pastors." According to the prospectus, bishops and evangelists must be married men. On the other hand, pastors must remain single until they are fifty years old, "unless otherwise regulated by the combined action of Synod and General Assembly."

The prospectus continues to state that the new religious group will "teach and practice" the new Testament "first," the Catechism of Doctor Martin Luther, the Bible Story Book by Egermeier, the History of the Reformation, the Complete History of the

Bible by Dr. Blakie, and the 1530 Unaltered Edition of the Augsburg Confession. No mention is made of the Old Testament, except in Bible story and Bible history form. The communication is signed "W. Harrison Lane, Bishop."

It would be exceedingly interesting to know how this individual received his ordination as a minister of the Church and his consecration as a bishop. It would appear from all the evidence at hand that he has designated himself as a bishop, and is now proceeding to organize for himself a "church"! It would also appear, in view of the reference to Luther's Catechism and the Augsburg Confession, that he hopes to get a following among Lutherans. He probably will not be disappointed. America seems to afford fruitful soil for any kind of religious phenomenon that may appear.

— The Lutheran Companion.

CORRELATION OF CHURCHES WITH CIVIC GOODNESS

Church people should not be too much depressed by Dr. Edward L. Thordike's unfavorable report on the correlation of churchliness with the "goodness" of a city. The feature of Dr. Thordike's findings, as given in his recent book, *Your City*, which commanded the largest headlines in the press was "'Good' Cities Show Few Churchgoers," with the added information that "church membership is in inverse relation to the rating of communities for general goodness of life." Still further expanded, this leads to this conclusion: "Unless the better communities under-report their church membership or the worst communities over-report theirs, we must suspect that the churches are clubs of estimable people and maintainers of traditional rites and ceremonies rather than powerful forces for human betterment." But before subscribing to that deduction from the statistics, one must inquire as to the data on the point-scale according to which the "goodness" of a city is estimated. We find that the score-card includes such items as these: ownership of automobiles and radios, salaries of policemen and teachers, illiteracy, circulation of books from the public library, value of city property in schools and parks, child mortality, and death rates from appendicitis and syphilis. These are all relevant facts as to the desirability of a community as a place of residence. But it appears that many of them suggest a positive correlation with economic rather than with moral and religious conditions. Protestantism, and especially Puritanism, has sometimes been accused of elevating the economic virtues of industry and thrift into spiritual values. Now, it seems, the churches are held up to criticism because membership in them does not insure the ownership of more automobiles and radios, more expensive parks, better hospital facilities and better pay for policemen. Granting that the church ought to exercise a beneficent influence in all these

things, it still does not seem quite proved that it does not, in view of the many other variable factors involved. In general, the richer communities have these elements of "goodness" in largest abundance, while the poorer communities have a larger proportion of church members. But we knew that before.

— The Christian Century.

No matter How Dark the Clouds that hang heavy over Christendom today, light shines through, bright and clear, in many places. Christ has enlarged conquests in lands not called Christian. India's Christian population, which has multiplied tenfold in the present century, has more than doubled during the past year; during the past forty years the Protestant converts in the Philippines have gone from practically none to 190,000; for the same period in Japan the increase has been nearly fivefold, with a 50 per cent increase credited to the last decade; still in the same period Korean Christians have increased seventy-fold, and in wartorn China five-fold; in Latin America sevenfold since 1900; in Africa, below the Sahara, the increase, though unnumbered, has been prodigious. Even better than the astonishing increase in numbers is the reported manifestation of a deeply-rooted Christian faith in native leadership and self-reliance, particularly among the younger converts.

—The Lutheran.



† MRS. THEODORE BAUER †

Hulda Barbara Bauer, the wife of Pastor Theo. Bauer of Echo, Minn., was called from this vale of tears into the eternal rest at the age of 42 years, 2 months, and 28 days, on the morning of April 14. She was a daughter of Mr. Christ Lechner and his wife, Jacobina, born to them on January 16, 1897, in Emmons County near the village of Zeeland, No. Dak. On March 25 of that year she was baptized by Pastor Leopold Eichler of Hein, So. Dak., confirmed at the age of 15 by Pastor John Hink of Underwood, No. Dak., and united into holy wedlock with Pastor Theo. Bauer of Mission, So. Dak., on June 3, 1920, at Wilton, No. Dak. Her wedded life was spent with her husband in the various parsonages of Mission, So. Dak., and Akaska, So. Dak., Hettinger, No. Dak., and Echo, Minn.

