

The Northwestern LUTHERAN

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"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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“He whom God
hath sent
speaketh the Words
of God.” John 3, 34

“Speak,
Lord,
For Thy
Servant
Heareth.”

1. Sam. 3, 9

"TAKE HEED THEREFORE HOW YE HEAR"

Luke 8: 18

WHY has the familiar parable recorded in the eighth chapter of St. Luke's Gospel — read Luke 8, 4-15 — received the name "The Parable of the Sower?" It is true the Savior introduces this parable with the words "A sower went out to sow his seed," but in the explanation of the parable there is no further mention of the sower, while Jesus states with emphasis, "The seed is the Word of God," and in each succeeding verse the Lord describes those which hear the Word or have heard the Word. And when all is said and done Christ raises His voice in admonition, "Take heed therefore how ye hear."

In Season — Out of Season

We have passed through that season of the Church Year when multitudes flocked to the churches and church attendance reached a new high on Good Friday and Easter Sunday. — But the after Easter slump set in immediately on the first Sunday following the Easter Festival. — "Let us not forsake the assembling of ourselves together, as the manner of some is." If St. Paul saw fit to administer this tonic to young Timothy, the preacher, "Preach the Word; be instant in season and out of season," he at once admonished his *hearers* to be instant in season and out of season. Felix has too many followers who are constantly thinking and speaking of a "convenient season" to hear the Word. The Athenians are not the only city people who politely bow the preacher out with their, "We will hear thee again." In many cases this "again" falls on or about the first Sunday after the full moon of Spring — Easter Sunday. Be instant in season and out of season.

Despisers of the Word

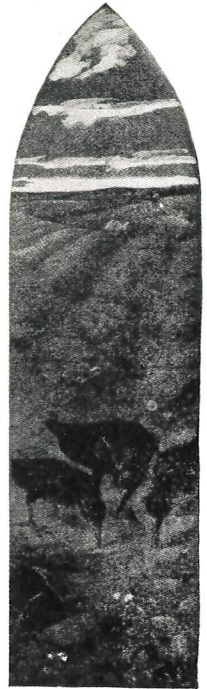
We deem it improbable that the readers of these columns are such who despise or avoid the preaching of the Word. It is hardly within the scope of the parable of the "hearers" to speak to, or of the despisers of preaching and the Word of God. The Scriptures are most severe in condemning these. "Whoso despiseth the Word

shall be destroyed." "Therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rotten dust; because they have cast away the Law of the Lord of hosts, and have despised the Word of the Holy One of Israel." Is. 5, 24. Whether it be a nation, or a church, or a family, "Where there is no vision, the people perish." — In some instances we must, however, deal more gently with such who avoid the preaching and the Word. Some have been reared in a church or in a home in which the spirit of Martha who was careful and troubled about many things, rather than the spirit of Mary who sat at the feet of Jesus to hear His Word — there are such churches — prevails. These should be reminded that the seed is the Word of God and that we are born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever. Faith, hope, and charity, and all spiritual life is regenerated in us alone by the power of the living and life-giving seed of God's Word. Faith must vanish, hope fade, and charity die, without the sure prophetic Word that shineth into this dark world. Let every shepherd and flock heed the word of Paul, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself, and them that hear thee."

Starved Souls

We have been told that about forty per cent. of the American people are on church registers, but only twenty-nine per cent. ever attend church services. If these statistics are correct, one can understand how the sixty per cent. and more will fall an easy prey to idolatry and superstition and final despair. We can understand, if but twenty-nine per cent. of our people attend services and the preaching of the Word, that there are so few fruits meet for repentance, and that there is so little interest in and love for the Lord's Kingdom. *We* might do well to check *our* church attendance.

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EDITORIALS

Discordant Prayers? This war has given the unbeliever and the blasphemous jester another opportunity or excuse to ridicule the Christians' confession of the universality of the Church and of a common Father in heaven in whom they all live and move and have their being. If there are members of the Church and children of God in every nation now at daggers' point in the great war — Christian killing Christian — on whose side is God going to be and which side is He going to give the victory? says the skeptic. Whose prayer is He going to answer? He certainly can not grant victory to all concerned. If there is a God who hears prayers He will be able to give victory to one nation and will be forced to disregard the prayers of the Christians of the other nations. What good then the prayers? Such confusion of prayers coming from the Christians of all lands must leave God hopelessly confused. That is the language of the mocker.

Such inane, senseless chatter does little credit to the much vaunted intelligence of man and does no harm at all to God. Whenever finite man attempts to fathom and understand God's dealings with men he makes himself look very ridiculous. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2: 4.

