

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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Two Kinds Of Righteousness

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. — Mt. 5: 20"

"God hath appointed a day in which he will judge the world in righteousness." Acts 17:31. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. A critical moment, and no one will be able to run away from it or hide from it, regardless of whether he tries to take refuge at the ends of the earth, or whether he calls upon the mountains to fall on him or on the hills to cover him. If he is righteous, that is perfect, pure and holy, he will enter into the kingdom of heaven; if he comes short of those qualities, he will be consigned to the everlasting fire. Righteousness will decide.

The One Kind

Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees." The Lord amits that there was something commendable about these people. Theirs was a certain type of righteousness. They were not vicious men, living lives of enormous vice and shame. Paul said that they were the strictest sect among the Jews, zealous of God and the purity of the soul. They did much fasting and praying; they gave alms; they were punctual and conscientious in meeting all ceremonial requirements. Others looked upon them as the greatest in the kingdom of God just because they were so scrupulous in attempting to live up to the Law. They were what the world today would call good people. They were respected and admired. Nicodemus belonged to them. Was not he upright and honest?

Because they lived like this, they considered themselves righteous, fully qualified to inherit eternal live. In arriving at this conclusion, however, they erred in believing that the Law forbade only deeds of violence. They

taught that the Fifth Commandment, for instance, dealt only with actual murder. That lust and passion and anger are likewise a transgression they overlooked. Mt. 5:21. They considered only the sinful act and ignored the sinful thought, not realizing that the one destroys righteousness just as completely as does the other.

Are you one who relies in his efforts in order to be accepted by God? You would not be the only one. If such is your attitude, beware. "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

There is a righteousness obtainable by fulfilling the Law in thought, word, and deed. But this is beyond the reach of every one, be he scribe or Pharisee, Mason or Boy Scout. Not even Nicodemus could qualify. Whoever relies on that kind of righteousness will not be acquitted on judgment day. He will be cast out.

"I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the Righteousness of God revealed from faith to faith,—

St. Paul, Rom. 1, 16. 17.

The Other

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It is evident that what these people attempted will not do. Let no man fool himself. The words of Jesus allow no other interpretation.

What shall we do? Hear Luther: "What now is the better righteousness? This, that work and heart together are pious and directed according to God's word. The Law will not have only the work, but the pure heart, which throughout comports with the Word of God and the Law. Yes, you say, where will one find such a heart? I do not find it in me; thou too not in thee. What then shall we do about it? We have no high righteousness,

and ye we hear that, unless our righteousness is better than that of the scribes and Pharisees, we shall not enter into the kingdom of heaven. This is what we are to do, besides all the good we are able to do; we are to humble ourselves before God and say, Dear Lord, I am a poor sinner; be gracious to me and judge me not according to my works, but according to thy grace and mercy, which thou hast promised and prepared in Christ. Thus this doctrine leads to this that the Lord would warn us against spiritual pride and would bring us to the knowledge of our unclean, wicked hearts and sinful nature, and thus lead us to the hope of His grace."

Hear Paul, Phil. 3:7: "But what things were gain to

me, those counted I loss, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

What boundless mercy! Ourselves unable to obtain righteousness, without which we can not escape condemnation, God awards it to us through Jesus Christ. "Him who knew no sin he made to be sin on our behalf, that we might be made the righteousness of God in him." 2 Cor. 5:21.

Who would fear the judgment? Christ is here who has justified us.

S.

Grow In Knowledge

ELIJAH AND OBADIAH

From F. Krummacher's *Elijah the Tishbite*

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab: and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets, of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks, peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: and Ahab went one way by himself and Obadiah went the other way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah. And he answered him, I am: Go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldst deliver thy sin into the hands of Ahab, to slay me? As the Lord thy God liveth there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest: Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me. And Elijah said, as the Lord liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him, and Ahab went to meet Elijah." 1 Kings 18:1-16.

Thus having dwelt a while with our prophet under the vine and the fig-tree, let us now accompany him once more into the stormy arena of public life.

1. We find him, at the command of Jehovah, leaving Zarephath.

2. We learn what was passing at this period in the court of Samaria.
3. We have the meeting of Elijah and Obadiah.

I

The prophet had spent two years and some months at Zarephath. The text expresses the time as "many days" though they seemed perhaps to Elijah but a few. But when we consider how rapidly storms and troubles have generally succeeded each other, in the life of God's most eminent servants, it was a long time for Elijah to have a serene sky, with the exception of some fleeting clouds, for more than two years together. Thus it was a length of tranquility with which not many of the active servants of God have been privileged.

God's Command, "Go, Show Thyself to Ahab"

Had Elijah now conferred with flesh and blood, this would have seemed to him like a command to plunge into the raving waves of the sea, or to walk into a lion's den. He had to appear before a wicked and idolatrous king, a tyrant revelling in despotic power, whose personal feeling against him had been increasing for three years and a half, and been doubly goaded by the distress of the country, of which Elijah was thought to be the cause. During all this time Ahab had been intent upon apprehending him; had used every effort to discover his abode; had searched through his own, as well as all adjoining realms, and had taken an oath from the different tribes and governments, that they had not found him: and yet all his exertions had been fruitless. How vexatious to himself, and what a comment on his royal power! If the wrath of a king be as messengers of death, what had Elijah to expect from such a king as Ahab! And yet he receives the brief and positive direction, "Go, show thyself unto Ahab!"

The Lord Imparts Sufficient Grace and Strength

Let no one imagine that the Lord ever expects what is above human nature from any of His people without imparting, at the same time sufficient grace and strength for the purpose. If we have to fight a fight of faith, He places in our hands the weapons of faith to do so. If He leads us into any difficulty and trial, He makes provision for our support and encouragement. . . Yea, even should there be forced from us the agonizing cry, "Why hast Thou forsaken me!" He will enable us to prefix to it, by appropriating faith, "My God! my God!" which will support us. He leads none of His children into the shadow of death, without their rod and staff. And, however thick the darkness may be, it is always relieved by some little ray of light. The succor He gave to Abraham, in his lonesome road to Mount Moriah, was not only by the firm belief that whatever God does, He does well; but by the particular turn given to Abraham's faith, that God would restore his Isaac again to life. This solaced his three days' journey not a little. To Job was given a peculiarly clear and joyful expectation of the final result of his sufferings and of the day of resurrection: "I know," said he, "that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh I shall see God." And thus Elijah, on this arduous path of faith, which directed him to Ahab, was supported by the promise, "I will send rain upon the earth." He could therefore thank God, and take courage. He could depart from Zarephath as a joyous messenger, and carry a blessing with him. Though the horrors of drought and famine, though faces worn down with hunger and thirst, might well have made him shudder on the way; though the thought of Ahab's mortal resentment, and perhaps of an enraged people, might well have occurred to him, he could be cheered by the assurance of his commission to announce the return of rain, and by the hope that many would at length give up their hateful idolatry, and bend before the God of their fathers. Such hopes and prospects, we may suppose, would at least have enabled him to bear his painful task.

"And I Will Send Rain Upon the Earth"

"Show thyself to Ahab, and I will send rain upon the earth." Jehovah had commissioned his prophet to declare the punishment of drought upon the land, and even to say, "As the Lord God of Israel liveth, there shall not be dew nor rain these years but *according to my word:*" and now, therefore, it was to be at Elijah's bidding that the dew and rain should refresh the land. The return of these blessings without the interference of the prophet would have caused him to appear as an impostor — the idolatrous priests would have given the honor of their deliverance to Baal, and not to the true God. In order, not to miss the sole object of this grievous visitation, and that Baal might be confounded, and Jehovah glorified, it was necessary that Elijah, in the presence of the people, should remove the drought, as a complete proof that his was

the true and the living God. It was now, therefore, said, "Go, show thyself unto Ahab, and I will send rain upon the earth."

"And Elijah went to show himself unto Ahab." The man of God again enters boldly on his public career of faith, surrounded by dangers and difficulties, having been proscribed as an outlaw throughout the nation, yea, as a troubler of Israel; nevertheless, he went at the bidding of the Lord, and the power of the Almighty was with him.

II

What Was Passing At This Period in the Court of Samaria?

Ahab was travelling through his realms at the same time that Elijah was on his way from Zarephath. Elijah's mission was for the honor of the Lord his God; that of Ahab was for his cattle, especially for his horses and mules. This makes us acquainted with another very pious and interesting character named Obadiah, a man of high rank, holding the office of chamberlain or steward of the king's household. Hence what is here recorded of him is the more gratifying, that "he feared the Lord greatly."