She leaves her husband, four sons, and two daughters, and a large circle of other relatives.

Funeral services were conducted on April 18 at Zeeland, No. Dak., and interment was made on the

church cemetery, Pastors G. J. Schlegel and J. E. Bade officiating.

Mrs. Bauer was a quiet but faithful Christian, a faithful helpmeet in the parsonage, and a kind mother to her children. It had pleased the Lord in his infinite wisdom to let her bear a heavy cross in the form of ill health for a number of years, which she bore faithfully until her Master called her home. Job 19: 25-27; Matt. 17:7.8. J. E. B.



ANNOUNCEMENTS

God willing, the **General Synodical Committee** will meet in St. John's School, Milwaukee, Wis., Wednesday, May 24, 1939, at 9:00 A. M.

Meeting of Boards and Committees:

Joint Mission Board, **St. John's School**, Monday, 10:00 A. M.
Board of Trustees, **St. John's School**, Monday, 2:00 P. M.
Conference of Presidents, Parsonage, Tuesday, 9:00 A. M.
Representatives of Educational Institutions, **Grace Church**, Tuesday, 2:30 P. M.

All boards and standing committees are requested to send in their reports ready for print by May 10.

The **Committee on Assignment of Calls** will meet after the adjournment of the General Committee, Thursday afternoon or Friday morning, at Thiensville. John Brenner.

CONVENTION OF THE JOINT SYNOD

The 25th convention of the Joint Synod of Wisconsin and Other States will be held August 2-9, 1939, at Northwestern College, Watertown, Wis., beginning Wednesday at noon and closing the following Wednesday at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, and laymen) of their respective districts to the undersigned before July 19. (Cf. Joint Synod Report, 1937, p. 104.)

Further information pertaining to the convention will be published later. Karl F. Krauss, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 23 and 24 at Hurley, Wis., Rev. R. Horlamus, pastor. First session 10:00 A. M.

Essays: Isagogische Arbeit ueber Hiob, A. Dornfeld; Zweck und Nutzen der Beichte, J. Mittelstaedt; My Church and Russellism, W. Nommensen; Present Day Political Activities of the Roman Church, S. Fenske; Old Testament Exegesis, I. Habeck; New Testament Exegesis — 2 Tim, E. Walther.

Sermon: J. Henning, Jr., O. Hoffmann (English).

Confessional Address: G. Neumann, W. Nommensen (English).

Please announce! E. E. Prenzlów, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet for a one day conference at Minneola Township, Minn. (T. E. Kock, pastor) on Tuesday, June 6. Sessions begin at 9:00 A. M.

Essay: "What is implied in the scriptural injunction 'Bring them (children) up in the nurture and admonition of the Lord,'" Pastor Weindorf.

Communion Service at 11:15 A. M.

Confessional Speaker: Pastor Hertler.

Please register with the local pastor and state how many delegates are coming. T. E. Kock, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS AND PASTORAL CONFERENCE

The Fox River Valley Delegate, Teachers and Pastoral Conference will meet at Hortonville, Wis., Rev. G. E. Boettcher, June 27, 9 A. M. Delegate Day. A schedule of work will be prepared.

June 28, Pastoral Conference.

Confessional Sermon: Otto Henning — E. C. Hinnenthal.

Ex. Hom. Treatise of Acts 7, 54-8, 3; G. E. Boettcher; Isagogics of I Samuel: L. Kaspar; Isagogics of II Samuel: R. Lederer; How Does the Apostle Paul in His Epistles Exhort His Christians to Give?: K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings?: P. Oehlert; Justification and Sanctification: W. Kuether; The Pastor in the Sickroom: F. Reier; The Pastor's Call: A. Werner; Centralizing our Parochial Schools: L. Ristow.

Timely announcement would be appreciated by Rev. Boettcher, stating how many delegates you intend bringing.

F. A. Reier, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Fox Lake (A. Dornfeld, pastor), May 9 and 10.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:20, W. A. Eggert: The Prophets of the Old Testament. 1:30, Opening. 1:45, M. Raasch: Finances. 2:00, Prof. A. Sitz: Philippians. 4:30, Miscellaneous. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 10:00, President H. Kirchner: Report on Merger. 1:30, Opening. 1:45, Miscellaneous. 3:00, Casual Questions.