As little as man understands God in His dealings with His children so little he understands the Christian — the heart and mind of the child of God toward his heavenly Father — and prayer. The Christian in his prayer never *dictates* to God. He simply tells the Lord of those things that distress and burden his heart and is glad to leave the *solution* of his problems entirely to the almighty and all-wise God with full confidence that the Father will find the way of escape for him and that He will do all things right and well. He is glad of the fact that his times are in God's hands. Wherever Christians are praying in the far-flung battle fields they are praying in the fear of God, that is, they wholeheartedly acknowledge and confess His infinite wisdom and His knowledge of their difficulties and the difficulties of their nation and that He will judge wisely and justly; that He will use them in such a manner that they will in the end — whatever the outcome may be — glorify His name.

Knowing this the Christians everywhere are praying, "Thy will be done." They have no misgiving, no fears, no doubts that the Lord will err or deal falsely. This spirit, this mind, this trust marks every Christian whether he is in England praying for the success of the English cause, whether a citizen of Germany praying for the German cause or whether a citizen of any of the other countries involved. All of them together though praying for their country's success unite in the same prayer, "Thy will be done." There is no confusion here; there is no discordant note; they are one grand chorus saying with united voices, "Blessing, and glory, and wisdom and

thanksgiving, and honor, and might, be unto our God for ever and ever." *They* do not try to solve the problems of their nation. They ask that God their heavenly Father solve them. And, with His solution they are satisfied and content. They know that He will solve all things wisely and that none of His children will be forgotten in His reckoning or will come to shame and harm.

But, are they, God's children, willing to suffer the defeat of their armies, their cause; are they willing to suffer hardships, heartaches, privation, yes, even slavery, if that be the result? Yes! Most assuredly, yes! They know and the Lord did not hide the fact from them that His children "must through much tribulation enter into the kingdom of God." They know themselves to be but "strangers and pilgrims" here and that they "look for a better country, that is, an heavenly, for a city which hath foundations, whose builder and maker is God." Hebrews 11: 10, 16. That is the mind of the Christian whoever he is, and wherever he is. So there is no conflict, no confusion as they send their prayers to the throne of grace; there is not a discordant note but blessed agreement. They take their trouble and problems to God but the solution of them they are willing to entrust to Him who judges the nations righteously.

W. J. S.

* * * *

Another "Miracle" Therese Neumann of Konnersreuth, Germany, is just a simple peasant girl, but her fame has reached the remotest parts of our globe. The Catholic church, of course, has been the herald, and wherever this church carries on its work the story of Therese has, no doubt, been told.

What is the story? Therese Neumann, as an aftermath of a fire in her home, was paralyzed and blinded. After spending five years in bed, she miraculously regained both sight and strength. This is supposed to have happened in 1926. About eight years later Therese began to have visions of the passion of Christ. Since that time these visions recur each week. They begin on every Thursday night and continue until about 1:30 on Friday afternoon. The visions begin with Christ in Gethsemane and Christ's agony appears in Therese's face. Then slowly the marks of Christ's wounds appear on her hands, her feet, her side and on her brow, the hands and feet slowly bleeding from the nail pierced wounds. Therese also has other visions that recur — the revolt and the fall of the angels, Christ ascension, the death of Mary, and the martyrdom of various saints. After her "visions" she is said to enter an "exalted rest" none the worse for her experience.

One of the strangest things is the fact that Therese has fasted since 1927 — or for 13 years now. She refuses any and all food and subsists only on the Eucharist (the Catholic manner of the Lord's Supper). In spite of her fast she has not lost weight — she weighs 110

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pounds. During her visions she often loses from five to eight pounds but regains that weight again by Tuesday. Nor does Therese sleep. She spends her nights praying and reading.

That is the story of Therese as told by the Catholic church. Now what about this story? Either it is a hoax perpetrated by unprincipled men or it is a deception of the devil. Either case would not establish a precedent. The precedent for both has been established ages ago. When the devil told Eve that wisdom and divinity lurked in the forbidden fruit in the garden of Eden he established the precedent of his deceptions on earth and since that time "he goeth about as a roaring lion seeking whom he may devour." Nor would Therese's case establish a precedent of a hoax perpetrated by unprincipled men. The same church that is vouching for Therese's visions has behind it a history of deceptions in doctrines and practice.

Let this latest "miracle" put every Christian on his guard against all false prophets and the cunning of the devil. That is superstition and nothing more. "God hath in these last days spoken to us by His Son," Hebrews 1:2. If we look for any revelation from the Lord by any other means than through the Scriptures we will be led astray. Put no stock in such reports of "miracles!"—"Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:14. "To the Law and to the Testimony! (the revealed Word of God) If they speak not according to this Word it is because there is no light in them." Isaiah 8:20. Whoever trusts this Word and this Word alone will never be deceived.