Obadiah, A Godly Man Among the Ungodly

The discovery of a devout widow in a heathen land, between Tyre and Zidon, excites in us grateful admiration; but our surprise is more pleasing on finding a real servant of the Lord in one of the most corrupt courts ever mentioned in history! Here we see that godliness is not a plant, which, as many suppose, must be necessarily reared in the conservatories of human education, admonition, and good example; how then could a godly man have existed in Samaria? The children of God are not the mere creatures of circumstances; the state of things in Samaria was just adapted to form Obadiah and everyone else into a child of the evil one. Jehovah "forms a people for Himself, to show forth His praise," when and where it pleaseth Him, Isa. 43:18-21. As "He hath mercy on whom He will have mercy, and is gracious to whom He will be gracious"; so whoever really desires to be as Obadiah, the Lord's servant, cannot be prevented by unfavorable circumstances from becoming so. Thus the fear of God, faith, and adoption, are the good part that cannot be taken away by thieves that break through and steal, neither devoured by moth and rust, nor lost in the iniquities of the land. Obadiah was enabled to keep the talent which was committed to him, though in an earthen vessel, safely amidst all these plagues.

Obadiah Feared the Lord

Obadiah, as the sacred penman expresses it, *greatly* feared the Lord. This is indeed a noble testimonial. Truly it was something great to fear the Lord with all his heart, at a time, and in a country, wherein the true worshippers of Jehovah were exposed to public scorn and derision. It was also something great to adhere faithfully to the Lord, when encompassed by persons bitterly pre-

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judged against real godliness, and by religious and political institutions set up in opposition to Jehovah. To abide in the faith at a court, where the god of this world had blinded the eyes of the powerful, and had provided every possible temptation to follow the vicious fashions of the day — to keep himself unspotted from the world in a post of honor and responsibility, with the eyes of the public fixed upon him, and all his prosperity depending on the favor of the king — to hold on his course in a situation, in which he had frequently to communicate with the most profligate among the great — to fear God, not by halves, but fully — to be no time-server, but to serve the Lord and Him alone — this was surely something great in Obadiah. But who then is to be praised for this? The great Obadiah? Far from it — to God be all the glory!

Our Own Case

Those who are so ready to object that their situation

and circumstances prevent them from faithfully serving God, reflect on this picture of Obadiah. This paltry excuse has no other origin than the blindness and deceitfulness of the human heart. Under any circumstances, however favorable, true piety is not indebted to these, but to the grace of God alone; and those who seek and partake of this, serve God in all situations; for what should hinder them? Did our objectors complain that they cannot serve God, because of the corruption of their own hearts. But thus to complain of outward circumstances is a fearful sign of spiritual death. True Divine life in the soul has a fire in it that burns up this stubble of circumstances. There is a necessity in the case; a necessity which is not to be restrained or checked, much less overpowered, by worldly circumstances.

(To be continued)

MUST WE HAVE SERMONS?

Do you remember reading this challenging question in one of our "better" current magazines some time ago? The writer, a famous essayist, in the estimation of the magazine's editors, is a self-styled "Protestant of Protestants." Yet he deems it his right and privilege, he calls it a pleasure, a relief, to attend the Roman Catholic services from time to time. He admits that he understands little or nothing of that which is said. The service is read in Latin. He frankly admits that this is one of the reasons, if not the main reason, for attending the Catholic churches. "I like to go to the Catholic Church sometimes because I do not understand what is being said." — And what a pleasant relief — No Sermon! The music, the incense, the flickering candlelight, silent prayer, and meditation in a beautiful chapel more than make up for the missing sermon.

"TO THE PREACHER"

Preach about yesterday, Preacher!
The time so far away:
When the hand of Deity smote and slew,
An the heathen plagued the stiff-necked Jew;
Or when the Man of Sorrows came,
And blessed the people who cursed His name —
Preach about yesterday, Preacher,
Not about today!

Preach about the other man, Preacher!
The man we all can see!
The man of oaths, the man of strife,
The man who drinks and beats his wife,
Who helps his mates to fret and shirk
When all they need is to keep at work —
Preach about the other man, Preacher!
Not about me! Ab. — C. P. Gilman.

"A something within, and a relation of that something within to the Great Something without is stirred." "Must ke have sermons?" the Protestant of Protestants asks.

Sermons Out-of-Date?

"From a day when men had little mental stimulus, and felt the need of it, the sermon has continue over into a day when men have too much mental stimulus and feel a deep craving for peace, for quiet, and for faith." If the writer is thinking of the harangue and mental stimulus

which spouts from many a pulpit in our day, we hardly blame him for wanting quiet. But in his words one can-

not help hearing the accusation which Ahab once made against Elijah: "Art thou he that troubleth Israel?" — And our answer today is the same that was given to Ahab: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." — 1 Kings 18. "The sermon has continued over into a day when men have too much mental stimulus." As mental stimulus the press, the lecture platform, the motion picture, and the radio are mentioned. As if these were mental stimuli only. We prefer John's estimation of them: All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life; and there is more than enough of this "mental stimulus" to vex the soul of the righteous Lot in any city and community. What to do about it? — The dim light of candles, the music, the incense, and a beautiful chapel! And all these conduct a current from that "Great Something" without to that "something within" and bring peace. "But not sermons. These are not a conductor. These are wood." — End of quote. And the end of faith and hope. All we need to complete this picture is the request for "Beautiful Isle of Somewhere."

"The Protestant Church Has Always Exalted the Sermon"

Truth crushed to earth elsewhere in the writer's article rises again in this one sentence: "The Protestant Church has always exalted the sermon; it has made it the overshadowing feature of the service." Luther certainly exalted the sermon when he wrote in 1523: The congregation shall not assemble except the Word of God be preached, however briefly. — We fear this has been forgotten, even in our circles, and that other overshadowing features are exalted.

St. Paul writes: "*Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.* For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears,

and they shall turn away their ears from the truth, and shall be turned unto fables. — 2 Tim. 4:2-4. And Romans 10:14-17 we read: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! — So then *faith cometh by hearing, and hearing by the Word of God.*

What Shall I Preach?

In the face of so much spiritual nightmare as is expressed in such terms "a something within" — I must preach *Sound Doctrine.* — Such sermons are wood, are they — They are as essential to our faith, as the backbone and ribs are essential to the body. There must be doctrine to have a credo, to say: "I believe, and am persuaded." — What shall I preach? "The voice said cry. All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: *but the Word of our God shall stand forever.*" Is. 40:6-8. Peter adds: "And this is the word which by the gospel is preached unto you." 1 Pet. 1:25. — What shall I preach from the pulpit and in these columns? — "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:1-4. Must we have sermons? Must we have the Scriptures? Preaching is the necessary tongue to the written Word.

A. P. V.

Comments

Something for Ripley Rev. Charles Jaynes, Jr., the world's youngest ordained minister, a seven-year-old boy, conducted evangelistic services in the Denver Foursquare Temple the forepart of this month. The public was informed that this infant prodigy had preached from coast to coast in some of the largest auditoriums and had even performed wedding ceremonies. He has been given nation-wide publicity in Robert L. Ripley's "Believe It or Not."

We did not check up to ascertain whether this boy preacher had a full house, but knowing the hankering of the public for new thrills and sensations, we have

no doubt about it. In fact, it was just to draw the crowd that he was presented in the pulpit. It was a direct appeal to the flesh, such as the Lord abhors in His Church. The whole thing is carnal. There is nothing spiritual about it.

It is a sign of the times that churches will stoop to such publicity stunts. It is proof that they no longer trust the power of the Gospel or no longer have the Gospel. If a church has nothing to offer to the sin-sick soul and wants to continue to exist, it must ever be on the lookout for new sensations which tickle the flesh. When we read of the appearance of this seven-year-old boy in the pulpit, we were reminded of

the words recorded Isaiah 3, 4: "And I will give children to be their princes, and babes shall rule over them."

This case though extreme is significant. We are thinking not only of the widespread demand for young ministers and the aversion for old ministers with their ripe experience and deeper theology. There is a tendency to overemphasize the importance of youth in the Church. We are told that the future of the Church depends on its youth. If that means that every effort should be made to ground our youth firmly in the truth, it is correct, but if it means, and that is the way many understand it, that youth should take over and force their elders to the sidelines because they are old fogeys and don't know what progress is, then a worldly spirit is loose in the Church, which forgets that God speaks through the still, small voice and not through noisy activity. There is danger in the modern clamor for youthful leadership in the Church. I. P. F.