Sermon: Gerhard Fischer, Norb. Paustian (English).

Confessional: O. Kuhlow, Prof. E. Wendland (English).

Remarks: Early announcement is appreciated.

H. Geiger, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at Lake Geneva, Wis. (Pastor H. J. Diehl, 428 Walworth St.) on June 6 and 7, 1939, at 9 o'clock, C. S. T.

Preacher: Julius Toepel, Matt. 5, 13-46 (Theo. Volkert, Luke 6, 43-49).

Confessional Address: O. Heidtke (E. W. Hillmer).

Old Essays: As previously announced.

New Essay: W. A. Diehl: "Lutheran Drives vs. Community Drives."

Remarks: An early announcement to the local pastor is desired. Edmund Sponholz, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Michigan Pastoral Conference will be held June 20-22 at Owosso, Michigan, Walter Voss, pastor. Quarters and breakfast will be gratis, dinner and supper at a nominal charge. All teachers and laymen who are delegates to Joint Synod are also expected to attend. Whether you intend to attend, or do not so intend, notify Pastor Voss accordingly not later than June 10.

Essay: "The Unity of the Spirit the Golden Mean Between Unionism and Separatism," Pastor H. Richter.

Sermon: Pastor J. Roekle (Pastor D. Rohda).

Confessional Address: Pastor C. Kionka (Pastor E. C. Leyrer).

Pastor A. Westendorf and Prof. A. Sauer constitute the Steering Committee. W. H. Franzmann, Sec'y.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above named delegate conference will convene at the Northwestern Lutheran Academy in Mobridge, South Dakota, June 13-14. The first session will begin at 10:00 A. M.

Essays: Die Geschichte und Bedeutung der Konfirmation, J. J. Wendland; A Practical Explanation of the Office of the Keys and Confession, H. Heckendorf; How Far May A Pastor Go In Exercising His Rights As A Citizen, A. Eberhardt.

Sermon: E. Krueger (P. Kuske).

Confessional: W. Herrmann (J. Bade).

Delegates are to bring their own blankets, pillows, etc. Other arrangements will be as usual. Pastors are requested to announce themselves and the number of delegates that shall be represented from their parish to Rev. G. Schlegel.

P. R. Kuske, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet at Acoma June 6, at 9 A. M. A short service will be conducted at the opening of this one day conference.

Papers: E. A. Binger, Practical Suggestions for Re-establishment of the Family Altar; W. J. Schulze, How to Stimulate Attendance at Holy Communion; A. Leersen, What Benefit does a Congregation Derive from its Connection with Synod.

Preacher: S. Baer, Im. Lenz.

Please announce.

Karl J. Plocher, Sec'y.

INSTALLATIONS

Trinity Congregation, Redgranite, Wisconsin, heretofore a charge of the Board of Missions recently became affiliate with St. Paul's Congregation of Fairburn. Frederick Schroeder, pastor of St. Paul's, was installed at Redgranite on Palm Sunday afternoon, April 2. District President Walter Pankow authorized, Rev. Erdman Pankow of Green Lake assisted in, the service.

Rev. Schroeder's address remains as heretofore.

W. W. Gieschen.

Being authorized by President P. J. Bergmann I installed the Rev. R. P. Otto on Sunday, April 16, 1939, as pastor of Peace Congregation of Wilmot, Wis. Pastor H. J. Diehl delivered the sermon and assisted.

Address: Rev. R. P. Otto, Wilmot, Wis. C. A. Otto.

NOTICE — FOR SALE

A large Vocalion Reed-Organ with imitation pipe ornamentation pumped by hand or feet and strong enough to accommodate 300 worshippers. Inquire of Rev. Paul E. Horn, Zumbrota, Minnesota.

RADIO

On Sunday, March 15, 1939, the Eleventh Annual Delegate Conference, the governing body of the Lutheran radio activities in Milwaukee met at Concordia College. In the course of the eleven years more than 44,000 pieces of mail have been received in the response to these broadcast activities.

