

The Northwestern LUTHERAN

"The Lord, our God, be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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Rev. C. Buenger, Jan. 41
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The Collect for Missions

Ⓔ God, our protector, behold and look upon the face of thine anointed, who hath given himself for the redemption of all, and grant that from the rising of the sun to the going down thereof, thy name may be great among the gentiles, and that in every place, sacrifice and a pure offering may be made unto thy name; through the same Jesus Christ, thy Son, our Lord.

Amen.

HOW LONG HALT YE BETWEEN TWO OPINIONS?

IT is not our purpose to discuss again the matter of Christian education, but we are concerned about the attitude many church people take toward the education of our youth. In many instances it is not a Christian spirit that manifests itself and Elijah's question is pertinent, "How long halt ye between two opinions?"

Our Savior himself has taught us to pray, "Give us this day our daily bread." Daily bread includes all that we need for our bodily welfare and life, it includes also, as Luther has pointed out, *education*. Now, God gives daily bread — education, pure arts, useful knowledge — without asking, even to all the wicked; but we pray in this petition that God would lead us to appreciate and receive with thanksgiving our daily bread. — More than in any other matter the world trusts its own reason in the education of its children. It bows before reason and boasts of its accomplishments. Here we Christians must again come to the parting of ways with the world. We look to our heavenly Father to bless the education of our youth. We pray to Him for this blessing. Useful knowledge, the arts and sciences are appreciated by the Christian as good gifts coming down from above, from the Father of lights.

A Christian remains a Christian at the workbench, in the office, at home. A Christian remains a Christian as a citizen of his country; he is a better citizen for it. A Christian remains a Christian in his views on education. The significance of this is set forth by St. Paul in the words of the text.

The Text

For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5:14-19.

In chapters four and five of his second epistle to the Corinthians Paul repeatedly speaks of his ministry and calling as a messenger of the Gospel. He speaks of it again in our text, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. — All our ills and afflictions,

our sicknesses, death itself, temporal and eternal death, are the consequence of sin. This is a bitter truth; it works wrath. Under sin, and because the law hath concluded all under sin, man is at enmity with God and miserable and lost. — Our hope, our joy and happiness, our life begins with the forgiveness of sins, with peace with our God. And God has accomplished this: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. We are redeemed, restored, forgiven. "Ye are all the children of God by faith in Christ Jesus." This blessed fact is announced by the ministry of reconciliation, the gospel. By the preaching of the word of reconciliation we have the conviction of our sonship. — *Children of God!* This is our very life, our hope, our joy, our peace. It is the compelling, guiding, directing force in all that we think, or say, or do. — And we educate and train our youth under the constraining love of God in Christ.

The Love of Christ Constraineth Us

The love of Christ to which Paul here refers is that love wherewith He first loved us. Paul proceeds to explain it: Because we thus judge that if one died for all. — This the Savior died for us: And greater love hath no man than that he lay down his life for his friends. That love of Christ is the controlling power and force in every Christian's life. We cannot forget it or deny it in the training of children. Children enjoy many blessings, a father's pity, a mother's love. The youth of today has the advantage of the progress that has been made in the field of education, yet we Christians judge that "to know the love of Christ surpasseth all knowledge" and every blessing. And that Love will suffer no halting between two opinions on the part of children, it says: "He that loveth father or mother more than me is not worthy of me." Indeed, all of us shall say,

"Not I, but Christ"

For we judge, "That he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." By nature, and this begins to show itself even in little children, all men are selfish. Sin is selfishness. Therefore God's holy Law commands: "Thou shalt love the Lord thy God," this is the first and greatest commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself." Again, man by nature lives for the things of the earth. This is evident also from the goal which this world has set in the training and education of its youth: Life is a race with filled purses, titles, power as the prizes. One argument that is frequently and unjustly used against the parochial school is this: There is an overemphasis of religion and these children will not be equipped to make their mark in life. — As if we were training and educating for this life only! — For the redemption of our souls

Christ sacrificed that which is more valuable than all the gold and silver in this world — He gave His holy, precious blood, the blood of the Son of God. He died for us. And he rose again that we might live eternally with him. The end of that mad race of men here on earth is not a filled purse and glory, but death and the grave! — I believe that Jesus Christ true God and true man redeemed me a lost and condemned creature purchased and won me from all sins, from death, and from the power of the devil — that I should be His own and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from death, lives and reigns to all eternity. This is the Christian's faith, his profession of faith. Shall I deny it as an educator? Can Christian parents deny it in the training of their children? No, we judge, that they which live, having been redeemed by Christ, shall live unto their Savior. And children shall be taught that this is the chief aim in life.

And henceforth

"We Know No Man After the Flesh"

Saul, the proud, self-sufficient, self-righteous Pharisee once knew Jesus only after the flesh. He judged Christ himself according to the standards of this world. He saw in Him a lowly carpenter rejected and crucified. What good thing can come out of Nazareth? — But now Paul knows Him no more after the flesh. Now he knows Christ as *his Savior* and the *Savior of all men*. And henceforth Paul knows and judges no man according to the flesh. The question is not, is that man rich or poor, learned or unlearned, has he a master's or doctor's degree — the question is: *Is he a Christian?*

Parents cherish fond hopes for their children, and justly so. They shall labor to provide for them food and raiment, education and a suitable provision in life. Parents may be proud of their children's education and may have spared no cost upon it. The boys may be quite at

home with their Virgil and Homer. The girls may have all the modern accomplishments. Christianity does not oppose education nor the accomplishments of life, but it does frown upon the painted and varnished heathenism of those who boast of their secular knowledge, while they are ignorant of Christ and salvation. We know no man after the flesh! — Is your son a Christian? That is the all important question.

A New Creature

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." New motives, new principles govern the believer. But mark it, "If any man be *in Christ*, he is a *new creature*." Here again we must distinguish. The man of this world can be a good citizen. There are good mothers who are not Christians. But theirs is a mere civil righteousness and that is not Christianity. Christianity has new motives: "Children, obey your parents *in the Lord*." — "Wives, submit yourselves unto your own husbands, *as unto the Lord*." "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, *as unto Christ*; not with eye-service, as men-pleasers; *but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men*." — "And, ye masters, do the same thing unto them, forbearing threatening; *knowing that your Master also is in heaven*." Everywhere, in every station of life, the Christian is prompted, directed, governed by the constraining love of Christ. He is ever "in Christ" and in Christ he is a new creature.

To inculcate these principles in our children must be the chief aim of our education and training. — "How long halt ye between two opinions?" We are indeed *in* the world, and we must come to the parting of the ways with this world in the education of our youth. A. P. V.