* * * *

Holding the Young People In dealing with the young people's problem in the Church the danger is ever present to go to extremes and to try to compete with the world on the same ground as the world. Without being fully aware of it perhaps, we are inclined to employ as a means of grace things which the Word of God does not recognize as such.

More than twenty years ago Rev. John H. C. Fritz (now Dean of Concordia Seminary at St. Louis) in his book "The Practical Missionary" wrote sane words of advice which still deserve to be heeded today.

He wrote in part: "Frequently we hear it said, as coming directly from some of the young people themselves or from someone speaking for them, 'If a congregation will not provide amusement and pastime for its young people, then these will seek and get these things elsewhere, very often at an undesirable place and in an undesirable way! The fact, however, is that the church is not called upon to provide amusement; that is not its business. A young people's society furnishing nothing but amusement and pastime for its members will not keep young people with whom such a spirit is found from seeking also elsewhere what they desire. Such young people are suffering from a spiritual ailment which needs a different treatment than that which an amusement night at a church hall can give them. There is something radically wrong with their spiritual life, which needs that cure which alone the Law and the Gospel can effect."

Amusements and pastimes can not accomplish what, in the view of the observer, the Word of God does not seem to accomplish. Nothing can serve as a substitute for the inculcation of Bible truth. A Bible class in which the Word of God is taught and studied is a blessed thing, for God's Word does not return void.

It is not a sin for young people of the church to play games and to have social activities, but it should be kept

in mind that it is a purely social thing and does not build the Church as such. The danger is that these things are soon overstressed and their value overestimated, so that before long the tail wags the dog. I. P. F.

* * * *

Conscientious Objectors That term is receiving wide publicity at the present time, and the conscientious objectors are becoming a serious problem to the governments all over the world. What is a "conscientious objector?" One who "for conscience sake" refuses to bear arms in case of war for his country. We had some of them during the days of the World War — not many however. But lately their numbers are increasing so rapidly that the nations, perhaps, will find them a formidable host in case of another war.

We have them in Great Britain in ever increasing numbers. When England adopted the limited conscription bill and the churches sanctioned it, pressure was brought to bear on the churches in England and Scotland by the church-people that they go on record favoring the exemption from military service of those who refuse to bear arms for "conscience sake." In the United States the Methodist Church adopted a paragraph in which it is stated, "We claim and ask exemption from all forms of military preparation or service for all conscientious objectors who may be members of the Methodist Church." The Presbyterian Church had the matter up for discussion but failed to take any definite action at the convention in Cleveland. The proposed amendment had this wording, "The state may not require of them (Christian citizens) that allegiance which belongs to God alone." That the Baptists, Congregationalists, Quakers, etc., will stand on the same principles may be taken for granted. While the Catholic Church in times past has made little of this matter, yet recently it was asserted by them in the *Catholic Times* of London which has this to say: "If Britain fights in military alliance with Russia . . . Catholics will not fight as allies of the atheist dictatorship to build up a God-hating universe." And the United States government has been notified by Bishop John A. Duffy that "We cannot ask . . . that the youth of America identify themselves with communism in a foreign war."

What About the Lutheran Church?

The Lutheran Church takes its stand on the words of Scriptures as, Romans 13:1-7: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is

the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but *also for conscience sake*. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Also 1 Peter 2:13-17. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well," etc. Compare also 1 Tim. 2:1-3; Matt. 22:21.

Our conscience is bound by the Word of God to obey the government — yes, even if the government enter a war of which we cannot approve. If the cause is wrong before God, the *government* which has control over us and which called us to arms, will have to answer for it to God and not *we*. It is for us to obey; that is the will of God. Only when the government commands us to sin against a very clear Word of God, may we refuse, yea, must we refuse; for then we ought to obey God, rather than men, Acts 5:29.

W. J. S.

Home Missions

AN APPEAL — NOT FOR A COLLECTION

To do mission work not only needs men to preach the Gospel, but also a house of worship in which the Gospel may be preached. One of the distressing handicaps in our Synod's present day Home Mission work is the lack of funds in the Church Extension treasury from which help could be extended to newly organized missions for the acquisition of a church home. As a result many of our seminary graduates are standing idle. Our Wisconsin Synod has prepared them for the holy ministry. It has provided them with a training of the highest order, and then — although opportunities are there in abundance — we must see these young men stand at the wayside waiting, because we cannot help them take the step into a field of souls ready for the seed of the life-giving Word, at times even when the mission funds would permit it.

Our Difficulties

It may be well for us to remember that the work in the Home Mission fields today is not what it was thirty and more years ago. In those years, now gone for always, our Synod's efforts were centered entirely on the ingathering of Lutheran men and women, who had come to our country from Germany. In many instances these people built themselves a church before they had their homes completed. Those immigrant days are of the past. Today Home Mission work means painstaking labor on the part of the missionary. The young missionary comes into his assigned mission field. The people do not come of their own accord. He must seek men, women, and children who might be gained for his mission. Then he must look for a place where he may hold divine services. Really suitable places are rarely available. He must rent a vacant store or even a lodge hall. He may get permission to use the city hall or a school room. Or he may have to be satisfied with a basement under a house for a place of worship. Or the missionary's family will have to clear the living room every Sunday for services and Sunday school. Visit our mission fields and you will find all these places, and others just as unsuitable. To

preach, administer the Sacraments and teach in such inconvenient and unfitting environments must, of necessity, be extremely discouraging for the missionary, for such deplorable circumstances do sadly hinder the progress in an otherwise promising mission field. And all because no funds are available with which our Synod could help such new missions to build or purchase even a modest chapel!

Then again it may happen — as it almost actually did this spring — that our Synod cannot enter a field in a larger city, which holds out promises for a self-sustaining congregation within a few years, simply because no funds are at the disposal of the Mission Board that could be used as an advance toward the purchase of a property when no buildings, halls or rooms anywhere near suitable for divine services are available. In this instance, we are thankful to say, a congregation in that city belonging to our Synod purchased a property in trust that the mission might be opened. That was, indeed, a noble work on the part of this congregation, but how rarely are such congregations found among us? Had that congregation not done what it did, it would have been most unfortunate, because it would have left no other alternative for our Synod but to decline the call and leave it for some other Synod.

This lack in our Synod's mission work was so keenly felt that an appeal was made last fall through President Brenner for an active Church Extension Fund. — The old Church Extension Fund is at present dead under a heavy weight of debt. — The results of this appeal, although nothing to boast about, was, nevertheless, adequate to supply five mission fields with funds that made possible a start to the building or purchasing of a church home. In the left column of the next page is a picture of a church bought with the help of a part of that fund. The building equipped with excellent church pews, a fine lectern used as a pulpit and a very good chapel organ, was moved five miles into a village and reset as you see in the picture. A loan of \$1,500.00 made this church home

possible for the mission. Before this church was available the rooms in the missionary's home were cleared every Sunday for services. (Permit us to mention here that all loans from this fund are secured to Synod by a signed agreement on the part of the mission that the loan will be repaid to Synod within a period of less than 10



years. The fund is to constantly revolve, be active, that is, after it has done its work in one place it moves on to another mission. That is to be the future strict policy of Synod in all Church Extension loan matters, we are told.)

At the right is a picture of a chapel which has been abandoned by a Reformed denomination. It is located in a thriving city of some 6,000 inhabitants. One of our missionaries began services in this building a few months ago. The Sunday school enrollment is over 40 children. This chapel, fully equipped, could be bought for about \$1,200.00, provided help could be extended to this mission. There may be many other such opportunities knocking at our door, if we could only avail ourselves of them. However, the new 'active' Church Extension Fund, because it was so small, is already spent.

An Appeal, Not for a Collection, But for Memorial Wreaths

We readily grant that nothing in God's nature excels the flowers in beauty. And probably nothing in creation symbolizes more fittingly the hope, and the glory, and the

beauty of eternal life than they. Yet, and we have Jesus' word for it, flowers are but for today, tomorrow they are cut down and wither. But there is a Flower that cannot be cut down, and that neither withers nor fades. It is the Flower that wishes to grow in desert places and on thorny ground. This Flower is He who says, "I am the Rose of Sharon," Jesus our Savior. What a beautiful Memorial Wreath He makes when He is permitted to blossom through His Word and Sacraments in a church or chapel set in a peopled vale or a lonely glen for longing hearts to see, to believe and to love! May we make this appeal to our pastors, teachers, and congregation members that, when they wish to show their love and esteem



for a departed dear one or friend, they place a Memorial Wreath for the great cause of providing needy missions with church homes in which redeemed souls may hear of the sweetness of the Rose of Sharon and may be adorned with the beauty of His righteousness in the forgiveness of their sins? You know the need. May you appreciate the blessing when the need is supplied.