Five hundred sixty-nine consecutive Sunday services have been broadcast at 8 A. M. over WTMJ. A total of 2,142 week-day devotions were broadcast from the chapel of Concordia College during these years, but these fifteen-minute morning devotions have been discontinued since the summer of 1938. These week-day broadcasts were on sustaining time by courtesy of WTMJ, and therefore did not cost us anything.

During the course of the eleven years twenty booklets, reaching a total number of over 33,000 copies, were sent out to our listeners in response to their request for them.

A recent research of WTMJ revealed that during our Sunday morning half hour eleven per cent of the radio sets in Milwaukee were turned on, and that of these eleven per cent eighty-three per cent were tuned to WTMJ. This research was made in Milwaukee County only. It emphasizes our nearly complete monopoly of the radio audience at that hour, even though a Catholic broadcast and other neighbor broadcasts are taking place at the same time.

Our broadcast will continue at 8 A. M. under contract with WTMJ until October, 1939. At that time the contract must be renewed. Authority to do so has been given to the Committee by the delegates at the Radio Conference. There is no regular religious broadcast over WTMJ except under our contract.

The value of our Milwaukee broadcast in meeting the command, "Go ye therefore, and teach all nations," cannot be determined until the eternal records are available, but the thousands of letters we receive reveal the great need that our broadcast meets. The letters from the shut-ins, the unchurched, and members of other denominations are a revealing testimony of the power of the Word of God when preached over the radio. It is not returning void unto God.

The pastors of Milwaukee County and the choirs of the various churches; the professors and student body of Concordia College; the director of the radio work, President Leroy C. Rincker; all give freely of their services in furnishing the "talent" for the broadcast. May God bless them for their kind work.

Adelbert J. Beyer,

Chairman of the Radio Committee.

NEW YORK WORLD'S FAIR VISITORS — NOTICE

Concordia Collegiate Institute, Bronxville, New York, will offer its dormitories to the members of our congregations who intend to see the World's Fair. We are happy to do this because they are the ones whose support makes this institution in the East possible, and because we feel that we have a fine school, beautifully situated in the quiet residential village of Bronxville, Westchester County, one of the finest suburbs surrounding New York City.

We are offering lodging facilities for the sum of \$1.50 per person per day. This will include a substantial breakfast, bedding, towels, soap, hot and cold showers, and free parking on the campus. In the light of the sky-high prices which the hotels have determined upon, we feel that we are making our Christians a real offer and hope that they will avail themselves of this opportunity.

The school is so situated that the World's Fair grounds are quite easily accessible by automobile or other means of transportation. Several parkways, leading either directly to the grounds or through New York City proper, will take the visitors who want to use their automobiles to the grounds in less than 40 minutes. Others who prefer leaving their automobiles on the campus of the school or come here by train or bus may conveniently travel by bus or train and subway.

When coming to suburban Bronxville after a busy day at the Fair among the thousands of people, our Lutherans will appreciate the quiet and also the temperature which is generally lower here than in New York City, the school being located on one of the highest elevations in the neighborhood. They will also appreciate the sanitary, large and airy rooms. Above all, they will appreciate the companionship of their fellow-Lutherans and the opportunity to renew old friendships and make new friends.

In order to bring this news to the attention of our people, I would make the humble request that the brethren bring these matters to the attention of our people through announcements and bulletins. I believe that staying here would make them more Synodically-minded and develop in them a greater appreciation of Synod's educational institutions. We will do our best to give them the very best accommodation.

Since our facilities are limited — 200 beds, 60 rooms — it will be necessary to urge them to make reservations. The school closes on Friday, June 23, and from the following day on to the end of August we will be prepared to receive guests. A limited number may also be accommodated after June 15 when one dormitory will be free.