EDITORIALS

Jehovah's Witnesses This very ubiquitous sect founded by Charles Russell at the turn of the century and headed now by that redoubtable prophet "Judge" Rutherford, is having its troubles again. At Kennebunk, Maine, Sanford, Maine, and Litchfield, Illinois, they had a hard time of it lately. In these cities the "Witnesses" were a bit messed up by the irate inhabitants. According to newspaper reports this sect is alleged to have kept firearms in their headquarters and detailed maps of important industrial centers. We are inclined to doubt this allegation; but, no doubt, they were loaded and fortified with their propaganda sheets and books of their fanatical doctrines. This, however, is a fact that mob action was stirred up against them and that

they were made to suffer shamefully — men and women alike. At Kennebunk, the "Witnesses" shot at a car that stopped before the door of their headquarters. Almost immediately a mob gathered, attacked the "Witnesses" and burned the building in which they were gathered. At Litchfield, Illinois, the "Witnesses" were also attacked; sixteen automobiles were wrecked; and the "Witnesses" were hurriedly taken to the city bastille. The press reported: "Townpeople asserted that the Witnesses had been warned to remain away from Litchfield on previous occasions. One woman said the American Legion had run members of the group out of town a week ago. Efforts of the sect to hire a hall for a meeting have been balked. Literature entitled "Religion as a World

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Remedy" was burned in the streets. One Witness is said to have been beaten until he kissed the flag."

The charge against these "Jehovah Witnesses" generally simmers down to this charge that they refuse to salute the flag on religious grounds. The Supreme Court affirmed the right, only Justice Stone dissenting. That is not so good, for we see in this decision on what thin ice religious liberty is resting even in our democracy. We may well look to our security in regard to religious liberty with grave concern and apprehensions.

However, this does not mean that we in any wise concur in the opinion of this fanatical sect — "Jehovah's Witnesses." These people certainly do not understand Paul nor the Lord Jesus and His doctrine. We may salute the flag of the country of which we are citizens whenever we are required to do so by the government. The flag is nothing more than the emblem and sign of jurisdiction and power and as long as the government does not require of us to use the name of the Lord in vain, why should any Christian hesitate to salute the authority of the nation in which he lives? All that Paul says Romans, chapter 13:1-7, applies here.

W. J. S.

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The Slump We are not speaking of "the slump" as though it were a legitimate and God-pleasing thing. But, whether we wish it or not, the slump — the perennial slump is with us again. No doubt, it has become a fixture in the life of the Church — especially the city church. Every year, just as sure as the sun becomes brighter and warmer, the trek is away from the noise and throngs of the city to some "quiet" spot at a lake or river or just in the wide open spaces of the country.

People in the cities have more time on their hands now than they had many years ago. We know of very few factories or business places which demand the time of the laborer after Friday evening until the following Monday morning. That gives them two full days in which to rest or use as they please. Add to this the comfort of an automobile than can swiftly take them from one end of the state to the other — and you have a setting that will tempt many. And many are tempted to take advantage of such conditions.

The result is an inevitable slump for the churches in the cities. While the churches are well filled during the

winter months, often beyond capacity, they are a sorry spectacle in summer. Pew on pew stands there crying for those who ought to occupy them.

No doubt, these conditions can not be changed now. In fact, we may expect them to grow worse as time goes on unless an economic recession again calls a halt on excesses. Many churches have been trying to adjust these conditions by inaugurating services — very early in the morning — in the hope of drawing those who intend to spend the Sunday elsewhere than in the city. We believe many avail themselves of this opportunity to worship before leaving for the day. But how many have not left the city on Friday evening or on Saturday?

As a result of this condition the churches are forced to struggle along during the summer months in a badly handicapped condition. Meetings of the voters are poorly attended, contributions are forgotten and salaries of the pastor and teachers can't be paid unless the money is borrowed from the bank — church-life is almost at a standstill. In fact, as a result of this summer slump the churches have a battle on their hands all the year around and our Synod too, as a natural consequence.

Well, what are we going to do about it? Several things can be done that will, to a degree at least, offset these serious disadvantages. First of all we ought never to tire of telling our people of the grave dangers that lurk in this "freedom" for their immortal soul; encourage them not to neglect the hearing of the Word of God when away from home but to find some Lutheran church in the vicinity of their stopping place and *hear the word* there; and, tell them by all means that they ought not fail in their *regular* contributions toward the local church and the Synod. This will profit them, give them a good conscience and permit them to enjoy the day of their rest to a fuller extent than they possibly could if they neglected these things. Even in our leisure and rest let the Word of Christ be ever uppermost in our minds: "Seek ye first the kingdom of God and His righteousness." If every vacationist would heed these words "the slump" would be less harmful to the Church.

W. J. S.

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A Well-Wisher Since the last issue of the *Northwestern Lutheran* we have had quite a number of letters encouraging us in our effort to gain 5,000 new subscribers for the *Northwestern Lutheran*

during the next few months. Among all the letters received one deserves special mention. A minister writes us: "I was happy to read in the last *Northwestern Lutheran* that you are bidding for 5,000 additional readers of this paper. I hope you will be disappointed and get 10,000. Our goal has been: at least ONE paper in every home. We have not reached that goal as yet, but hope to come close before the end of the year." With such men backing our church papers we ought to be permitted to look into the future with great optimism. Because, finally, these are the men who can and will make the *Northwestern Lutheran* a success. The editors can do no more than to appeal to those who are already readers to go out and get others. If these appeals fall on deaf ears and cold hearts we will gain nothing. It is only with the full cooperation and wholehearted support of every member of our Joint Synod that the goal we have set can be reached. If you, who read these appeals will do no more than make a sanctimonious wish, breath a deep sigh at the apathy of others, make a few inaudible remarks about the negligence of others — and let it go at that — thinking you have now done all within your power to get the 5,000 new readers — you still have not begun. Good wishes, sighs of sympathy and berating the other fellow for not reading our church papers — all this will get us just NOWHERE.

Not so very long ago we had a communication from this same young minister — after he had read an appeal for more subscribers — and he told us that he had sold a subscription to an individual who was willing to become

a reader but had no money to pay for the subscription. This young man made a bargain with this prospect. He said, "I'll pay for your subscription if you will do this and that for me." That person accepted the offer and is a reader of the *Northwestern Lutheran* today.

Another writes: "Last year I made a concerted effort to get more subscribers for the *Northwestern Lutheran* in my congregation. I was successful beyond even my fondest hopes. The result: today I can go into these homes and really have a common topic to talk about with them. Without my prompting they will begin to talk about something they have read in the *Northwestern Lutheran* and comment on it. They have grown spiritually." If, by reading the *Northwestern Lutheran*, people are led to think about the things they read on its pages, things that go beyond the confines of their own locality, that bring them in touch with their brethren in our Synod and Christians everywhere — that ought to lead them to a fuller understanding of the work of the Church and — it goes without saying — ought to make of them better Christians at home. Those will be the ones a pastor can lean on for support and count on for an understanding of the needs of the church AT HOME as well as ABROAD.

Let us get together and find 5,000 new subscribers. THOSE WHO SUBSCRIBE NOW will receive the *Northwestern Lutheran* free of charge for the rest of the year and their paid-up subscription will run to the end of the year 1941.

W. J. S.

SERMON DELIVERED AT THE SEVENTY-FIFTH ANNIVERSARY OF OUR THEOLOGICAL SEMINARY AND NORTHWESTERN COLLEGE ON JUNE 11 AT WATERTOWN, WISCONSIN

By Professor Karl Schweppe, New Ulm, Minn.

MATTHEW 16: 15-16

"He saith unto them, But who say ye that I am? And Peter answered and said, Thou art the Christ, the Son of the living God."