W. J. S.

* * * *

We Beg to Differ Dr. George W. Crane, a widely known psychologist, whose "Case Records" appear as a feature in many of our daily papers often writes favorably about the churches and very often advises his "patients" to turn their thoughts to religion and become "active in church work." Dr. Crane often makes statements with which we are in hearty accord, but as often he says things with which we are unable to agree. Readers of the *Northwestern Lutheran* have often sent us clippings of Dr. Crane's articles asking us to comment on them. This "Case Record" as he calls his articles has to do with the "teaching of morals" and the proper "approach."

At first Dr. Crane states correctly that we are living in a world "that is *basically* cruel and wolfish." We take this to mean that he is expressing the Bible truth that all men are "by nature" evil and corrupt and "that in their flesh dwelleth no good thing." Nor does he chide the church for having neglected to "show men the difference between right and wrong." However, he claims that the churches have "too long used arbitrary fiats without the supporting evidence of facts and logic" to bring people, especially young people, to their senses. In his opinion many churches have employed the wrong approach or method and have tried to "coerce" the people to lead a moral life and "boss them around by fiats and arbitrary statements such as "Do this!" or "Don't do that," and have given no better reason than "because the church says so."

We beg to differ with the learned Doctor. We are not ready or willing to say that there are not some churches that do this and have always done this. In fact we know churches that have no better argument to present than just that one which Dr. Crane so heartily condemns. In this we agree with him. If a church has no other authority for demanding a good moral behavior than "church laws" their case is very shaky and weak and may be arbitrary and even unfair. But Dr. Crane must not generalize and put every church into that category. Never has the Lutheran church demanded obedience on the authority of the church. The Lutheran says, "Thus says the Lord," and if she cannot say that she has no recourse to any "laws of the church" because the church has none. If there is a Lutheran minister anywhere that has ever used that argument, "You must obey because the church says so," he has maligned the Lutheran church.

Nevertheless there are people, misguided people, of course, who believe that the Lutheran church has arbitrary church laws. We often hear people say, "Your church forbids this or that." Certainly, there are certain things on which the Lutheran church has spoken very clearly to its members; for instance, on lodge membership, on worshipping with those who do not confess with us, etc. But, this is not based on any "church laws." The Lutheran church forbids this because *God forbids it* in His word, "Be not unequally yoked together with unbelievers." The Lutheran church has no choice in the matter; nor has any church that is faithful to God and His Word. That is not vindictiveness but willing obedience

to Him. In all matters that are decided in the Word of God the conscience of a Christian is bound by it and the church can speak with authority. Certainly not in the tone and after the manner of a master addressing a slave but as a brother to a brother, as a sinner to a sinner, as a child of God to an erring child of God. Consciousness of this relationship will of itself prompt the right tone and

the right spirit. No Lutheran will try to make men moral or teach morals by hurling "church fiat and authority" at them but rather by teaching them the love of God in Christ. "Scientific analysis" and "supporting evidence of facts and logic" will never change the heart — the seat of immorality — but the love of Christ can. This is the right approach. W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE III. OF THE SON OF GOD

Part One

Also they teach that THE WORD, that is, THE SON OF GOD, did assume THE HUMAN NATURE in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men.

IV

IN speaking of the Person of Christ two errors in particular, as we saw, must be avoided. On the one hand, we must not separate the two natures, as did Nestorius in the early church and as do Calvinists today when they deny the real presence of the Lord's body and blood in the Eucharist because, as they say, His body and blood are in heaven and cannot be in different places here on earth at the same time. No, Christ's two natures, though distinct, dare not be thus torn apart. On the other hand, we

must not fuse the two natures as though Christ were not true God any longer nor true man, but a mixture of both. Though the two natures of Christ are united in a very intimate way, neither of them ever loses its identity.

It is of the utmost importance that we hold

fast the truth in both directions, in the interest of our redemption. For that reason the church has searched the Scripture to make absolutely certain what the facts are in the case and how we must properly speak of them. Thus

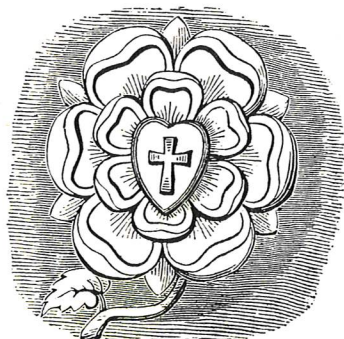
from the Scriptures we see that there was a real union. If John says, The Word was made flesh, then the centurion under the cross was right when he said, Truly, *this man* was the *Son of God* (Mc. 15, 39). Then also all the divine excellencies may be predicated, not only of the person of Jesus, but of his human nature. They have been truly communicated to it. The human nature of Christ may be said to possess and to use divine omnipotence, omniscience, omnipresence — of course, not as of itself, but by virtue of its personal union with the divine nature.