MICHIGAN DISTRICT

January 1 to March 31, 1939

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 84.49	\$
H. Haase, Benton Harbor	250.00	
W. Franzmann, Coloma	75.35	
Dr. H. Wente, Crete, Ill.	31.50	
W. Westendorf, Dowagiac	113.26	
N. Engel, Eau Claire	35.35	
E. T. Lochner, Hopkins	77.10	
E. T. Lochner, Dorr	31.50	
A. Hoenecke, Muskegon	54.04	
A. Fischer, Sodus	85.10	
M. Haase, South Haven	193.79	
W. Essig, Stevensville	34.42	11.04
H. Hoenecke, Sturgis	127.74	

Southeastern Conference

From members of a congregation of the Southeastern Conference	352.15	
For Church Extension Fund		100.00
J. Nicolai, Adrian, incl. \$1.00 from N. N. ..	121.00	
H. Heyn, Detroit	111.96	
H. Richter, Detroit	45.72	
F. Stern, Detroit	32.00	
J. Gauss, Jenera, O., including \$40.00 from Luther Society	120.80	
W. Steih, Lansing	53.58	
H. Zapf, Monroe, incl. \$36.00 from Mohrhoff Estate	108.59	
G. Ehnis, Monroetown	60.25	
A. Maas, Northfield	97.36	
A. Maas, South Lyon	20.50	
E. Hoenecke, Plymouth	103.82	
C. Schmelzer, Riga, incl. \$25.00 from N. N., \$5.00 from Mrs. J. Iffland and \$11.50 from Sunday School	240.30	41.50
A. Lederer, Saline	61.30	
A. Wacker, Scio	164.55	
G. Luetke, Toledo, O.	38.00	
R. Timmel, Toledo, O.	62.05	
O. Naumann, Toledo, O.	27.34	
P. Heyn, Van Dyke	7.27	
E. Leyrer, Waterloo	18.75	
O. Peters, Wayne	271.36	
O. Peters, Livonia	63.88	

Northern Conference

M. Schroeder, Bay City	228.28	
A. Westendorf, Bay City	59.00	
E. Kasischke, Bay City	130.30	5.00
H. Engel, Chesaning	27.16	
H. Engel, Brady	21.75	
C. Henning, Elkton, incl. \$3.00 from Ladies' Aid and \$2.00 from Young People's Society	18.35	5.00
B. Westendorf, Flint	100.00	
D. Rohda, Flint	54.21	
A. Kehrberg, Frankenmuth	132.40	
R. Kaschinske, Greenwood	39.40	
K. Vertz, Hale	10.00	
G. Albrecht, Kawkawlin	81.75	
F. Krauss and K. Krauss, Lansing	388.76	
E. Rupp, Manistee	7.35	
E. Rupp, Batcheller	14.77	
W. Voss, Owosso	248.80	
A. W. Hueschen, Pigeon	66.96	97.85
D. Metzger, Remus	3.50	2.35
D. Metzger, Broomfield	9.50	1.35
O. Eckert and O. J. Eckert, Saginaw	585.23	
Special	80.00	
O. Frey, Saginaw	77.90	
H. Eckert, Saginaw	57.04	
G. Schmelzer, Sebawaing, incl. \$10.00 from Ladies' Aid	113.90	5.88
J. Zink, Sterling	28.85	
C. Leyrer, St. Louis	45.86	
C. Kionka, Swan Creek, incl. \$10.00 from Mr. and Mrs. Otto Kutsch: Golden Wedding	30.00	
C. Kionka, Hemlock	40.00	
J. Kionka, Tawas City	100.78	
H. Zink, Tittabawassee	101.50	
A. Voges, Vassar	2.90	
A. Voges, Mayville	3.56	
R. Koch, Zilwaukee	122.96	
Total	\$6,408.89	\$ 269.97

Memorial Wreaths

(Included in Above Monies)

In memory of Mrs. Truman Radtke, Saginaw, by her husband Truman Radtke	30.00
by her parents (Prof. and Mrs. O. Hoenecke) and her brothers and sisters	30.00
by Miss Therese Hoenecke	2.00
by Miss Bertha Larsen	1.50
by Grunwald Family	10.00
by Mrs. and Miss Ruth Waidelich	1.50
by Miss Gertrude Walther	1.00