AS we look back upon seventy-five years of history, a number of thoughts come to our mind. Some of these are doubtless of a trivial and reminiscent nature. We can only attempt to visualize the early days when both the seminary and the college were located at Watertown. Certainly only a few remain who have first-hand knowledge of the time when the two were separated and the one was removed to Milwaukee. We have heard and read a great deal about those far-away days. We can understand the determined fight for existence that these two institutions had to make, how the board had to wrestle with financial problems, because they constitute something from which we have never been entirely free.

When we come to the era about which we who are

here actually know something by personal observation and experience, we could spend hours in discussing, for instance, the men who taught us here, the buildings in which we lived and the accommodations afforded us there, but we could hardly do that without being conscious of this that after all it was not the men in themselves, though they are dear to us still, and it was not just Watertown or Wauwatosa or Thiensville that captivated us, that bound us so closely to these institutions and made us aware of the incalculable debt that we owe them. There was about them something infinitely greater than the men involved and something so far beyond our personal comforts or discomforts that the latter remain but a hazy recollection.

These schools of ours were founded by divine inspiration. They were a fruit of the Gospel. They were designed to preach the Gospel and to send forth preachers of the Gospel. The founding fathers were disciples of Christ; they felt the urge to speak of Christ. They had

heard the question which Jesus put to the Twelve: "But who say ye that I am?" Seventy-five years ago these institutions were obligated to give an answer. Now, after three quarters of a century, that same voice still asks:

But You, Who Do You Say That I Am?

Note the stability of the Church, the consistency with which it must adhere to its course. Time moves on; standards of living and customs, language and forms of secular government may change; these schools may now have newer and better methods and more adequate physical equipment. There may be new faces in the faculty and thousands of additional volumes in their libraries, "but who say ye that I am," that inquiry is ever the same. Time and tide cannot erase it; no one can successfully evade it.

The Lord looks at those of us who try to make it possible for our college and our seminary to operate from year to year. What do we want them to do primarily? People today have peculiar notions about education, mostly notions. Do we want these schools, first of all, to turn out graduates glib of tongue in many fields of learning, philosophers who strangle the world with their profound speculations about this or that? Do we deplore this that our college and our seminary perhaps lack what the public calls color, that, after all,

there is probably not very much about them that impresses the eye? Have we grown lukewarm because they do not make the headlines often enough, or because they do go about their work in such a quiet and unspectacular fashion? What do we want? What only have we a right to expect? To what alone can we hold them?

Let us give that careful consideration. It is easy to criticize and to become indifferent. It is easy for us to lose our perspective. The educational endeavors of the present can readily catch our natural fancy, but as Christians, upon sober reflection, we always come back to the fundamental truth that as our institutions they must do one thing only and do it right. They must give heed to the ever-present voice which asks, "But, you, who do you say that I am?"

Not All of the Responsibility Rests On Those Who Supply Merely the Physical Means

There are the teachers who deal with a variety of subject matter, some of which may at the first glance seem

to be entirely foreign to the proposition Jesus put to the Twelve. They work in history and languages and numerous kinds of science. We may sometimes feel as if some of that were excess baggage. But in order to say who Jesus is, in order to make others able to say it, in order to be able to say it authoritatively and convincingly, in all of its comprehensive meaning, these subjects are necessary. Each of them makes a definite contribution to that end. Thus every teacher on these two faculties was put there for just one purpose, regardless of the textbooks he may have to use. Regardless of what he may be doing in his classroom, he must be dominated by the voice that asks, "But, you, who do you say that I am?" Everything else is trivial.

And those of us who have been privileged to dwell in the halls of one or the other or of both of these schools,

what do we do? We may stand in a pulpit or behind a counter; we may occupy an office or till the soil. Surely, we do not do those things just to keep ourselves busy. These activities are only the means to a greater end. What is that? A comfortable home? Much goods laid up for many years? In which instance the Lord, of course, would say: "Thou fool!" Is that the spirit we absorbed here as students? Is it true that we have often forgotten that we live



Theological Seminary, Thiensville, As Seen from the North Gate

but to make reply to the Lord Jesus?

Everything Depends on the Answer

Forgiveness of sins, life and salvation! Is not that just everything? We are seldom completely satisfied with the present. We always look to the future, and what a future it would be without these precious possessions.

Every one gives an answer. It may be only a shrug of the shoulders. It may be silence, but in this case silence is unsatisfactory. It means zero, failure, inability to stand in the presence of God. It has the inescapable sequel of hearing Him say, in withering scorn, "You do not know me. You are not mine but Satan's."

But even to this day there has been no shortage of vociferous answers to the Lord's momentous question: a fraud, a pretender, a poor deluded fool, a psychopathic case, one who ought to be locked away in a ward, far from the haunts of men, one who went about chattering insanely about his having come to save others, and who then could not save himself, a man gluttonous and wine-

bibber, an upstart, a social revolutionist who stirred up the people. Jesus has been called hard names. He has been the subject of scathing attacks.

There are also those who speak of Him in what they think exalted terms, who call Him the greatest of the great among men, David's son, an earthly descendant of Israel's greatest king, destined to occupy a high position of political power. He has been called John the Baptist returned from the dead. He has been designated as one having prophetic authority and prophetic vision. He has been, and still is, referred to as the model man, the most perfect of human beings, one who rose up from humble circumstances to an influence world-wide and perpetual, and who therefore ought to serve as an inspiration for all generations.

So-called Christian colleges and seminaries deal with him in this fashion. This is the sum and substance of what many think to be religious training. This is the message that hundreds of ministerial students annually take with them from the halls of learning, and with which, in their blindness, they think they are doing full justice to the Lord Jesus. But that kind of teaching and preaching evades the truth. It is a gross misinterpretation of Jesus; in fact, a rejection. It can have only one consequence: rejection by Him.

Who Say You That I Am?

Only one answer is profitable for the life which now is and for the one which is to come. It was given by the ever-ready and eager Peter, who voiced the conviction of all the disciples then and now: "Thou art the Christ, the Son of the living God." The Messiah, the Anointed One, and not an earthly Messiah either, but the very Son of God, the only begotten of the Father, who attested Himself as living by the sending of this Son, and who, through the Son, will be the source and fountain of life for sinful man. The answer is brief and simple; yet it is entirely adequate. It was accepted by the Christ Himself. This confession is the heart of the Gospel, of the whole confession of the Church, and it will ever stand as such. Without it, there is no Church, no Christianity, no redemption. Without it, all teaching and preaching is in vain, deceitful, blasphemous. Without it, all teaching and preaching would be life-taking instead of life-giving, a complete distortion of the person and purpose of Jesus.

Since the day of their founding, our college and our seminary have had to make reply to the Lord's persistent question: "Who say you that I am?" They could not escape it any more than you or I can. There is no wisdom that supersedes it; there is no substitute for it. The answer of these institutions has in a great measure formulated the answer to which we all are committed today.