Thus we have the assurance that in all acts of our Savior both natures share in their own peculiar way. In our Articles we enumerate the following: "*Who was born of the Virgin Mary, truly suffered, was crucified, dead and buried.*" All of these acts affected the human nature of Jesus directly, but by means of the union the divine nature appropriated them and contributed in its own majestic way.

When Mary gave birth to Jesus, it was not only His human nature which experienced the birth: also the Son of God by virtue of that most intimate union shared in the experience. Likewise in the suffering, in the crucifixion, in the death and burial.

Of what value, *e. g.*, would the suffering of Jesus be for us if only His human nature had suffered? A mere brother cannot redeem a brother. The guilt is too immense, the price is too high, no one who is nothing but a man can ever pay it. But the suffering of Jesus is sufficient to wipe out our guilt, because His divine nature participated. The blood of Jesus, *God's Son*, cleanseth us from all sin (1 Jh. 1, 7). *God* purchased the church with *His own blood* (Acts 20, 28). We are indeed bought *with a price* (1 Cor. 7, 23). And what a price!

God in His naked majesty cannot suffer and die. Man can suffer and die, but a mere man's suffering would be of very small value, insufficient to cover the sins of the world. If the guilt of the world were laid on a mere man he would be crushed by the burden. But in Jesus, the Son of God so closely and inseparately joined unto himself a human nature that in it He, yes, He the Son of God, could experience the suffering we see Him undergo; could endure the agony of death, the anguish of hell; could shed



His blood and give up the ghost. And when the human nature was exposed to this infinite suffering it did not break down, it was strengthened and upheld by the divine with which it was united. Moreover, this sacrificial death of Jesus, the God-Man, acquired an infinite value, sufficient to redeem all the world from all sins, from death, and from the power of the devil.

Thus by the redemptive work of the God-Man the great purpose was accomplished which we in our Article call the reconciliation, "*that He might reconcile the Father unto us.*"

The world was separated from God by sin. All the world lay under the wrath and condemnation of God, but Christ, by the various acts from His birth to His burial, aimed to remove the cause for God's wrath and to change the verdict of condemnation into one of acquittal and justification. God was in Christ, Paul writes to the Corinthians, reconciling the world unto himself (2 Cor. 5, 19).

We mark well that Christ did not begin to work on the world, trying to induce the world to change its attitude toward God, to give up its enmity against God, or its distrust of God. He did not try to persuade the world to sin a little less, and to hope vaguely that God then might be more willing to overlook our shortcomings and to let bygones be bygones. No, the method was altogether different. He reconciled the Father; according to the phraseology of the German text, He *appeased the wrath of God*.

In the passage from Second Corinthians, quoted above, Paul continues, God reconciled the world unto Himself *not imputing their trespasses unto them*.

At the bottom of this reconciliation there was a judicial act of God. God took the sins of men, but instead of charging them against the men who had committed them He charged them against Jesus. Jesus was made our Substitute. He suffered and died and was buried in our

stead, for our guilt. In our Article was call this: He became *a sacrifice*.

John the Baptist points to Him: Behold the Lamb of God which taketh away the sin of the world (Jh. 1, 29); and Isaiah in his great chapter 53, draws a vivid picture of this sacrifice: The Lord hath laid on Him the iniquity of us all. Yes, surely He hath borne our griefs and carried our sorrows. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

This is the reconciliation which Jesus achieved. He removed our guilt by taking it upon himself and becoming a sacrifice, a sin-offering, for us.

How many sins did Jesus thus remove? In our Confession we answer: *Not only for original guilt, but also for all actual sins of men*.

We saw in some former installment how the Roman Catholic Church makes light of original sin. They hold the semi-Pelagian error that man is indeed weakened through original sin but is not altogether become corrupt and destitute of spiritual powers. They gravely err in this. They err also concerning the reconciliation achieved by Jesus. They assume that Jesus removed merely the stain of original sin, but left our actual sins for us to atone. This is to be accomplished, they say, by repentance.

Repentance, according to their error, consists of three acts of a sinner, each one having atoning merits. For the first, the sinner must work up in himself a feeling of remorse. The more he does so the more will God be ready to pardon. Then he must make a confession of his sins before the priest and submit to the priest's judgment. And lastly, he must do works of penance laid on him by the priest, and must pay the priest to repeat for him in an unbloody fashion the sacrifice of Christ, in the Mass.