Memorial Wreath cards for this purpose may be issued later. In the meantime, and if you desire to give for this cause, kindly designate, "For the Church Extension Fund of the Wisconsin Synod." May our blessed Savior richly bless your love that the sweetness and beauty of His holy Name may penetrate far and near.

W. ROEPKE,

Chairman of the General Mission Board.

SPECIAL SUBSCRIPTION OFFER

For the purpose of gaining new subscribers for the Northwestern Lutheran our publishing house is offering the Northwestern Lutheran to all new subscribers for \$1.25 by mail outside of Milwaukee and \$1.50 in Milwaukee by mail — beginning with the present issue and ending with the last issue in December, 1940. This will bring you the Northwestern Lutheran for one year and one-half for the usual price of a yearly subscription. We would kindly ask the pastors and the readers of the Northwestern Lutheran to pass this word along. We must have more subscribers to make the Northwestern Lutheran a better paper. Who will help?

EDITORIAL STAFF

Church Anniversaries

FIFTIETH ANNIVERSARY

June 18, Emanuel's Ev. Lutheran Congregation in Wellington Tp., Renville County, Minnesota, celebrated the sixtieth anniversary of its organization, the fiftieth anniversary of the dedication of its church, and the twentieth anniversary of the dedication of its school building.

In three services the congregation returned thanks to God, and Pastors A. Engel of Pardeeville, Wisconsin, a son of a former pastor of Emanuel, President A. Ackermann, and Director K. Schweppe forcibly showed how much reason Emanuel's has to praise and thank God.

Emanuel Congregation was gathered by Pastor H. Albrecht of Town Penn. The church was organized February 9, 1879, with twenty-three members. In 1880 Candidate Grabarkewitz was called as the first resident pastor; he also served the congregation in Moltke Tp. Pastor F. C. Hilpert succeeded Pastor Grabarkewitz in 1883 and served until he was obliged to resign because of blindness. In 1902 Pastor Julius Engel was called and he served the church until 1912. Since then the undersigned has been pastor of Emanuel.

Since 1880 the congregation has maintained a parochial school. It was begun by Pastor Grabarkewitz, and is still flourishing. The teachers who have served the school are: Theo. Albrecht, Miss Hattie Huffer, Teacher Raedicke, Paul Spaude, John Laub, Teacher Wachter, Miss Lena Dallmann, Erich Kirschke, the Misses Lydia and Esther Fritz.

During the sixty years of its existence 844 children were baptized, 585 were confirmed, 17,135 communed, 196 marriage ceremonies were performed, and 253 burial services were held. Only one of the founders of Emanuel is still with us. Daniel Luedtke, who is ninety-seven years old. Emanuel today numbers 73 voting members, 250 communicant members, 105 contributing members, and about 350 souls. A thankoffering taken on the occasion of the congregation's jubilee amounted to \$150.00. It was sent to Pastor K. Timmel for the liquidation of the Synod's debts.

May the God of Grace abide with Emanuel with the blessings of the holy Gospel of Christ, the only Savior.

E. G. FRITZ.

GOLDEN JUBILEES

St. John's Lutheran Church near Loganville, Wis.

On Sunday, June 18, St. John's Lutheran Church near Loganville, Wisconsin, at the site known as Tuckertown, observed the fiftieth anniversary of its organization. On

Pentecost Monday, June 10, 1889, the congregation was organized under the leadership of Pastor August Schlei, then pastor of our Lutheran Church at Wonewoc, Wis.

In 1873 a group of United Brethren had acquired a piece of land and erected both church and parsonage. But many of them sold their homes to German Lutheran families. Soon the congregation's membership dwindled. The few that remained were willing to part with the entire church property for a reasonable price. Pastor Schlei interested the Lutheran families who had moved into the community in the opportunity of forming a Lutheran congregation to replace that of the United Brethren. Steps were taken to acquire the property, and the congregation was organized in the church which had been purchased.

St. John's still worships in the original church. The old parsonage is also still in use, although additions have been made in the course of the years. The buildings have been kept in good condition these many years.

St. John's has always been self-supporting. For a time it formed a parish with the congregation of Town Westfield. Since 1906 it has been combined with the church at Lime Ridge, Wisconsin. The congregation has been a member of the Wisconsin Synod from the very beginning, and is known for its keen interest in the work of the Synod.

The church records reveal that 238 persons were baptized, 222 confirmed, that 9,071 communed, that 63 couples were united in wedlock, and that 63 persons received Christian burial in the past fifty years.

The following pastors served the congregation to date: Bredlow (1889-1890), R. Gruber (1891-1896), Albrecht (1896-1898), A. Brauel (1898-1900), L. Mlotkowski (1900-1906), Maisch (1906-1911), H. W. Reimer (1911-1935), and A. H. Dobberstein from 1935 to the present time.

The membership today numbers 139 souls, of which 104 are communicant members and 40 voting members. Comparing this list with that of former years little change can be noted. Yet the congregation has maintained its numerical strength.

More than five hundred adults attended the jubilee celebration. It was gratifying to note that many of those who had been confirmed at St. John's returned for the occasion. The jubilee was observed with two services and an informal gathering in the evening. A German service was conducted by Pastor H. Reimer, who formerly served the congregation and now resides at Reedsburg.

As we have heard,
So have we seen in
the city of the Lord
of hosts, in the city
of our God: God will
establish it forever.—

Ps. 48, 8

He based his sermon on Psalm 115, 1, pointing out that all honor should be given to God on the occasion of this fiftieth anniversary and not to man. Pastor Theo. Albrecht of Lake City, Minn., whose father had served St. John's, delivered an English sermon based on Rev. 3, 11. He admonished the congregation to hold fast the blessed heritage that God had bestowed upon it.

The choir beautified the services with appropriate selections. The church was decorated with flowers brought by the ladies of the congregation. A large wreath bearing the numeral fifty adorned the altar. To accommodate the overflow crowd the men of the church erected a tent, and a loud speaker brought the messages to all.

A. H. DOBBERSTEIN.

St. Paul's Ev. Lutheran Church, Litchfield, Minn.

St. Paul's Congregation of Litchfield, Minnesota, celebrated its golden jubilee with a special service on Sunday, June 11. In the fifty years of its existence the following pastors have served the congregation: H. Franz, 1889-1899; H. J. Albrecht, 1899-1905; Theo. Thurow, 1906-1915; John Guse, 1915-1929; Karl J. Plocher since July, 1929.

The congregation and its many friends were privileged to hear the Word preached to them by their former pastor, the Rev. Theo. Thurow, Prof. Carl Schweppe, and the Rev. W. J. Schulze.

The records of the church show the following ministerial acts: Baptisms 515, confirmations 444, marriages 185, burials 102.

K. J. P.

Obituary

† MRS. ADA NOMMENSEN †

On Saturday evening, June 24, Ada Nommensen, née Koch, wife of the Rev. Wm. Nommensen, departed this life in peace at her home in Columbus, Wis., after a lingering illness, at the age of 57 years, 9 months, and 17 days.

Ada Koch-Nommensen was born September 7, 1881, at Lewiston, Minn. In 1884 her father, the late Rev. O. H. Koch, accepted a call to Zion's Ev. Luth. Church at Columbus, Wis. Here she attended Zion's Lutheran School and renewed her baptismal vow in confirmation. After graduating from the Columbus High School and taking another course at Northwestern College at Watertown she taught in the primary grades in Zion's School for several years.

On July 14, 1904, she was united in marriage with Pastor Wm. Nommensen, and four children were born to them. They lived for three years at Mauston, Wis., for nine years at Wisconsin Rapids, Wis., for three years at Hustisford, Wis., and for the last twenty years at Columbus, Wis.

Mrs. Nommensen was of a sunny and cheerful disposition, reflecting a child-like faith and implicit trust in her heavenly Father. She was in the true sense of the word a real helpmate for her husband, by whom she is sadly missed. Besides her husband she leaves to mourn her departure one son, three daughters, three grandchildren, her mother, her mother-in-law, three brothers, and one sister.

Funeral services, which were very largely attended, were held June 28, from Zion's Church at Columbus with interment in the city cemetery, after a service for the immediate family had been held in the parsonage. The Rev. H. Kirchner, President for the Western District and intimate friend of the family, officiated at the house and grave. Prof. W. Schumann preached the sermon in the church, and the undersigned read the altar service.