If theirs had been untrue, doubtless much of ours would be also. What they confess, we confess, because they taught us so, and through us it has gone out into our other schools and into our congregations. It has gone out to the western prairies, to the South and the Southwest, to Poland and to the negroes of far-off Africa. These schools are the wells from which our Synod draws either deadly poison or the life-giving water of salvation. Even the manner in which we privately search the Scriptures has been shaped by them. They lead; we follow.

We Know Their Answer

Though Northwestern is but a preparatory school for our theological seminary, though it devotes its efforts chiefly toward equipping students so that they will be able to say who He is, it is also said here. How else can you explain, for instance, that though there are but meager prospects that our ministerial candidates will be assigned to stations immediately after they graduate, yet, year after year, the majority of Northwestern's seniors are so eager to say who He is that they, nevertheless, enroll at Thiensville, reconciled to the fact that their entrance into the public ministry will probably be delayed for some time after their having been placed at the disposal of the Church. And our seminary? We who have been there know. Thank God that we know. And you who sit in the pews on Sunday, you know.

Thou art the Christ, the Son of the living God. Clear as a bell that confession resounds. Pastors may die or move away. When the new one enters your pulpit, the answer is still: the Christ, who paid the ransom for sinners and thus put an end to death, hell and eternal separation from God. After all these years the answer is still this that we are saved by the Christ alone, by the Son of God, who gave His life for all. On the strength of that confession, Jesus looks at us and says as He did to the Twelve: "Blessed are you. You are mine, made perfect by the Christ."

What a blessing that is! Flesh and blood did not reveal it to our fathers or to our teachers or to the clergy trained here or to all the rest who cling to Jesus as the Christ and the Messiah. The realization of this is beyond the natural powers of man. The Father in heaven did this by bringing Jesus in contact with us. He made this contact a living contact, and thus we came to know the Christ. Undeserved it was; pure grace and mercy.

Our college and our seminary are so precious to us because of the unequivocal answer they make to the question of Jesus: "Who say you that I am?" Let us not forget to thank God for having revealed this answer unto us, for having preserved it these many years, and for having thereby made us blessed in His sight.

During the Jubilee Year it is our intention to publish the history of the various districts which comprise the Joint Synod of Wisconsin and Other States. The history of the districts will appear in the order in which we receive them.

HISTORY OF THE PACIFIC NORTHWEST DISTRICT

By Frederic H. K. Soll, Yakima, Wash.

THE Pacific Northwest District is naturally the smallest of our districts since it was the latest of our districts to be organized and since its work is different from that of other districts. In the Central States we could expect to find groups of Lutherans who were waiting for the missionary; out here we must call the people to Christ by the Gospel, and when we have won their confidence, we must teach them to like our way of church life, and to train them to become active members. Lodgism and Sectarianism are lording it, especially in the public school and in the state; we are noticed as a negligible irritant.

The beginnings of our district are closely connected with the history of St. Paul, Tacoma. Pastor F. N. Wolf (Ohio) received a call from seven Lutherans at Tacoma, accepted it and arrived March 19, 1884, at Tacoma where as the first German Lutheran pastor he immediately had his hands full of work. In the winter 1885-1886 he collected enough money in the East, that, with the means on hand, a church could be built which was finished by July. Soon a German school was added for \$1,000.00, and a teacher was called. 1887 there followed a station at Orting, 1889 one in East Tacoma, where Pastor A. Krause was installed in December, 1889. March 23, 1890, Pastor Wolf resigned. September 24 he served the two missions in New Addition and on P Street which were united as St. Paul's Church; a new church was built on Tacoma Avenue and dedicated April 29, 1894. In order to avoid further trouble with the synodical officials, St. Paul's joined the Wisconsin Synod in 1895.

The development of our Wisconsin Synod was at first very slow; the call for service came mainly from former members who had moved West; and many petitions were left unanswered because many of our Eastern members did not have any confidence in these remote missions. October, 1905, saw the beginning of the work at North Yakima (since 1918 Yakima). Pastor Jn. Ebert was succeeded by Pastor E. Bartke, Louis C. Krug and since July 12, 1912, Frederick H. K. Soll. Grace Church has a frame church (1908), frame parsonage (1910) and a brick school building, the "Gartenhaus" (1938), all free from debt and in a good location.

St. Paul, Leavenworth, was supplied with Pastor M. Raasch August 4, 1907; new missions were established from there, St. John, Mansfield with Pastor F. Stern, August 20, 1910; at the beginning of 1914 he started serving the Norwegian Lutheran Church at Withrow, which of late years has been strengthened by German Lutherans from Farmer; Pastor Stern also worked in Okanagon and Omak although the train connection took much time. At

one time he called my attention to a lone fir tree which grew out of an almost perpendicular rock cliff in the Omak Indian Reservation, and said, "That tree yonder is to me like a prophecy concerning our mission out here; as the Lord makes that tree grow out of the bare rock, seemingly without soil or water, thus He is going to prosper our Wisconsin Synod mission!" Pastor Stern left in 1916. The Omak Mission has prospered and is in sore need of a new adequate church. Pastor W. Amacher is stationed there since September, 1931.

1912 saw new work in different places. August 16 I installed Pastor Ewald Kirst in Good Hope, Ellensburg; he also worked at Cle Elum and Roslyn (here a church property has been acquired under Pastor H. H. Wiechmann) and also at Beverly and Othello. Ellensburg has church and parsonage and will soon be out of debt. — Pastor S. Probst also arrived at Kennewick in August, 1912, and soon a bungalow church and a parsonage were built; but the congregation disbanded in 1918; the property was sold to the Norwegians. — Pastor Louis Krug explored the territory up the Columbia and works at White Bluffs and vicinity since September, 1912. St. Paul's has a neat church and a fine parsonage. — September 29, 1912, I installed Pastor Wm. Hass in St. John, Clarkston. The congregation has a church. Pastor Kirst also serves missions at Orofino, Idaho and Wawawai. — Pastor Hass founded St. Paul, Palous, where we have a church (Pastor M. Witt). — In the fall of 1912 Pastor S. Probst started two missions at Portland, Oregon, which lasted a few years only, but indirectly causing the founding of Grace Church, which under Pastor C. H. Bernhard joined our Synod in 1929 and since April, 1932, is served by Pastor Wm. Lueckel. — On the eastern city limits of Portland lies Redeemer, Gresham, served by Pastor Fred T. Schoen; at the present time the congregation is building a church.

Faith, Tacoma, Pastor R. Jaech, has church and parsonage. South of Tacoma on the "Prairie" lies Rainier with Zion Church served by Pastor A. Levenhagen since April 19, 1936. Zion has a brick church and a commodious parish house, with parsonage on the ground floor and an assembly hall in the basement.

November 14, 1937, Pastor E. Zimmermann was installed in our new mission at Snoqualmie, Washington; the mission is in great need of a property.

Our district has three self-supporting congregations and eleven missions of which two are combined; thirteen pastors, one assistant pastor and one retired pastor. We regret that so far we do not have a day school.

When in August, 1917, our Joint Synod was re-organized, the Synod formed the Pacific Northwest District; the writer served as president from 1918-1938 and was succeeded by Pastor Wm. Lueckel.