by Student Body of Michigan Seminary	6.50
by Faculty of Michigan Lutheran Seminary	5.00
by Rev. and Mrs. J. Gauss	2.00
by Rev. and Mrs. D. Rohda	2.00
In memory of Mrs. Wm. Paul, Saline, by Lad. Aid	5.00
In memory of Herman Fischer, Northfield, by Wm. Geiger and Family	2.00
In memory of John Maulbetsch, Northfield, by Men of St. John's	5.00
In memory of Tema Schaible, Scio, by J. Hartmann Family	3.00
In memory of Miss Mary Krichbaum by Luther Society, Jenera	5.00
In memory of John Hofmeister, Sen., by Rev. F. Stern Family	2.00
In memory of Ingeborg Behrens by Ladies' Aid and Members of St. John's, Bay City	9.00
In memory of Albert Pohlmann, by Bible Class, Chesaning	1.00
In memory of Fred Schuette, Saginaw, by Faculty of Michigan Lutheran Seminary	5.00
In mem. of Mrs. C. Scherzer, Saginaw, by J. Finger	2.00
In memory of Mrs. Frieda Grassmann, Zion's, Toledo, O.	13.00
In memory of Leroy Gaeth, Sebawaing, by Mr. and Mrs. Herman Wagner	2.00

E. WENK, Cashier.

WESTERN WISCONSIN DISTRICT

Reverend January, February, March, 1939

J. C. Bast, McMillan	\$ 46.50
J. C. Bast, March	25.00
Wm. Baumann, Neillsville	13.96
H. E. Bentrup, Stoddard	246.94
Arthur Berg, Sparta	179.66
A. F. Berg, Norwalk	44.00
C. E. Berg, Ridgeville	49.25
L. Bernthal, T. Trenton	113.71
R. C. Biesmann, Brodhead	7.22
L. M. Bleichwehl, Little Falls	44.35
L. M. Bleichwehl, Cataract	76.87
E. Blumenthal, Wausau	67.03
W. H. Dobberstein, Tuckertown	13.00
M. Drews, Oak Grove	255.75
F. F. Ehlert, Eitzen	16.00
A. J. Engel, Pardeeville	68.66
S. Fenske, Bruce	12.48
S. Fenske, Mercer	21.61
G. T. Fischer, Bloomer	59.62
Gerh. Fischer, Mosquito Hill	28.25
E. C. Fredrich, Helenville	142.31
J. Gamm, La Crosse	400.92
Henry Geiger, Leeds	113.63
Henry Gieschen, Fort Atkinson	377.02
F. Gilbert, Whitehall	18.55
M. Glaeser, Wonewoc	246.44
W. E. Gutzke, La Crosse	9.50
I. J. Habeck, Medford	245.61
A. Hanke, T. Norton	37.25
John Henning, T. Dallas	30.49
John Henning, Prairie Farm	126.39
J. F. Henning, Brush Prairie	29.83
J. F. Henning, Auburn	15.38
M. J. Hillemann, Marshall	44.79
R. C. Hillemann, Ixonia	205.71
O. E. Hoffmann, Beyer Settlement	29.53
O. E. Hoffmann, Poplar Creek	12.78
R. C. Horlamus, Hurley	88.15
O. E. Hoffmann, Rib Lake	15.00
O. E. Hoffmann, T. Greenwood	9.00
Wm. Keturakat, Sun Prairie	60.68
L. C. Kirst, Beaver Dam	87.99
J. Klingmann and Wm. Eggert, Watertown	702.35
O. W. Koch, Lowell	589.36
E. E. Kolander, Marathon	97.00
R. P. Korn, Lewiston	236.24
G. O. Krause, Little Black	10.21
G. O. Krause, Stetsonville	78.97
W. R. Krueger, Ixonia	56.50
H. Kuckhahn, St. Charles	74.30
O. Kuhlow, Jefferson	2.00
C. F. Kurzweg, Cream	186.55
C. F. Kurzweg, Cochrane	87.35