L. C. KIRST.

From a Wider Field

SUMMER EVENING

1. The moon, a Star-herd gentle,
Calls out from darkening mantle
His flock to heavenly site.
Their sombre vigil holding,
The woodlands are enfolding
The vapory meadows of the night.
2. In stillness dusk encloses
The world as it reposes
From toil and noise of day;
Like unto quiet chamber
Where we no more remember
The day's own worry and dismay.

3. We see but half the wonder
Of full-orbed moon up yonder —
The side revealed to earth —
So, oft, with biased vision
We judge that with derision
Which to our God shows hidden worth.
4. In vain is all our striving,
For human our contriving,
Our sight that of a mole;
We build on sand a castle,
With fine arts seek to dazzle,
Yet rarely think of heavenly goal.

5. Lord, show us all Thy glory,
Our life, too, is a story
Which is but partly told.
At time of lengthening shadows
Call us from darkening meadows,
And bring us home to heavenly fold.

THEODORA LAU.

Adapted from "Der Mond ist Aufgegangen"
by Matthias Claudius.

SOVIET COMMUNISM HAS A BIBLE

Very early in January (1939) a book called "History of the Communist Party of the Soviet Union" was issued in a first edition of 10,000,000 copies. The tone of the book indicates that Stalin himself is the author; that follows the literary precedent set by dictators. The purpose of the book is to present "what every Communist should know and how every Communist must act." The assured tone of the text presents a quality of authority that transcends ordinary human limitations, and is intended to produce that effect upon the readers of the volume, of which 30,000,000 copies are to be issued within the next ten years, and the Soviet proposes to see that they are bought and read. It is to be hoped that an adequate English translation will shortly be offered to the public, in order that an intelligent comparison may be made with the authoritative, unexpurgated edition of "Mein Kampf" recently made available to American readers. Enough has been disclosed to present many interesting parallels of thought and action between the two. However, Stalin's "Soviet Scriptures" has the advantage for general distribution of being a much cheaper book — only 3 rubles per copy.

— *The Lutheran*.

MY BABY AND BAPTISM

Yonder lies Emily Jo in her little bed. She is my daughter and I am her father. I realize it and care for her accordingly. But she does not realize it. Just lately she has come to the point where she will smile when I speak to her. But she still does not know me and certainly does not know that I am her father. Her lack of knowledge does not change the relationship one particle. If the Lord grants her health, the day will come when she does recognize me as one she can trust. Still later she will find out that I am her father. Yet even after that, she will come to know me better and better.

The other day I baptized her in the name of the Father and of the Son and of the Holy Ghost. Even so was I baptized when I was a mere infant. Ever since that day God is my Father and I am His child. But for some years I did not know it. My lack of knowledge could not, however, change the fact. Then came the day when I learned that God is my Father. At first it did not seem to be so important a matter.

It was natural that I should have a Father in heaven as well as on earth. By and by I learned more about Him. I learned to say, "I believe in God the Father Almighty, Maker of heaven and earth." I vaguely realized that the Almighty God is my Father. What a marvelous thought! Then I can trust Him. Then He cares for me most tenderly. Through the years I come to know this heavenly Father better and better. I come to realize that I was utterly helpless and would have been lost had it not been for His tender care and for the provisions He made for my salvation. I get an idea of the depth of His love. I come to know more of His holiness, more of His patience, more of His grace. From what I see and from what He does with me I discover something of His ways with men. In His Word He ever and again gives me a look into His fatherly heart. And still I have not come to see Him as He is; I hardly hope to see Him in all the fulness of His glory and power this side of eternity.

Why any one should refuse baptism to a child on the ground that it does not know what it means is beyond me. Can't God be its Father without it knowing about it? No, let us take that word "all" in Jesus' command (Mt. 28, 19-20) seriously and bring the children to Him.

— W. A. Flachmeier in *The Lutheran Standard*.

AFFECTING STUDENT ATTITUDES

A survey of 3,214 students in four state universities and fourteen denominational colleges, directed by Dr. Erland Nelson of Newberry College, seems to indicate that the homes of dentists, journalists, lawyers, farmers, and commercial men provide children with the most conservative attitudes, while the more liberal students come from the homes of teachers and social workers. In this survey the most religious group came from church parsonages, followed closely by those from farmers' and laborers' homes. It suggested, too, that the father's vocation has more influence upon student attitudes than have the years at college.

— *Lutheran Companion*.

GOD ALWAYS ANSWERS PRAYER

For some time now, *Liberty's* page of letters from readers has featured testimonies concerning answered prayer. Some scoffer asked why the magazine does not print one unanswered prayer for each granted one. This led a reader to write, as follows:

"I heard this question very ably answered by an eight-year-old Negro lad when a 'wise guy' (myself) tried to perplex him about unanswered prayers. 'God always answers one way or another,' he replied in faithful sincerity. 'Just like when I asks my mom and pop for something, God either does for yes, or don't; then I knows he means no'."

— *Lutheran Companion*.

Announcements

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. The sessions will be held in the college gymnasium. The church services will be held in St. Mark's Church. The convention will begin Wednesday, August 2, at 2 P. M. The opening service will be held the same evening at 8 o'clock. The convention will close Wednesday, August 9, at noon.

Room and board in the college dormitory will be provided for accredited delegates and for all others required to attend the convention in an official capacity. Meals will be served to guests at a nominal price. Delegates are asked to bring bedclothing, pillow, and towels. Packages may be sent at any time addressed to yourself in care of Northwestern College.

Pastor Wm. Sauer will deliver an English essay on the subject: "The Lutheran Doctrine Concerning the Inspiration of the Bible." A German essay on the subject: "Christi Zeugnis von seiner Person und seinem Werk," will be delivered by Pastor Wm. Bodamer.

Karl F. Krauss, Secretary.

DELEGATES TO THE 25TH CONVENTION OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES 1939

Western Wisconsin District

Central Conference:

1. Rev. Adelbert Dornfeld; alt.: Rev. H. Nitz.
2. Rev. A. Paap; alt.: Rev. M. Drewes.
3. Rev. Wm. Nommensen; alt.: Rev. H. Geiger.
4. Rev. H. Zimmermann, Rev. W. Krueger.

Congregations:

1. Friedens, Randolph.
2. St. Paul's, Fort Atkinson.
3. St. Paul's, Marshall.
4. St. John's, Newville.

Chippewa Valley Conference:

Rev. O. Hoffmann; alt.: Rev. E. Prenzlou.
Congregation Barron; alt.: Cameron.

Mississippi Valley Conference:

1. Rev. H. Kuckhahn; alt.: Rev. A. Hanke.
2. Rev. F. Senger; alt.: Rev. H. E. Bentrup.

Congregations:

1. St. Matthew, Stoddard; alt.: St. Paul's, Whitehall.
2. St. Matthew, Winona; alt.: Ridgeway, Minn.

Southwest Conference:

1. Rev. Philip Lehmann; alt.: Rev. W. Paustian.
2. Rev. Art. Berg; alt.: Rev. H. A. Pankow.

Congregations:

1. St. John, Kendall.
2. St. John, Baraboo.

Wisconsin River Valley:

1. Rev. W. Baumann; alt.: Rev. W. Weissgerber.
2. Rev. I. Habeck; alt.: Rev. R. Horlamus.

Congregations:

1. St. Paul's, Wisconsin Rapids.
2. St. Peter's, MacMillan.

Teachers Conference:

1. W. Stoeckli; alt.: R. Jacobs.
2. A. Fehlauer; alt.: W. Bartels.
3. E. Sievert; alt.: A. Huhn.

Northwestern College:

Prof. G. Westerhaus; alt.: Prof. T. Binhammer.

NOTE: Please send the credentials for the laymen to your District Secretary before July 15.

A. W. Paap, Secretary.

Johnson Creek, Wis., May 25, 1939.

North Wisconsin District

Fox River Valley Conference:

Pastor W. Wichmann (Pastor Harold Wicke).
Pastor W. Valleskey (Pastor Le Roy Ristow).
Pastor K. Toepel (Pastor P. Oehlert).
Layman and alternate from
Immanuel's Congregation, Maple Creek, Wis.
Mount Olive Congregation, Appleton, Wis.
Immanuel's Congregation, Waupaca, Wis.

Lake Superior Conference:

Pastor E. C. Rupp (Pastor H. A. Kahrs).
Pastor Theo. Thurow (Pastor Wm. Lutz).
Layman and alternate from
Grace Congregation, Powers, Mich.
St. Peter's Congregation, Stambaugh, Mich.