What a disgrace to Christ who as the God-Man shed His precious blood as of a Lamb without blemish and without spot, and obtained an eternal redemption for us.

"Take Heed Therefore How Ye Hear"

Continued from page 130

Hearing with Heed

Is Mary, who sat at the feet of Jesus to hear His Word, and are the disciples whom Jesus asked, "Will ye also go away," and who answered, "Lord, to whom shall we go, Thou hast the words of eternal life," beyond admonition and instruction? The parable of the "hearers" and the words of Christ, "Take heed how ye hear," are the answer. A beautiful and edifying motif for church windows is this parable of the "hearers" with its fourfold admonition. Let those who attend the preaching of the Word have this parable constantly before them. — Of the different churches addressed in the Pauline epistles the

congregation at Corinth was perhaps most like our churches today. We remember that its membership was divided, with some saying, "I am of Paul," others, "I of Apollos," still others, "And I of Cephas." Paul told them all, "Ye are carnal." The seed, *the Word*, and not the sower is the important factor to the hearer, the Word and not the preacher. That distasteful pride and boasting on the part of the Corinthians still rears its head among us from time to time. Men place their favorite preacher on a pedestal and parade him before the eyes of their brethren and the world. — Take heed how ye hear! We do not assemble to hear — or as it has been suggested to

see this or that preacher in person — *but to hear the Word of God.*

“Try the Spirits”

Again John admonishes the Christians, “Believe not every spirit, but try the spirits whether they be of God.” And every spirit, every preacher must be tried in the light of Christ’s Word, “The seed is the Word of God.” — “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares — denying the only Lord God, and our Lord Jesus Christ.” Jude 3, 4. The truth of the Word of God is eternal, is does not lose its force, or value, or application to our needs. Let not the agnostic’s shrug of the shoulder nor the skeptic’s doubts shake your faith in the Word. Above all take heed how ye hear the many different spirits that raise their voices in our day. “False prophets,” the Lord calls them, “who come to you in sheep’s clothing,” men who have crept in, frequently unawares, to deny the truth of the Word of God. Take heed how ye hear!

One Seed — Different Fruits

It does seem strange that one and the same good seed

should bear different fruits. Even in the good ground there is a difference according to the words of Jesus, Mt. 13, 8. “Some fell into good ground and brought forth fruit an hundredfold, some sixtyfold, some thirtyfold.” Every church shows this result of the preaching of the Word. — How slow some are to believe — how the hearts of others burn within them as they hear! The promise is unto you and unto your children to give grace for grace through the ministry of the Word. Take heed therefore how ye hear! The seed is the Word of God. It must be received as such, not as the word of men but as the Word of God which effectually worketh also in you that believe. The seed is the Word of God, God’s one and only power in this world unto salvation and it must be received as such. Search the Scriptures, for in them ye have eternal life. The seed is the Word of God, it must be received in a humble spirit, it permits no questioning or contradicting. The seed is the Word of God, it must be received in the spirit of Samuel, who said, “Speak Lord, thy servant heareth.” This was the spirit in which Luther heard and bowed before the Word of God, while Rome and Calvin said and still say, “Hear Lord, thy servant speaketh.” The seed is the Word of God — Take heed therefore how ye hear!

A. P. V.

“I WILL BUILD”

JESUS is talking about building — building His church and build it He did, He and no one else. There are men who have such a perverted conception of Christ’s church that they believe the building of the church is put into their hands and if they do not build it, protect it, pre-

serve it, it must fall to ruin. Men would continually help God rather than to seek all help and strength from Him. They are ever ready to say, “Hear, Lord, thy servant speaketh” instead of saying, “Speak, Lord, thy servant heareth.” “Who hath been the Lord’s councillor? — Of Him and through

Him and to Him are all things; to whom be glory forever.” — Remember the feeding of the five thousand? The Savior’s first word to His disciples as He began to work the miracle was, “Make the men to sit down.” Not

too flattering for the men, but it is the Lord’s way of doing things. I will build my church.

Built it He did on a **firm foundation**. “And the gates of hell shall not prevail against it.” Christ Himself is the Rock, the Cornerstone upon which His church is built. The foolish builders refused and rejected this stone, but it is become the headstone and the cornerstone. “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.” Is. 28: 14. Christ is the *tried* foundation stone of the church. Sin and death and hell had Him in their power but He prevailed, rising victorious from the grave.

Christ is the *precious* cornerstone of the church. “Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests. And we shall reign on earth.” Rev. 5: 9, 10. — Dear dying Lamb, Thy precious blood shall never lose its power!