Phil. Lehmann, Ableman	31.12
W. C. Limpert, Altura	49.12
F. W. Loeper, Whitewater	61.00
A. W. Looch, Warren	8.00
P. Lorenz, Watertown	116.83
G. C. Marquardt, Ringle	34.81
G. C. Marquardt, Schofield	136.14
A. L. Mennicke, Winona	353.70
J. Mittelstaedt, Menomonie	128.40
P. Monhardt, South Ridge	63.00
R. W. Mueller, Wilson	12.21
R. W. Mueller, Ridgeway	34.46
Theo. J. Mueller, La Crosse	196.04
H. C. Nitz, Waterloo	220.75
Herbert Nommensen, Spirit	21.08
Herbert Nommensen, Prentice	15.65
M. J. Nommensen, Juneau	147.32
W. O. Nommensen, Green Valley	15.96
W. O. Nommensen, Rozellville	31.87
Wm. Nommensen, Columbus	845.65
E. J. Otterstatter, Tomahawk	50.20
E. J. Otterstatter, Tripoli	2.51
A. W. Paap, Johnson Creek	55.37
Aug. Paetz, Friesland	31.60
Aug. Paetz, Dalton	8.13
E. H. Palechek, Chaseburg	100.00
H. A. Pankow, Indian Creek	50.84
H. A. Pankow, Hustler	61.06
J. H. Paustian, Barre Mills	354.18
N. E. Paustian, Oconomowoc	86.75
W. A. Paustian, Onalaska	91.84
E. E. Prenzlou, Cornell, Keystone and Birch Creek	81.70
J. M. Raasch, Lake Mills	520.32
R. Schoeneck, Rice Lake	5.25
A. W. Sauer, Winona	820.41
H. Schaller, Tomah	251.50
W. E. Schulz, T. Berlin	15.50
H. C. Schumacher, Milton	137.67
J. H. Schwartz, West Salem	128.33
F. H. Senger, Arcadia	39.20
K. A. Timmel, Watertown	313.00
G. Vater, North Freedom	32.00
A. Vollbrecht, Fountain City	67.50
E. Walther, Wisconsin Rapids	229.77
H. M. Warnke, Doylestown	27.46
H. M. Warnke, Fountain Prairie	35.14
W. Weissgerber, Minocqua	50.28
W. Weissgerber, Woodruff	48.78
A. A. Winter, Mauston	121.19
A. A. Winter, New Lisbon	51.88
L. A. Winter, Eau Galle	13.00
L. A. Winter, Plum City	19.65
L. A. Witte, Kendall	122.56
L. A. Witte, Dorset Ridge	30.18
R. F. Wolff, Cambridge	34.86
R. F. Wolff, Cold Spring	4.00
W. E. Zank, Newville	185.37
W. E. Zank, T. Deerfield	166.11
H. R. Zimmermann, Randolph	118.94
	<u>\$12,944.78</u>
Budgetary	\$12,828.71
Non-Budgetary	116.07
Total Received	<u>\$12,944.78</u>

* * * *

In Memory of Memorial Wreaths	
Paul Duvie (Rev. A. Berg, Sparta)	10.50
Rev. L. B. Mielke (Rev. H. Geiger, Morrisonville)	2.00
Mrs. Ernst Siebert	11.00
Mrs. Alvina Lohfink	7.00
Mrs. August Hankel	9.25
(Rev. John Henning, Jr., Prairie Farm)	
Henry Draeger (Rev. H. C. Nitz, Waterloo)	3.75
Mrs. Alice Powers (Rev. W. Nommensen, Columb.)	5.00
Mrs. Fred Mahnke (Rev. Aug. Paetz, Friesland)	10.00
Chas. Hinz	10.50
Chas. Kuckuck, Sr.	3.00
(Rev. H. Schaller, Tomah)	
Mrs. Emma Woller (Rev. W. E. Schulz, Merrill)	15.50
Mrs. Mary Dalle (Rev. F. H. Senger, Arcadia)	2.00
Theodore Molzahn (Rev. J. Gamm, La Crosse)	5.00

Gust. Stiemke	3.00
Carl Mielke	3.00
(Rev. Hy Geiger, Morrisonville)	
Mrs. Dena Einer	1.50
Otto Schwartz	2.00
(Rev. W. E. Gutzke, La Crosse)	
Mrs. Bertha Kuenzi	11.00
Henry Messmann	2.00
(Rev. G. O. Krause, Stetsonville)	
August Herman (Rev. Theo. J. Mueller, La Crosse)	1.00
Chas. Kuckuck (Rev. H. Schaller, Tomah)	3.00
Mrs. Anna Staehli (Rev. L. A. Winter, Plum City)	12.00
Mrs. Clara Mueller (Hy. Gieschen, Fort Atkinson) ..	2.00
Mrs. Clara Mueller (Rev. M. J. Hillemann, Marshall) ..	3.00
Mrs. Clara Mueller (Rev. R. C. Hillemann, Ixonia) ..	2.00
Carl Rahn (Rev. G. O. Krause, Stetsonville)	5.00
John Krummenhauer (Rev. O. Kuhlow, Jefferson) ..	2.00
Mrs. Marie Anhalt (Rev. F. W. Loeper, Whitewater) ..	3.00
Jul. Detert (Rev. Wm. Nommensen, Columbus)	2.00
Wenzel Klum	10.00
Emma Mundstock	21.65
(Rev. E. H. Palechek, Chaseburg)	
Fred Gohr (Rev. R. Schoeneck, Rice Lake)	5.25
H. J. KOCH, Treasurer.	