Manitowoc Conference:

Pastor M. Braun (Pastor W. Kleinke).
Pastor H. Kuether (Pastor G. Struck).
Layman and alternate from
St. Peter's Congregation, Haven, Wis.
St. James' and St. John's, Reedsville, Wis.

Rhineland Conference:

Pastor Herb. Lemke (Pastor Henry Pussehl).
Layman and alternate from
Christ Congregation, Eagle River, Wis.

Winnebago Conference:

Pastor E. Behm (Gerh. Pieper).
Pastor P. Bergmann (Pastor E. Reim).
Pastor H. Warnke (Pastor M. Fleischer).
Layman and alternate from
Trinity Congregation, Dundee, Wis.
St. John's Congregation, Montello, Wis.
St. Peter's Congregation, Weyauwega, Wis.

Teacher Body:

Mr. A. Moskop (Mr. W. Nolte).
Mr. M. Busse (Mr. G. Kieker).
Mr. A. Koester (Mr. M. Hoffmann).
Mr. F. Manthey (Mr. L. Keup).

NOTE: — Please send the credentials for the layman to your District Secretary before July 15.

G. E. Boettcher, Secretary.

Hortonville, Wis., May 11, 1939.

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Michigan District

Pastors:

1. Circuit:
Pastor W. Westendorf (Pastor H. C. Haase).
2. Circuit:
Pastor Geo. Luedtke (Pastor R. Timmel).
3. Circuit:
Pastor F. Stern (Pastor G. Press).
4. Circuit:
Pastor O. Eckert (Pastor H. Zink).
5. Circuit:
Pastor C. G. Leyrer (Pastor Wm. Steih).
6. Circuit:
Pastor G. Schmelzer (Pastor E. E. Rupp).

Teachers:

1. Circuit:
Mr. L. Raabe (Mr. F. Bartels).
2. Circuit:
Mr. Richard Sievert (Mr. Wm. Arras).

Lay Delegates:

1. Circuit:
St. John's Congregation, Sturgis, Mich., Mr. Fred W. Huber (St. Paul's Congregation, Stevensville, Mich., Mr. Wm. Heyn).

2. Circuit:
Hope Congregation, Detroit, Mich., Mr. Roy Cischke
(Zion Congregation, Toledo, Ohio, Mr. Harry Freeman).
3. Circuit:
St. Peter's Congregation, Plymouth, Mich., Mr. Albert Rohde; alternate: Mr. Carl Rohde (Zion Congregation, Lansing, Mich., Mr. Gustav Leyrer).
4. Circuit:
Zion Congregation, Chesaning, Mich., Mr. Lee Ferden (Christ Congregation, Brady, Mich., Mr. Lawrence Schmiede).
5. Circuit:
Emanuel Congregation, Lansing, Mich., Mr. Carl Maier (St. Paul's Congregation, Manistee, Mich., Mr. August Schewe).
6. Circuit:
St. John's Congregation, Pigeon, Mich., Mr. John Seeman; alternate: Mr. Fred Clabeusch (New Salem Congregation, Sebawaing, Mich., Mr. Albert Baur; alternate: Mr. Henry Armbruster).

A. W. Hueschen,

Secretary of the Michigan District.

Pigeon, Mich., June 15, 1939.

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Dakota-Montana District

Pastors:

- Pastor P. G. Albrecht, Bowdle, So. Dak.
- Pastor P. Kuske, Elgin, No. Dak.
- Pastor R. Kettenacker, White, So. Dak.
- Pastor H. Schnittker, Willow Lakes, So. Dak.

Lay Delegates:

- Mr. R. Blumhardt, Ipswich, So. Dak.
- Prof. W. A. E. Weiss, Reeder, No. Dak.
- Mr. Wm. Meyer (Mr. A. Richter), Flasher, No. Dak.
- Mr. W. F. Mehlberg (Mr. H. W. Obert), Raymond, So. Dak.
- Mr. Emil M. Heuer (Mr. Helmuth Heuer), Summit, So. Dak.

Herbert Lau, Sec'y.

Aurora, So. Dak., June 17, 1939.

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Minnesota District

Crow River Valley Conference:

- Pastor W. Voigt (Pastor J. Weiss).
- Layman Mt. Olive, Graceville (Salem, Loretto).

Mankato Conference:

- Pastor Ernst Birkholz (Pastor L. F. Brandes).
- Pastor A. H. Mackdanz (Pastor C. Bolle).
- Layman and alternate St. John's, St. Clair.

New Ulm Conference:

- Pastor A. Martens (Pastor W. Frank).
- Layman and alternate St. John's, Sleepy Eye.

Red Wing Conference:

- Pastor Geo. Scheitel (Pastor Jul. Lenz).
- Pastor R. Jeske (Pastor Wm. Haar).
- Layman and alternate St. John's, Goodhue.

Redwood Falls Conference:

- Pastor C. W. Kuehner (Pastor A. Blauert).
- Pastor A. Krueger (Pastor P. Spaude).
- Layman St. Paul's, Seaforth (Bethany, Emmet).

St. Croix Conference:

- Pastor E. W. Penk (Pastor O. Klett).
- Pastor R. Ave Lallemand (Pastor J. W. F. Pieper).
- Layman Mt. Olive, St. Paul, Mr. A. J. Schwantes (Mr. W. A. Koch).
- Layman St. John's, Hastings (Mr. John F. Steffenhagen).

Teachers:

- Mr. Ed. Wiechmann (Mr. J. Wantoch).
- Mr. A. E. Gerlach (Mr. A. Meyer).
- Mr. A. C. Stindt (H. R. Klatt).

NOTE: Please send the credentials for the laymen to your District Secretary before July 15.

R. A. Haase, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference:

- Pastor P. Naumann (A. Voss).
- Pastor A. Schroeder (J. Dahlke).
- Pastor A. Tacke (E. Dornfeld).
- Teacher E. F. Krause (W. Denninger).
- Teacher E. Backer (G. Denninger).

Congregations:

- Grace, Otto Meyer (Wm. Zarwell).
- Siloah, Mr. Albert Henke (Mr. Loyal Schmidt).
- St. Andrew's, Mr. Henry Wolter.

Eastern Conference:

- Pastor A. Schultz (S. Westendorf).
- Pastor H. Shiley (H. Woyahn).
- Pastor L. Voss (P. Brockmann).
- Teacher M. Roehler (J. M. Meyer).

Congregations:

- Trinity, Waukesha, A. Hoffman (H. Engler).
- St. John's, Good Hope, Mr. Chas. Gauger (Mr. Arch. Griffith).
- Salem, Granville, Herman Wauer (Gustav Doman).

Southern Conference:

- Pastor F. Blume (Th. Volkert).
- Pastor W. A. Diehl (C. Buenger).
- Teacher G. Glaeser (Wm. Krueger).

Congregations:

- St. John's, Burlington, Fred Schmidt (Herm. Potratz).
- Zion, Bristol, Frank Schmidt (Wm. Maaske).

Dodge-Washington County Conference:

- Pastor M. Stern (H. Wolter).
- Pastor G. Redlin.
- Teacher H. Frommholz (H. Gruenhagen).

Congregations:

- St. Paul's, Neosho, Henry Groeler.
- St. Peter's, Oekoskee, Mr. Arnold Muehe (Mr. Werner Roll). (St. Paul's, Slinger, Mr. George Hatzung).

Arizona Conference:

- Pastor E. E. Guenther (H. Rosin).
- Pastor E. A. Sitz (O. Hohenstein).

W. Keibel, Sec'y.

West Allis, Wis., June 17, 1939.

* * * *

Nebraska District

Central Conference:

- Pastor H. Hackbarth (Pastor L. Tessmer).
- Layman from St. Paul's Congregation, Norfolk, Nebraska (St. John's, Brewster, Nebraska).

Southern Conference:

- Layman from St. John's Congregation, Firth, Nebraska (Zion, Shickley, Nebraska).

Rosebud Conference:

- Pastor L. Sabrowsky (Pastor Fritz Miller).

Colorado Conference:

- Pastor H. Witt (Pastor H. Schulz).
- Layman from Zion Congregation, Ft. Morgan, Colorado.

Teacher Body:

- Mr. M. Bohlen (Mr. R. Brei).

L. Sabrowsky.

ANNOUNCEMENT

The Board of Control of our Seminary at Thiensville, Wis., herewith requests the members of our Synod to nominate candidates for the professorship made vacant through the death of Prof. A. Zich. The candidates should be qualified to teach Hebrew and history.