Dear reader, measured by the conditions of the East, our work here is not of great dimensions; a Milwaukee brother was right who told me: "You know I am serving

more people in my congregation than your whole district together!" However, when we mind Jesus' Word, Matthew 13, 31-35, what He says of the mustard seed and of the leaven, then we understand that the Lord scatters the Word of life in small portions over the great Pacific Northwest; of us He only demands faith. He will prosper our work.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE I. OF GOD

Part One

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

rate the dissenters. Their gradual development forms an interesting and instructive chapter in the history of the Trinitarian controversies.

In stating our doctrine of the Trinity we profess adherence to the decree promulgated by the Council of Nicaea. This was the first Ecumenical (general) Council held by the church in 325 A. D. It was called by the first Christian Emperor, Constantine the Great, precisely because of the Trinitarian controversies which threatened to disrupt the unity of the church. More of this in a later instalment.

But why refer to this old council? Because we wish to stress from the outset that we are not separatists. Our faith is not an innovation. It is the faith which the church held from the beginning and for which it fought from the beginning. Space and time may separate the individual Christians and groups of Christians, but the Communion of Saints, transcending the bounds of space and time, is one, the undivided body of believers of which Christ is the Head.

Concerning the doctrine of the Trinity we state that it is something which must be *believed*." With this we do not merely wish to state the fact that it is beyond comprehension, yes, even contrary to our natural reason, that we know of it by the revelation of God alone: we wish to say that it constitutes an object of our justifying faith, that it was graciously revealed to us by God for the purpose of nourishing our new spiritual life. It is true that human reason finds this article offensive: three Persons, each one of which is the whole God, and yet not three Gods, but only One! We cannot reason it out. Nor should we try. Rather should we rejoice in the fact that we have such a wonderful God, and that He has revealed Himself to us, so that we can know Him and call upon Him in the day of trouble.

Him we call the "*Maker and Preserver*" of all things. Nothing exists, not even in the invisible spirit world, that He did not make and that He does not uphold. No one can stir hand or foot without His will. He is "*eternal, without body, without parts*" — if He were composed of parts He might decompose in the course of time — He is of "*infinite power, wisdom, and goodness*." The last word "*infinite goodness*" gives us the right perspective.

IN the first article, which is herewith presented, the Augsburg Fathers set down their confession concerning the unfathomable mystery of the Holy Trinity. They do so, adopting on the one hand the terms coined by the church during centuries of controversy, and, on the other, rejecting by name various errors that arose against the Scriptural doctrine.

Before we discuss, in a later instalment, this profound and wonderfully comforting article of our faith in detail, a few preliminary remarks will be in place.

In formulating this doctrine we use particularly three terms: Essence (or Substance), Person, Trinity. We speak of one divine Essence, three divine Persons, as constituting the divine Trinity. None of these three terms occurs, as such, in the Scriptures, although the content is there clearly revealed. Such terms we call ecclesiastical, because, though not found in the Scriptures, they were employed by the church as concise expressions of the truth presented in the Scriptures. As long as they remain within the bounds of Scripture, there can be no valid objection to their use. They are convenient. They serve both to unite those of a common conviction and to sepa-

If it were not for the goodness of God, His terrible majesty would drive us to despair. But seeing He is good, so that His goodness over against us cannot be shaken

even by the greatest and most heinous of our sins, His very majesty is to us a source of comfort and exquisite joy.

OUR SAVIOR'S LUTHERAN CHURCH, JAMESTOWN, NO. DAK.

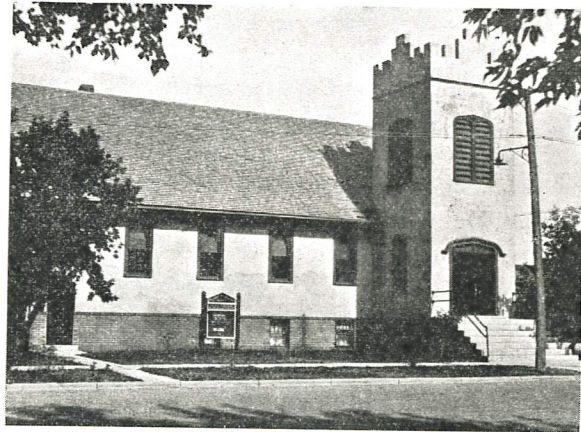
A North Dakota Mission

By J. B. Erhart

NESTLING in a large valley surrounded by hills that shut out a view of the city from the tableland or prairie above, lies Jamestown, No. Dak., a trade center for 30,000 people, justly called "City of Parks." It is also the location of one of our young missions, Our Savior's Lutheran Church. Two rivers, the James and the Pipestem, flow into the valley from the Northwest, merge, and leave the valley as the James River, but in passing through the valley they circle and meander through heavily wooded areas forming ideal natural park regions. Some of these have been utilized thus earning the name "City of Parks" for Jamestown. Compared to the rather treeless regions outside of the valley the entire city might well be called a park to which people from many miles around come to trade, to picnic, and to play. In early days, Jamestown, then known first as "Fort Cross," later as "Fort Seward," was a military outpost. It has its first beginnings about 75 years ago. In those early days Jamestown's four great and widely known institutions had their beginnings. They are the hospitals, the railways offices and maintenance shops, the institutions of learning, and the business and office center for a large region. Now a city of about 12,000 people, it has one of the large roundhouses and car repair yards of the Northern Pacific Railroad. The main office and roundhouse of the Midcontinental Railroad is also here. Jamestown is a junction for various truck and buss lines. U. S. highways 10 and 281 cross at Jamestown. Thus the city has become a center of transportation. The State Hospital for the Insane, two large general hospitals, an isolation hospital, a home for the aged, a home for the poor, besides several clinics and many doctors are here to take care of the suffering and needy. Four large grade schools, one Catholic Academy, one Presbyterian College, both Junior and Senior High Schools, besides several business colleges serve the educational needs. Sixteen churches were supposed to supply the spiritual needs of the people, but the church of the pure Word and Sacraments was not found in or near the city.

Into this city came Pastor E. Hinderer from Tappen, North Dakota, 46 miles to the West, during July, 1931. Although people from our churches had been moving into the city since its early days, few were found that were interested in having their former church located here; however, the unchurched of the city were numerous. He was successful in finding a sufficient number with which to

begin services. On August 2, 1931, he held his first service in a private home. Eight persons were present. Of those that he found during the first months of exploration, none had the gifts to partly carry on the work so that he would not have to be present, and the distance was too great for him to travel back and forth continually. Then, too, certain other churches in the city did not look with favor on his efforts. In December, 1931, the Lord provided Pastor Hinderer with help in the work. Candidate H. A. Mutterer was assigned to him and later, December, 1931,



was stationed in Jamestown. During the first three years the attendance at church rarely went above one dozen. The place of worship was changed from a private residence to the basement of a partly built and abandoned church building which was rented for \$5.00 per month. The congregation of sparrows upstairs, and the weeds and rubbish on the grounds around the building, did little to encourage people to worship there. In June, 1934, Pastor Mutterer was called to another parish and Pastor J. B. Erhart of Watertown, South Dakota, received the call to Jamestown and was installed by Rev. E. Hinderer July 22, 1934. Plans were immediately formed to incorporate the three members and the pastor as a congregation so that property could be secured. Since the mission treasury of Synod was not in a position to assist, the congregation undertook to buy and complete the building it was using. The initial cost was \$2,500.00, payable \$300.00 cash and \$15.00 per month without interest for 5 years, after which the final payment would be due. The congregation re-