CASH STATEMENT

9 Months — July 1, 1938 to March 28, 1939

Cash on hand July 1, 1938	\$ 178.98	
Receipts from Districts.....	238,311.08	
Revenues	33,963.60	
Extraordinary Receipts.....	2,765.65	
Receipts from School Bul.	113.30	
	<u>275,332.61</u>	
Disbursements (actual).....	\$266,978.08	
Chapel at Lena	1,050.00	
	<u>268,028.08</u>	
		\$ 7,304.53
Minus Coll. for Chapels		7,494.09
		<u>\$ 189.56</u>
Actual Budget Deficit.....		15,436.41
Plus Unpaid Requisitions		
Total Deficit		<u>\$ 15,625.97</u>
Budget Debt		
Debt on July 1, 1937		\$447,105.36
Receipts from D. R. C.	\$204,538.25	
Collection for Debts	2,151.88	
Total	<u>\$206,690.13</u>	
Debts Paid	201,432.02	201,432.02
Available for Debts	\$ 5,258.11	
Inmates Deposits Received		\$245,673.34
Accounts Payable for March		1,800.00
		<u>17,546.12</u>
Budget Debt on March 31, 1939		<u>\$265,019.46</u>

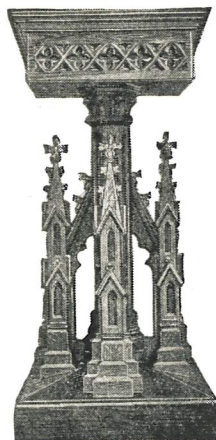
Church Extension Division

Debt on July 1, 1937		\$164,420.29
Repayments	\$ 25,648.27	
Interest	3,160.30	
Collections	4,214.13	
Other Receipts	5,758.89	
Total	<u>\$ 38,781.59</u>	
Church Extension Debts Paid	39,365.00	39,365.00
Overpaid	*\$ 583.41	
Church Ex. Debt, March 31, 1939.....		<u>\$125,055.29</u>
Total Debt		
Budget Debt		\$245,673.34
Church Extension Debt		125,055.29
		<u>\$370,728.63</u>
Inmates Deposits	1,800.00	
Accounts Payable	17,546.12	
Total Debt on March 31, 1939		<u>\$390,074.75</u>

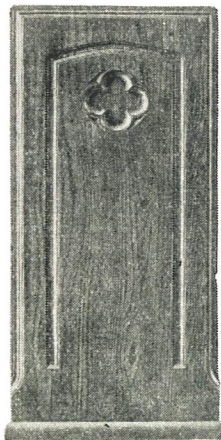
THEO. H. BUUCK, Treasurer.



No. 2129



No. 6013



No. 144

CHURCH FURNITURE

IF you are in need of Church Furniture such as Altars, Pulpits, Pews, Fonts, Lecterns, Hymnboards, Chancel Chairs or Statues of Christ, etc., please write us.

Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

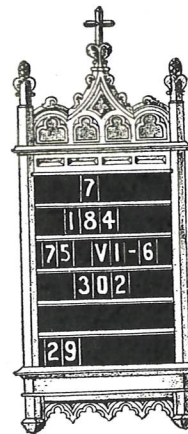
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and will be pleased to have an opportunity to submit our quotations to you.

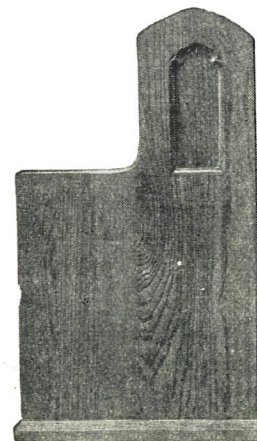
**NORTHWESTERN
PUBLISHING HOUSE**
935-937 N. Fourth St.
Milwaukee, - - Wisconsin



No. 4012



No. 5009



No. 125