Nominations should be in the hands of the secretary by noon, July 31, 1939.

W. F. Sauer, Secretary,
270 East Juneau Avenue,
Milwaukee, Wisconsin.

SOUTHWESTERN MINISTERS AND LAY DELEGATE CONFERENCE

The Southwestern Ministers and Lay Delegate Conference will convene in Mauston, Wis., on Wednesday, August 16, at 9:30 A. M. C. W. Schroeder, Sec'y and Treas.

MISSION FESTIVALS

St. Paul's Church, Henry, So. Dak. Offering: \$68.22. G. E. Schmeling, pastor.

First Sunday after Trinity

St. Peter's Church, Poplar Grove, Minn. Offering: \$25.23. Speaker: Rev. H. L. Bussmar. M. C. Kunde, pastor.

Zion's Lutheran Church, Morton, Minn. Offering: \$235.25. M. J. Wehausen, pastor.

Second Sunday after Trinity

Zion's Church, Hokah, Minn. Offering: \$60.00. E. G. Hertler, pastor.

St. John's Church, Dempster, So. Dak. Offering: \$77.57. A. Sippert, pastor.

Third Sunday after Trinity

Immanuel's Church, La Crescent, Minn. Offering: \$166.00. E. G. Hertler, pastor.

Peace Church, Echo, Minn. Offering: \$125.05. Theo. Bauer, pastor.

St. Paul's Church, St. James, Minn. Offering: \$87.00. Ernst C. Birkholz, pastor.

Immanuel's Church, Hadar, Nebr. Offering: \$181.82. L. A. Tessmer, pastor.

Fourth Sunday after Trinity

Mt. Calvary Church, Estelline, So. Dak. Offering: \$46.19. A. Sippert, pastor.

St. John's Church, Pine Island, Minn. Offering: \$33.62. Speaker: Rev. Chr. Kock. M. C. Kunde, pastor.

Fifth Sunday after Trinity

St. John's Church, Rauville, So. Dak. Offering: \$99.77. Martin Lemke, pastor.

INSTALATIONS

Authorized by President J. Witt, the undersigned, assisted by the Rev. H. Hackbarth, installed the Rev. R. F. Bittdorf as pastor of Trinity Church at Hoskins, Nebr., on June 4, 1939.

Address: Rev. R. F. Bittdorf, Hoskins, Nebr.
L. A. Tessmer.

On the fourth Sunday after Trinity the undersigned, authorized by President K. Krauss, installed Mr. Edgar Backer as teacher of St. Paul's Lutheran School, Saginaw, Mich. May the Lord bless his labors!

O. J. Eckert.

ORDINATION AND INSTALLATION

Authorized by President H. Kirchner the undersigned, on the fifth Sunday after Trinity, ordained and installed his son Reginald as pastor of St. Paul's Ev. Lutheran Church at Whitehall. Assisting Pastors Richard Siegler and Frank Senger. May the Lord bless shepherd and fold.

Address: Pastor Reginald A. Siegler, R. 3, Whitehall, Wis.
C. W. Siegler.

THE LUTHERAN HIGH SCHOOL OF MILWAUKEE

The Lutheran High School of Milwaukee, Wis., is a Christian institution, owned and controlled by Milwaukee churches of the Synodical Conference, and is glad to serve such young people of our church at large as wish to enjoy the benefits of a Christian high-school training. The new school-year will begin Wednesday, September 6. Four-year academic and commercial courses. Numerous extra-curricular activities. The general tuition is \$40.00 a year.

For further information address
E. H. Buerger,
Director Lutheran High School,
1859 North 13th Street,
Milwaukee, Wisconsin.

BETHANY LUTHERAN COLLEGE

Mankato, Minnesota

The 1939-1940 school-year of Bethany Lutheran College begins, D. v., on September 6, at 10:30 A. M. Registration is requested on the previous day.

Bethany Lutheran College is owned and operated by the Norwegian Synod of the Synodical Conference. It is a co-educational school and invites both boys and girls to avail themselves of her services in the high school, junior college or business departments. The school is accredited.

Bethany asks to be recognized by the Lutherans of the Synodical Conference as an agent in this four-fold ministry:

- 1) the specific one of training the young people of our church to intelligent and consecrated membership in the church of their faith. To this end Scripture teachings and principles are made the basis in every branch of instruction and in all matters of discipline;
- 2) the more general purpose, too, of educating a God-fearing generation, sober in its judgment, well-discipline for intelligent accomplishments, young men and women of Christian culture and refinement, who go out with a deeper understanding and appreciation of their opportunities for service in a nation they love. To this end the courses of instruction lay stress on certain fundamental and cultural branches which are at the same time definite in their content and wide in their scope, courses which educate for true leadership;
- 3) that of providing the special pre-seminary training necessary for those young men who would serve as pastors in the Norwegian Synod;
- 4) that of preparing the student for advanced academic work in the senior college and for certain of the professional courses such as nursing, business, teaching, and the like.

For catalog, tuition rates, etc., write to Bethany Lutheran College, Mankato, Minnesota.

S. C. Ylvisaker, Ph. D., President.

NORTH WISCONSIN DISTRICT

April, May, June, 1939

Reverend	Budgetary	Non-Budgetary
Behm, E. G., St. Paul's, Forest.....	\$ 222.16	\$
Behm, E. G., St. John's, Forest.....	22.10	
Bergfeld, Fred, Bethany, Bruce's Crossing, Mich.	40.00	
Bergmann, P. G., Trinity, Menasha.....	281.44	
Boettcher, Imm. P., Grace, Sugar Bush....	238.16	
Boettcher, Imm. P., Christus, Maple Creek	12.45	
Boettcher, Im. P., Immanuel, Maple Creek	82.14	
Brandt, F. M. and Sauer, T. J., St. Paul's, Appleton	900.00	
Braun, M. A., Parochie, Centerville.....	256.32	
Brenner, Th., St. Peter's, Freedom.....	254.92	
Croll, Melvin W., St. John's, Florence.....		
Dowidat, John, St. Luke's, Oakfield.....	58.85	
Eckert, Harold H., St. John's, Reedsville	474.22	
Eggert, Paul C., Friedens, Abrams.....	26.58	
Eggert, Paul C., St. Paul's, Brookside.....	30.06	
Eggert, Paul C., St. John's, Little Suamico	5.00	
Engel, A. L., Church of Our Savior.....	6.20	
Fischer, G. W., St. John's, Grover.....	197.76	95.00
Fleischer, M. A., Zion, Ripon.....	15.10	
Fuhlbrigge, W. G., Trinity, Coleman.....	90.00	
Fuhlbrigge, W. G., St. Matthew's, Beaver	49.15	
Gentz, A. A., Trinity, Marinette.....	405.59	
Geyer, K., Zion's, Peshtigo.....		
Gieschen, Paul J., Zion's, Rhineland.....	255.14	
Gieschen, Walter A., St. Paul's, Green Bay	145.10	206.85
Gieschen, W. W., Friedens, Wautoma.....	142.15	
Gladosch, Br., Zion's, Morrison.....	355.89	
Gose, Roy B., Zion's, Jacksonport.....	36.70	
Grunwald, Harold, Zion's, Louis Corners	216.32	
Haase, W. G., St. John's, Two Rivers.....	332.87	
Haase, W. G., St. John's, Sandy Bay.....	14.10	
Habermann, A., Friedens, Hartland.....	43.34	
Habermann, A., St. Paul's, Angelica.....	37.62	
Hartwig, Wm. J., St. John's, Montello.....	430.32	