Christ is the *sure foundation* of His church. “There is therefore now no condemnation to them which are in Christ Jesus. And other foundation can no man lay than that which is laid.”

The Lord Added to the Church

I will build My church; build it He did, not only on a sure foundation but also in its length and breadth and height. “My Word shall not return unto Me void but it



shall accomplish that which I please and shall prosper in this thing whereunto I sent it." Christ's field is the world. "Go ye into all the world and preach the gospel." Witness the building of His church, "The same day there were added unto them about three thousand souls," — "And the Lord added to the church daily such as would be saved," — "And the believers were the more added to the Lord, multitudes both of men and women," — "So mightily grew the word and prevailed."

"Builded Together — Growing"

I will build My church; build it He did. "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in Whom also ye are builded together for an habitation of God through the Spirit." Eph. 2:21. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. — Be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9, 10. "Grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body." Eph. 4:15. I will build My church and He built it, *edifying, strengthening* every joint and every part of His church for effectual working.

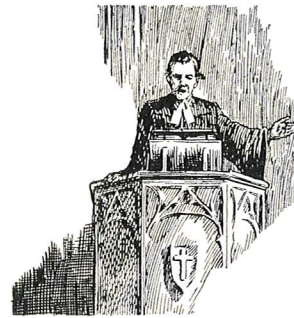
I will build my church. Has He ceased to do so? Not He. But are we growing in grace, are we fruitful in every good work, are we in every joint and part of the church working effectually and as living stones in the church giving evidence of the spiritual life He has planted in us. "The spirit indeed is willing but the flesh is weak." — Remember that our Savior in connection with these words, "I will build" also said to Peter, "Thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men."

I will build My church — His word and promise have not failed, His arm is not shortened, but we may fail to heed His solemn charge, "Go ye into all the world and preach." If we do let us remember His word, "Thou art an offence unto Me." He will build His church and the gates of hell shall not prevail against it, much less our indifference and negligence and the spirit which too often savors the things that are of men. — He will build His church, but let it never be said He will build it *despite us*.

Let's Start Building — Now!

"I will build my church," He said, and at this time the disciples had come to a crisis, things were at a standstill for them. A hostile world was against Christ and them, many of His followers were going back — backsliding, to the question, "Whom do men say that I am?" only vague answers were given. — Depression! — But Christ says, "I will build My church — let's start building." Anything static,

cowardly, fearful, inactive was foreign to Christ. He says, "I will build."



Have you read the gospel lesson and observed how often the Evangelists employ the words "straightway," "immediately," and "forthwith" concerning Christ's work. Of His greatest sacrifice, His suffering and death, the Evangelist says, "He set His face to go to Jerusalem." And the Prophet said of Him, "For the Lord God will help me;

therefore shall I not be confounded, therefore have I set my face like a flint and I know that I shall not be ashamed." Ps. 50:27. His face set like a flint — determination to do the will of God with the help of God. And without that face set like a flint — there was no flint in the heart of Christ — what would have become of you and me, the church, our salvation?

Our need is the spirit that was Christ's. He will build His church indeed, but "We are laborers together with God" and we are to be always abounding in the work of the Lord. Let us start building forgetting the crises, the things that are against us; the church on earth will *always* be a church *militant*.

And we must learn the meaning of these words "straightway," "immediately," and "forthwith." — But a few months remain in our synodical year to meet our obligations. There is a need to act *immediately*.

An old debt has made our building, expansion, quite impossible. It is an offence. In removing it we must learn the meaning of the word "forthwith" and put it into practice.

An emergency has arisen, our boys in the military camps need spiritual care. There is no time for delay, we must learn the meaning of the word "immediately" and put it into practice.

Let us start building — "stir up the gift of God, which is in thee." And let every joint and part of our Synod assume its part for the effectual building of the Kingdom.

Building — expanding — being fruitful in every good work that is the evidence of the spiritual life which Christ has planted in us.

Jesus was alone when He said "I will build." — The disciples' hearts sank within them. You may within this or that group of the brethren be alone for a time in building the Kingdom. But *one* flaming heart will set *other hearts* on fire.

Let us start building — let it be the church — let it begin in our hearts. And the Lord God will help us; therefore shall we not be confounded. We know that we shall not be ashamed, for He has promised, "I will build My church."
A. P. V.

CHRISTIANS AND THEIR GOVERNMENT

By Pastor Raymond Huth, Milwaukee, Wisconsin

THE almighty Creator has not given each one of us life on a separate planet by himself, but has made us with all creatures. The Lord wills that we mortals live together according to the order in which we have life always guided by His sovereign care.