solved to complete the building, as much as possible by the labor of the members, as soon as possible. Within 6 months the membership had doubled and continued to grow at a fast rate during the years of building. As each new member was added, a new member placed his hand to the work of building, so that on June 7, 1936, the completed house of God could be dedicated to His service. Today the building and grounds fully equipped and beautified is valued at \$12,000.00 of which \$1,750.00 is yet to be paid on monthly installments. All walls are insulated with Balsam Wool, the floor is laid on felt to deaden sound, the Estey Pipe Organ is operated by a remote electric blower, the altar and pulpit made by the pastor with the help of several members amply serve their pur-

poses, 24 new pews were purchased through our publishing house. The basement now houses the new furnace with air conditioning blower for the church and the basement auditorium. Several Sunday school classes meet regularly in the basement because of lack of room in the main auditorium and the anterooms upstairs. The grounds around the church are set with evergreen and ash trees and the rubbish and weeds have been cleared away and supplanted with a beautiful lawn.

The membership has increased to about 45 voters, 120 communicants, and 300 souls. Seemingly insurmountable obstacles within and without our congregation have been overcome by the grace of our Lord. Only He could bless us as we have been blessed.

CONVENTION OF THE SOUTHEAST WISCONSIN DISTRICT

AMONG the hospitable and friendly people of Zion Church at Hartland, Wisconsin, the meetings of the 12th biennial convention of the Southeast Wisconsin District were held. Neither Pastor Hartwig nor the members of his church left anything undone to make our stay with them a pleasant one. Local conditions made great demands upon the ladies of the congregation to provide meals for their many guests but they were not found wanting in their service of love. All meals were served in the basement of the church — and good meals they were. The beautiful, spacious church grounds afforded every opportunity and inducement to the delegates to enjoy their moments of leisure among the trees and flowers that fairly made their invitation audible to rest a while and for the nonce forget all cares and difficulties of our complex life — even church-life.

Five very busy days, crowded with matters pertaining to the weal and woe of God's Kingdom of which our Southeast Wisconsin District is a part, were spent in Hartland. The tone of the convention was struck by our retiring president, Pastor Paul Bergmann, in his opening sermon based on Psalm 46, 1-3: "*God is our refuge and strength, a very present help in trouble.*" Of troubles there is no end on this earth — even for His Church and for the individual members of His Church. There are forces united and ever on the alert to bring to nought the painful labors of the Son of God to establish and preserve on earth a little flock that confesses His name. Earth and hell hate them and would confuse them and swallow them up. This purpose is manifest in our day again. But over against them is the mighty God, our refuge and strength, a very present help in our troubles. He has said: "I will build my Church and the gates of hell shall not prevail against them" and He has never broken His promise; nor will He break His promise in the perilous days in which we live. The great waters may roar and the floods descend; we may fear and be troubled in our minds, for a while; but the firm foundations of His

Church shall remain impregnable and unmovable. This ought to renew our courage and give us a will to work and labor "while it is day, ere the night cometh in which no man shall work." Such were the encouraging words from the lips of our president.



Zion Ev. Luth. Church, Hartland, Wis., Where the Southeast Wisconsin District Held Its Meetings

The great demands that the offices of our Synod generally and the offices of our district make upon the individual were again emphasized as one candidate after the other for the office of president refused to permit his name

to be considered for this position. President Bergmann, who served the district efficiently, conscientiously and well for four years, felt bound, owing to the work in his own congregation, to withdraw; others had to decline on the same grounds. Pastor Richard Buerger succeeds Pastor Paul Bergmann as president, Pastor Arthur Voss, who also declined the presidency, was elected first vice-president and Pastor Philip Koehler second vice-president. The secretary and essay recorder were re-elected. Pastor Arthur Halboth was elected to succeed himself as member of the Mission Board with Pastor Harry Shiley and Mr. G. Umbs the newly elected members.

Two very timely essays were read, one by Pastor C. Buenger and the other by Pastor Edwin Jaster. The topic of Pastor Buenger's essay was, "*The Meaning and Import of Ordination*," and that of Pastor E. Jaster's "An Exegetical Homiletical Treatment of 1 Corinthians 4, 1-5." It would be impossible to give even a short résumé of these essays in an article of this kind. Both essays, we hope, will appear in printed form some time in the future. Pastor Buenger's essay was recommended for study to the various pastoral conferences. This ought, by all means, to be done because of the confusion which seems to be widespread in our day in regard to ordination. There ought to be a uniform practice among us in this as in all matters of church ceremonies.

There was no flattery in Mr. Chas. Werner's financial report for the members of the Southeast Wisconsin District. Neither was Mr. Chas. Werner reticent in reminding them of the fact that, as is usually the case, our district

was far from the top in support of the budget of the general Synod. However, he did see one ray of light in the fact that the receipts were just a little higher during the past biennium than they have been. In fact, the contributions of the district have been steadily climbing from a low of \$126,182.50 in 1932-1934 to \$152,993.92 for the years 1938-1940. Every one agreed with him that our district ought to make every effort possible to raise our fair share of the total budget set up by the Joint Synod. It was very evident that this will be done; for pastors and laymen alike are manifestly showing an increased interest in the affairs of our Synod and especially in its financial condition.

The Missions of Our District

The interest of the district, as is the case in other districts, no doubt, centers in its missions. This year, was not an exception. More than a day was spent on the report of the Mission Board. Pastor Halboth presented the report. Yes, our missions of the Southeast District demand larger sums of money than the missions of many of the other districts in the Synod. This is particularly due to the fact that many of our larger missions are in the city of Milwaukee and that many of them have large and flourishing schools. This circumstance naturally, will require higher expenditures. The chairman of the Mission Board, was able to assure us that progress has been made in every mission and that two missions will possibly become self-sustaining before the turn of the year. Only one new mission was opened during the last two years in the city of Milwaukee. This is really too



Some of the Buildings of the Missions of the Southeast Wisconsin District

bad; we should have opened many of them. It is not the opportunity that is lacking but the money. Opportunities that we are unable to take advantage of at this time will never return. Milwaukee is growing tremendously and rapidly beyond the outskirts of the city. People are settling there in large groups, often by the hundreds, and we ought to be ready to send ministers to them to keep them with the church. But men alone will not do it. There is also the question of chapels to be considered, and chapels cost money and money is the very thing that is hampering us. For this reason many promising mission opportunities must be passed up. So let us be more diligent in our prayers that His kingdom come and let us give more freely than we have in the last few years. Many, untold many, of our members still have a good and

a steady income and could give much more for the Lord's cause than they do. We know of one laborer in the city of Milwaukee who gave \$160.00 in one year to the church and has in mind to continue to do this. This man, as some may think, has not one cent laid away for himself. In fact, he was on relief just a few years ago. He and his wife are simply such people who have been touched by the Word and who do what the Lord asks all of us to do, "*seek ye first the kingdom of God and his righteousness.*" They have taken the Lord at His word and dare to do His will. Perhaps, this is not an isolated case but it is worthy of emulation everywhere. We are sure that these people will never regret their action, for the Lord is not slack to keep His promises to bless them that fear Him and trust in His mercy.