Hartwig, Wm. J., Immanuel's, Mecan.....	279.87	
Henning, Carl J., Grace, Crivitz.....	103.30	
Henning, Carl J., St. John's, Athelstane....	12.03	
Henning, Otto C., St. John's, Sewastopool	140.51	
Hensel, M., St. Peter's, Weyauwega.....	338.21	
Hinnenthal, E., Emanuel, Forestville.....	53.40	
Hoffmann, Th., St. Paul's, Gladstone, Mich.	55.68	
Hoffmann, Th., Martini, Rapid River, Mich.	14.50	
Hopp, H., Holy Cross, Daggett, Mich.....	60.40	
Hopp, H., St. Mark's, Carbondale, Mich....	43.50	
Hoyer, O., St. Paul's, Winneconne.....	113.82	
Hoyer, O., Zion's, Town Omro.....	51.35	
Johnson, S., St. Matthew's, Appleton.....	152.38	
Kahrs, H. A., Grace, Powers-Spalding, Mich.	54.55	1.00
Kahrs, H. A., Trinity, Hermansville, Mich.	29.19	
Kaniess, G., St. Luke's, Kewaskum.....	130.39	
Kaspar, L., Immanuel's, Greenville.....	324.78	
Kaspar, L., Immanuel's, Clayton.....	73.09	
Kionka, Ed. H., St. John's, Newton.....	237.31	
Kionka, Ed. H., St. Paul's, Newton.....	31.92	
Kleinhans, H. O., Martin Luther, Oshkosh	171.09	41.96
Kleinhans, H. O., Trinity, Mears Corners	11.03	
Kleinke, W., St. John's, Gibson.....	86.24	50.76
Kleinke, W., St. John's, Two Creeks.....	28.29	26.46
Kobs, Geo., St. John's, Markesan.....		
Koeninger, L. H., Erste Ev. Luth., Mani- towoc	1,495.00	
Koepsell, W., St. Paul's, Crandon.....	35.56	
Koepsell, W., Friedens, Argonne.....	8.00	
Koepsell, W., First English, Hiles.....	7.92	
Krubsack, J., Christ, Eagle River.....	64.90	
Krubsack, J., Three Lakes.....		
Kuether, H. A., St. Paul's, Sheboygan Falls	252.38	
Kuether, W. A., Immanuel's, Kewaunee..	365.36	
Kuether, W. A., St. Peter's, Carlton.....	65.99	
Lawrence, Carl, St. Paul's, N. Fond du Lac	264.30	
Lederer, R., Erste Ev. Luth., Green Bay....		
Lehman, L. G., St. Paul's, Bark River, Mich.	43.25	
Lemke, H. J., St. Peter's, Manistique, Mich.	9.60	
Lemke, H. J., Grace, Germfask, Mich.....	5.70	
Lutz, W. F., Salem, Escanaba, Mich.....	310.00	
Masch, John, Immanuel's, Black Creek.....	102.32	
Oehlert, Paul Th., Trinity, Kaukauna.....	709.62	
Pankow, E. P., Friedens, Green Lake, Wis.	223.50	
Pankow, W. E., Immanuel's, New London	471.32	
Pieper, G., St. Peter's, Fond du Lac.....	574.82	
Pussehl, H. E., Grace, Monico.....	10.29	
Pussehl, H. E., St. John's, Enterprise.....	27.36	
Raetz, F. W., Trinity, Wabeno.....		
Raetz, F. W., Laona.....		
Redlin, E., Trinity, Ellington.....	170.25	
Redlin, E., St. Paul's, Stephansville.....	63.25	
Redlin, T. W., Zion's, Kingston.....	137.12	
Redlin, T. W., St. John's, Salemville.....	61.20	
Reier, F. A., Immanuel's, Waupaca.....	37.00	
Reim, Edmund, Trinity, Neenah.....	912.82	74.25
Reuschel, J., St. John's, Dundas.....	40.22	
Roepke, W., Trinity, Marquette, Mich....	142.68	
Roepke, W., St. Paul's, Green Garden....	73.35	
Rupp, E. D., Emanuel, Sault Ste Marie, Mich.	25.10	
Sauer, M. F., Trinity, Brillion.....	381.24	
Schaefer, Gerh. A., St. Peter's, Collins....	376.69	
Schink, W. F., St. Peter's, Haven.....	3.00	
Schlavensky, Norman, Immanuel's, Eaton	16.10	
Schlavensky, Norman, Christ's, Fontenoy	160.90	
Schlueter, E. B., Grace, Oshkosh.....	415.05	
Schneider, A. E., St. John's, E. Bloomfield	218.22	14.00
Schroeder, E. C., Trinity, Liberty.....	79.34	
Schroeder, Frederick, Trinity, Red Granite		
Schroeder, Frederick, St. Paul's, Berlin....	58.71	
Schulz, C. P., Immanuel, Mosel.....		
Schulz, J., Zion's, Van Dyne.....	136.50	
Schumann, F., St. Peter's, Sawyer.....	70.01	
Siegler, V. J., Salem's, Nasewaupee.....	46.85	
Strohschein, Walter, Trinity, Dundee.....		
Strohschein, Walter, Friedens, Waucusta		

Strohschein, Walter, Campbellsport, Wis.	11.00	
Struck, Gerhard, St. John's, Maribel.....	317.14	
Thurow, Theodore, Christ's, Menominee, Mich.	283.98	
Tiefel, Geo., St. Peter's, Stambaugh, Mich.	34.80	
Tiefel, Geo., Zion's, Crystal Falls, Mich....	15.00	
Tiefel, Geo., St. Stephen's, Channing, Mich.		
Toepel, K. F., St. Paul's, Algoma.....	835.07	218.20
Uetzmann, F. C., St. John's, Wrightstown	110.32	
Uetzmann, I. G., Grace, Pickett.....		
Uetzmann, I. G., Immanuel's, Oshkosh....	22.00	
Uetzmann, Th., Immanuel, Manitowoc.....		
Vallesky, Wilmer, St. Paul's, Greenleaf....		
Vallesky, Wilmer, Bartholomew, Kasson....		
Voigt, A. W., Immanuel's, Shirley.....	109.00	
Voigt, A. W., St. Paul's, Pine Grove.....	40.64	
Wadzinski, Wm., St. Paul's, Manchester....	143.54	
Wadzinski, Wm., St. Paul's, Marquette....	21.51	
Warnke, Harold, St. John's, Princeton....	388.60	
Werner, A., St. John's, Center.....	102.53	
Weyland, F. C., St. Peter's, Winchester....		
Weyland, F. C., Zion's, Readfield.....		
Weyland, F. C., St. John's, Caledonia.....	18.86	
Wichmann, W. F., Mt. Calvary, Kimberly	63.02	
Wicke, Harold, Bethlehem, Hortonville....	114.55	
Wojahn, W. A., St. Paul's, Eldorado.....	73.09	
Wojahn, W. A., St. Peter's, Eldorado.....	88.22	
Zell, Ed., St. Peter's, Mishicot.....	150.00	
Zell, Ed., Rockwood.....	22.55	
Zell, Ed., Jambo Creek.....	5.60	
Ziesemer, R., Mt. Olive, Appleton.....	386.98	
Zink, W., St. Paul's, Dale.....	171.62	
Totals	\$20,475.99	\$ 728.48

Memorial Wreaths

(These items are included in above report)

In Memory of	Through	Amount
John Fuhremann, Jr.....	Rev. Sylvester Johnson, Appleton, Wis.	\$ 1.00
Mrs. Johanna Kluge.....	Rev. F. M. Brandt, Appleton, Wis.	4.00
Mrs. Lena Stumpf.....	Rev. H. A. Kuether, Sheboygan Falls, Wis.	1.00
Prof. Aug. Zich.....	Rev. W. A. Gieschen, Green Bay, Wis.....	15.00
Mrs. Ernst Sprenger.....	Rev. H. A. Kuether, Sheboygan Falls, Wis.	5.00
Rev. Albert Pankow.....	Rev. E. P. Kankow, Green Lake, Wis....	13.00
Mrs. Herman Dornstreich.....	Rev. Br. Gladosch, Greenleaf, Wis.	9.00
Ed. Dix.....	Rev. Paul G. Bergmann, Menasha, Wis.	10.00
Wm. Bartel.....	Rev. A. E. Schneider, Fremont, Wis.	3.00
John Mahnke.....	Rev. H. H. Eckert, Reedsville, Wis.	1.00
Mrs. Linda Eggert.....	Rev. W. W. Kleinke, Mishicot, Wis.	5.00
Mrs. Albert Moegenburg.....	Rev. Karl F. Toepel, Algoma, Wis.	27.00
Mrs. Elizabeth Kaspar.....	Rev. L. Kaspar, Green- ville, Wis.	1.00
Mrs. Anna Bumann.....	Rev. L. Kaspar, Green- ville, Wis.	5.00
Frank Schultz.....	Rev. Wm. A. Kuether, Kewaunee, Wis.	30.00
Herman Schiffler.....	Rev. P. Th. Oehlert, Kaukauna, Wis.	100.00

Albert Voecks, Treasurer,
Appleton, Wisconsin.

July 8, 1939.

COLLECTION ENVELOPES

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

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JAN. 7, 1940

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 $2\frac{5}{16} \times 3\frac{5}{8}$, 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, 1941. 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 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 1940 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 1940.

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