The very foundation of human society is the home, father, mother, and children. And the heavenly Father who is a God of order has given parents responsibilities over the bodies and souls of their charges, and children have the command to obey their parents in the Lord.

The Creator gave Adam and Eve the instruction to multiply and to replenish the earth. Families were established and spread. So that these might continue to thrive and not be blotted out by the selfishness of sin, some form of government grew up, propagated from the authority of parents. Our Bible history gives us various persons in authority who acted as representatives of God to maintain some sort of civil order in their day. We all remember the patriarch Abraham who exercised authority over many families of his servants. In his very time we read of the priest-king Melchisedec. Moses was the god-appointed leader over theocratic Israel. For a time judges ruled, and then kings reigned over God's people. We, God's children, of the New Testament are clearly taught to subject ourselves under the existing government by the words of our Savior, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Mt. 22:21. And lest any one might imagine that government arise by blind chance, St. Paul admonishes Rom. 13:1, "Let every soul be subject unto higher powers. For there is no power but of God; the powers that be are ordained of God." The Lord in His wise rule brings this order about as a blessing to man.

Christians Respect Their God-given Superiors

Since those who rule have their authority from God, it follows that children of God obey their superiors though these and their government show the weaknesses of sinful mortals. On earth man's labors and planning will never be perfect. So each Christian is not placed as judge over his superiors but he is faithfully to render dues, taxes, respect and honor to those God places over him for a time. And Christians are to submit to whatever form of government has power over them for the Lord's sake. Even the sinless Savior is obedient to the heathen Roman government with all its corruptions. When we pray for daily bread from our heavenly Father, we imply under that term also the blessing of good government. He who resists his government, resists an ordinance of God, and thus sins. So it is certain that Christians never can become revolutionary leaders, opposing the powers that be. Christians may indeed express their approval or disapproval of governmental procedure or policy by

vote or in any way the laws permit. Only if our government oversteps its bounds and should demand of us something clearly forbidden us Christians by our God, would we be compelled to say with Peter and the apostles, "We ought to obey God rather than men." Acts 5:29. And then with the saints we would with patience endure as part of the evil of this life whatever persecution or injustice our faithfulness to our Lord might bring with it. 1 Kings 21:3-14.

The Government is a Minister of God for Good

St. Paul writes to the Roman Christians: "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 the minister of God, a revenger to execute wrath upon him that doeth evil."

The context of this verse makes it clear that the apostle in this passage is speaking of mere civil goodness or decency and of civil impropriety. If the Christians show their good fruits of faith which of course imply civil righteousness, then usually the authorities will reward them with good as we remember from the lives of a Joseph and a Daniel. But if one professing to be a Christian does that which is civilly evil and thereby in deed denies his Christianity, such a one shall fear punishment. By civil authorities God wishes to curb the vile lusts of man for the good of His saints, and for life here during this time of grace.

Upon the Government Rests the Responsibility in Matters of War and Peace

A Christian is a citizen of two kingdoms, a temporal one over which some form of government rules and the spiritual kingdom of which Christ is the Head. Our Lord warns each one of us to avenge himself. Mt. 5:39; Rom. 12:19. Neither does He give us the duty to bring about changes in government or to bring about a civil righteousness to our particular liking by force or scheming. The powers that be are to keep order by judgments according to laws, by punishment of evil doers, and the extension of police powers in war among other nations. While private redress is sinful, public redress is ordered by God as a duty of the powers that be. It is a human impossibility for an individual already busy in his own calling to honestly form an unbiased judgment in matters of war and of peace when all the evidences of both sides cannot even at the time be had for examination. Besides it requires much experience to properly evaluate various kinds of statistics. Information concerning the conditions and governmental movements of other countries

comes through many sources, and few persons are able to find the grains of truth. Then too there is the historical setting of events which cannot be disregarded. Indeed our human judgments are at best relative. However, God's Word is clear that every soul shall be subject to the powers that be. So in faith we obey our superiors and shall not act in doubt or conceit. Rom. 14:23. Let us be thankful to our heavenly Father for His order which is such a comfort to our conscience. We are to be obedient citizens of the nation in our civil position or if the government calls us, we are to be faithful citizens in our military duties. However, as individual Christians we are to guard our own hearts against all hatred or feelings of revenge. We dare not allow war

propagandists or on the other hand pacifists, communists or the like to draw us from the solid basis of God's Word. Like all evil in this world war indeed is part of the devil's work. What may we Christians do to help our fellowmen during this time in which war is spreading? As children of God we certainly shall continue in our prayers to the heavenly Father for peace among the nations, we too shall work for peace in every way good Christian citizens have an opportunity, and we shall beware of being misled by cliques in any direction. Our God has given us each a stewardship for which we are accountable. Indeed our minds are unable clearly to foresee the course of history, but the Lord still reigns, and His marvelous providence will "work for good to them that love Him."