W. J. S.

THE RELATION OF CONGREGATION — CONFERENCE — DISTRICT — SYNOD

By I. P. Frey, Denver, Colo.

The Conference

IN a previous article we spoke of the local congregation. It is not natural for a Christian congregation to stand alone, to keep aloof from all others. As Christians because of their common faith feel drawn to one another; so congregations which stand for the same divine truths are attracted to one another by their mutual faith. That leads usually to their banding together and to frequent association with one another on the part of those within easy traveling distance. Where a great many congregations are joined together in one church body, the whole is usually divided into districts, and the districts again into conferences. Our own Synod with its eight districts is divided into 32 conferences.

Promotion of Fellowship

When a number of pastors and congregations come together in conferences, they thereby express their unity in the faith and by their very association also promote this fellowship of faith. When the Jewish Christians at Jerusalem heard of the new Christian congregation in Antioch, recruited from former Gentiles, they sent Barnabas down there to establish Christian contact, "who, when he came and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord."

The weal and woe of the one congregation was of live interest to the others. When the congregation at Jerusalem was suffering the effects of a famine, the Christians in Antioch sent relief unto their brethren. When certain Judaistic teachers from Jerusalem tried to impose observance of the Mosaic ceremonial law as a condition of salvation, representatives of Antioch congregation were sent to Jerusalem to thresh out this matter, and it was

adjusted in a God-pleasing manner. Any one who reads the Book of Acts can not fail to observe that the various congregations kept in touch with one another as much as possible and by their Christian fellowship promoted the unity of the faith.

Similarly today the fellowship in conferences promotes the unity of faith. When dangerous tendencies arise in one congregation, the others are vitally interested. Where congregations of a common faith are in as close contact with one another as in conferences, they will be of mutual assistance to one another. There will be heard admonition, correction or comfort according to the circumstances.

Pastoral Conferences

The most frequent conferences in our circles are those of pastors. The purpose of these conferences is to study the Word of God together, to discuss important phases of church life and so to equip the ministry to carry on its work more efficiently. There are those simple-minded enough to believe that after eleven years of preparation for the ministry the pastor has stored up enough theology that he need not put in any more time preparing sermons, much less availing himself of such special work as is done at Pastoral Conferences. However, the conscientious pastor realizing his great responsibility strives against the natural slothfulness of his flesh and hearkens to the advice of the great Apostle: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To that end pastors avail themselves of the opportunity given at conferences to acquire a deeper knowledge of the truth and to make use of the divers special gifts which God has distributed among the servants of the Church. Such conferences do much to equip the pastor for better and

more faithful work in his own parish. There are various gifts and talents in the Church, all for the common good. What has been said here about Pastoral Conferences has its application to Teachers' Conferences.

Delegate Conferences

Particularly in recent years the holding of Delegate Conferences has become a regular institution in our circles. Such conferences are attended not only by pastors and teachers but also by lay representatives from the various congregations of the circuit. The purpose of such gatherings in addition to discussing doctrinal subjects is to give information in regard to the various enterprises in which

the Church at large is engaged to build the Kingdom of God and spread the glad tidings of salvation. By means of such conferences new interest is created for the Lord's work. The information which is thus acquired is carried into the various congregations and encouragement is given to abound in the work of the Lord.

Conferences are of value both to the congregations represented in them and the Church at large. They can be of service in increasing Christian knowledge, promoting Christian fellowship, preserving unity of faith and in arousing greater interest in bringing the saving Gospel of Jesus Christ to those who would perish without it.

I. P. F.

ANNIVERSARIES



St. John's Lutheran Church, Buffalo, Minnesota

DEDICATED

To

THE PREACHING OF THE
SAVING KNOWLEDGE

of

CHRIST JESUS OUR LORD

APRIL, 14, 1940

DIAMOND JUBILEE OF ST. JOHN'S EV. LUTH. CONGREGATION, Zilwaukee, Mich.



"Seventy-five years of grace received," that was the motto of St. John's in Zilwaukee, Michigan, the week of Sunday, June 16, in which it was privileged to celebrate its Diamond Jubilee. The guest speakers gave utterance to the thoughts which filled the hearts and minds of its members, namely praise and thanks to God for His bountiful

goodness and mercy throughout these years. Former pastors, a son of the congregation and the president of the district delivered the messages in six services.

Fifteen years before the organization of the congregation services were held in the humble homes of Lutheran lumbermen by pioneer pastors from Saginaw who trekked through swamps and forests along the river lined with saw-mills. Early in 1865 the mission built its first house of worship which still stands in the rear of the new and larger church erected in 1881 and, with an addition built on it, served for many years as the parochial school. On June 15, 1865, the congregation formally organized and five years later became self-supporting and called its first resident pastor in the person of Rev. Klein. Fourteen pastors served St. John's since its organization, the present pastor since 1934.

In view of the approaching festival the interior of both church and parsonage have been renovated to some extent, the Ladies' Aid and Sunday School put new carpeting in the church; also new altar and pulpit cover-

ings and new candelabra were presented to the congregation by the former. At present the congregation numbers 73 voting members, 305 souls and has 65 children in Sunday School.

May the gracious Lord be with St. John's also in the future, as He has been in the past and bless His Word to both preacher and hearers.
R. G. Koch.

GOLDEN JUBILEE

On the 16th of June the St. Peter's Congregation of Sturgeon Bay, Wisconsin, celebrated her 50th anniversary. An introductory communion service was held on the preceding Wednesday, in which Pastor Oehlert of Kaukauna preached the sermon. On the following Sun-

day the main celebration took place. Rev. Paul Bergmann of Neenah preached the sermon in the forenoon service and Rev. V. Siegler in the evening. The following pastors served the congregation: J. Kaiser, M. Kionka, E. Schulze and F. Schumann. The latter since 1904.
F. Schumann.

ANNIVERSARY OF TRUSTEE

On Sunday, May 26, the members of St. John's Church, Minneola Township, Minn., observed the fortieth anniversary of Mr. Robern Born in recognition of forty consecutive years as trustee of the congregation. May the Lord reward him for his faithful service.

T. E. Kock.

ANNOUNCEMENTS

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will assemble for its thirty-seventh convention at Chicago, Ill., August 1-6, 1940.

Essays: "The Brotherhood of Faith" (Prof. A. Schaller) and "The Holiness of God" (Dr. T. Laetsch).

Delegates should secure three copies of their credentials signed by the president and secretary of their respective Synod or District, and mail one copy to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. G. V. Schick, 801 De Mun Ave., St. Louis, Mo., and the third to Rev. A. C. Dahms, 2046 N. Fremont St., Chicago, Ill. All overtures and other business for the convention should be received by the chairman not later than June 15 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.

George V. Schick, Ph. D., Sec'y.

PACIFIC NORTHWEST DISTRICT

The 12th biennial meeting of the Pacific Northwest District will convene in Grace Church, Yakima, Wash. (F. Soll, pastor, T. Adascheck, asst.) July 16-18.

The opening services will be conducted on Tuesday, July 16, at 2:00 P. M. We remind all lay delegates to have their credentials attested by the president and the secretary of their congregation.

Prof. E. E. Kowalke of Northwestern College will deliver an essay, "The Christian's Freedom."

To facilitate the matter of quartering please make your announcement to the local pastor early.

W. Amacher, Sec'y.

THE CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet at Northwestern College on July 23 at 9 A. M.

H. Geiger, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference, including teachers and delegates, will meet July 23 and 24, 1940, beginning 9 A. M., at Black Creek, Wis., Rev. John Masch. The first day a definite schedule will be arranged for discussion.

Confessional sermon: L. Kaspar; alternate: W. M. Kuether.

Essays: Exegetical homiletical paper on Mark 12: 38-44, H. Wicke; Isagogics II Kings, P. Oehlert; Isagogics I and II Chronicles, W. Pankow; Rules of Homiletics Exemplified in a Sermon, I. P. Boettcher; The Christian in Labor Difficulties, V. Siegler; The History of the Lutheran Church in

America, W. Wichmann; The Conduct of the Pastor in the Public Service, R. Lederer.

Please announce to the host, stating how many delegates he may expect.
F. Reier, Sec'y.

NORTHWESTERN COLLEGE

The fall term at Northwestern College will begin on Wednesday, September 4. Requests for catalogs, application blanks, and information may be addressed to

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

NOMINATIONS

The following names have been submitted in nomination for the professorship at our Theological Seminary at Thiensville, Wisconsin:

Pastor Waldemar Gieschen, Wautoma, Wis.
Prof. Theo. Hoyer, Concordia Seminary, St. Louis, Mo.
Dr. H. Koch, Tuckahoe, New York.
Prof. E. E. Kowalke, Northwestern College, Watertown, Wis.
Pastor W. H. Lehmann, Libertyville, Ill.
Pastor Paul Pieper, Milwaukee, Wis.
Pastor E. Reim, Neenah, Wis.
Pastor Wm. Schink, Haven, Wis.
Prof. H. W. Schmeling, Northwestern College, Watertown, Wis.
Prof. A. Sitz, Northwestern College, Watertown, Wis.
Prof. G. A. Westerhaus, Northwestern College, Watertown, Wis.

God willing, the meeting of the Board of Regents for the election of the new professor will be held in the Tower Room of the Seminary at Thiensville, Wis., on Monday, July 29, at 9:00 A. M.

All communications or protests in this matter should be in the hands of the undersigned by that date.

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

Nominations for the newly-created professorship at Northwestern Lutheran Academy:

Prof. M. Albrecht, Fond du Lac, Wis.
Rev. C. A. Hinz, Mason City, Iowa.
Mr. H. Meyer, Moberidge, So. Dak.
Rev. E. Scharf, Slinger, Wis.
Prof. C. Trapp, Milwaukee, Wis.

W. J. Schmidt, Sec'y.,
Faulkton, So. Dak.

ORDINATIONS AND INSTALLATIONS

Upon authorization of President J. Witt of the Nebraska District I, on June 16, installed the Rev. Victor Schultz as pastor of the new mission in Golden, Colorado.

Address: Rev. Victor Schultz, 906 16th Street, Golden, Colorado. Im. P. Frey.

* * * *

Authorized by President W. T. Meier, Charles E. Found was on the sixteenth of June ordained and installed by Pastor O. Heier as pastor of Immanuel Ev. Lutheran Church at South Shore, South Dakota. He will serve also as pastor of St. Luke's Ev. Lutheran Church at Germantown, South Dakota, and was installed as such by Pastor M. Lemke.

Martin Lemke.

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Candidate Alfred Nicolaus was ordained and installed as pastor of Christ Church, Pewaukee, Wisconsin, by authority of the president of the Southeast Wisconsin District on the twenty-third day of June, the fifth Sunday after Trinity.

Address: Rev. Alfred Nicolaus, Pewaukee, Wisconsin. Ph. Henry Hartwig.

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Authorized by President P. J. Bergmann, the undersigned installed Pastor Alfred Nicolaus as pastor of St. Peter's, Town of Greenfield, Wis., on June 23, 1940.

Harry Shiley.

NOTICE

At the request of several District Synods the contributions of the various congregations for Debt Retirement will not be published until later. K. A. Timmel.

MISSION FESTIVALS

Fifth Sunday after Trinity

St. Paul's Church, Tp. Eldorado, Wis.
Offering: \$65.17. — W. A. Wojahn, pastor.
St. John's and St. Paul's Church, Town Newton, Manitowoc Co., Wis.
Offering: \$216.61. — E. H. Kionka, pastor.
Immanuel Church, La Crescent, Minn.
Offering: \$148.25. — E. G. Hertler, pastor.

Second Sunday after Trinity

St. Peter's Church, Goodhue, Minn.
Offering: \$79.09. — T. E. Kock, pastor.

ACKNOWLEDGMENT OF BEQUESTS

The Board of Trustees herewith publicly acknowledges the receipt of several bequests made in recent months to various departments of our Synod. The love of Christ constrained these testators to place some of their earthly holdings into the hands of our Synod for the work we are carrying on in the name of the Lord. That surely is a fine Christian spirit worthy of emulation. Why should not our Christians in making their testaments keep in mind the blessed work of soul-saving and make some of their funds available for the cause of Christ?

According to a resolution of the Synod, all bequests received by our fiscal office are turned over to our Funds Committee, consisting of three men, Mr. Herbert Moussa of Burlington, Wis., Mr. Ernst von Briesen and Mr. G. J. Sengbusch of Milwaukee. They invest these funds and the proceeds of the bequests are used for the purposes designated by the testators. At present we have a trust fund of \$281,532.72, the proceeds of which in the fiscal year closing June 30, 1940, amounted to \$10,000.

Now for the bequests: **Miss Teoma Schaible**, Ann Arbor, Michigan, bequeathed the sum of \$5,000 for our various missions to our Synod. After deduction of taxes, this bequest netted us \$4,927.50. — **Mr. Fred Zoellner** of Fond du Lac, Wisconsin, willed the Synod \$1,000 for general Synodical purposes; after deduction of inheritance taxes and administrative costs the bequest netted us \$911.08. — From the estate of **William Puepke**, Omro Township, Yellow Medicine County, Minnesota, we received a \$100 bond with 19 coupons attached. By order of the Board of Trustees this bond was sold and we were able to turn over \$104.35 to the Funds Committee for the benefit of our Church Extension Fund. — **Mrs. Louisa Jacobs** of Pigeon, Michigan, bequeathed \$50 to our missions.

In the future all bequests to our Synod will be officially acknowledged by the Board of Trustees in our Synodical papers after they have been received at our fiscal office.

Paul Pieper, Chairman
Board of Trustees.

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From the treasurer of the Dr. Martin Luther College Alumni Association, Miss Esther Buenger, our college library received a donation in the amount of Twenty-five Dollars. Our sincere thanks is herewith expressed.

E. R. Blifernicht, Librarian.

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, 1942. 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 1941 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 1941.

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