SPIRITUAL WELFARE COMMISSION

Soul Winning and Soul Keeping

"WE cannot but speak the things which we have seen and heard," because our faith has found safe anchorage and we must offer to others the means through which they can gain the same security. We believe and are sure that Jesus is the Christ, our personal Savior, and that in Him alone is offered forgiveness and abiding peace. To be ready, yea anxious, to bring this fact home to our fellow-men should be considered a God-given privilege and not a burdensome duty.



In a world where greed and revenge, hatred and violence are apparently at the controls, at a time when human wisdom and state-craft to promote peace and earthly security are continually failing, a spirit of defeatism is spreading. We Christians dare not let such an attitude affect us. We know that the Lord Almighty still rules and He will shape things in the world to serve His own wise purposes.

Our Father wants us to recognize the present time of insecurity as one of great opportunity to direct the thoughts of men to spiritual security. It is not enough that we consent to the continued proclamation of the saving Gospel by our pastors, missionaries and teachers, but we must put forth greater personal efforts in seeking souls for Christ's Kingdom of Grace and Glory; we must conscientiously increase our financial support of missionary endeavors; and we must send fervent prayers to God's throne pleading for the bestowal of His blessings.

When we hear and read of the tireless, almost incredible efforts people apply to earthly causes they espouse, we are often put to shame as we think of our half-hearted

efforts in bringing the message of salvation for the saving of precious, immortal souls. And we know from experience that this message really works. To whom much is given, of him much shall be required.

The Selective Service is placing on the membership of our Church an important task of Soul Keeping on a large scale. We must provide spiritual care for the young men who have been or will be called for training. In many camps, in scattered parts of our country, they will be prepared for the army, the navy, the marine, or the air service. They will be exposed to many temptations, different from those circumstances at home, for they will be among strangers and in circumstances conducive to laxity of morals. They will see indifference to God and religion, they will hear outspoken mockery of sacred things. And they will be far removed from the protective influence of a Christian home and their own beloved Church.

Approximately sixteen million men have registered for the peace-time selective service. It is estimated that 1,600,000 will be volunteers or draftees within a year. The general belief is that military training will be permanent and not a haphazard experiment in our country. That will bring a proportionate share of Lutheran young men into army and navy camps.

The General Mission Board of our Synod has appointed a committee of six men to look after this new department of Synod's mission work. The Spiritual Welfare Commission is making careful plans for systematic work in this important field. We need increased financial support of our important mission endeavor to meet the greater responsibility.

Your son and your brother and your friend needs prayerful help in these unusual times and circumstances. Let us put forth united efforts to meet these opportunities and responsibilities.

A. E. Frey.

THE CHRISTIAN HOME

By Pastor Edw. Kionka, Manitowoc, Wisconsin

God's Prescription for Happiness

WE have spoken about the foundation of the home and its establishment on scriptural grounds. These truths must be known, recognized and adhered to if the home should be a Christian home. Let us hear what Scripture says to the husband. Eph. 5, 25. Husbands love your wives even as Christ loved the Church, and gave Himself for it. When this direction is followed it will prove to be the greatest insurance of wedded bliss and the best preventive against a multitude of trifling things which arise to cause bitter disturbances. LOVE — that's God's prescription; the same unwavering love that wooed and won should continue, yes grow in deeper appreciation of God's goodness in providing a helpmeet to whom he can cleave and with whom he should become one flesh. Christ and His love for the church are set before him as an example. Christ is the *head* of His bride and that calls for all the more love He has for her in view of the length He is willing to go in protecting her and providing for her. So likewise is the husband the head of the wife. A family must have a head and God settled the matter right in the beginning, creating Adam first, cf. 1 Tim. 2:13. This position does not grant him the right of a tyrant by any means. As the head he is to be guided at all times by love and its requirements. He owes his wife consideration and honor according to her station as his bride; and because she is the weaker vessel he has the responsibility of protecting her and furthering her best interests; and since both are Christians seek her spiritual good. Any faulty understanding of the husband's position as the head of the family is cleared up 1 Peter 3:7: "Likewise ye husbands dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel and as being heirs together of the grace of life."

Scripture also defines the relationship and duties of the wife. "Wives submit yourselves unto your own husbands *as unto the Lord.*" Prov. 31 pictures to us the virtuous woman and the God-pleasing wife. Titus 2, 4, 5 we read: "Teach the young women to love their husbands, to be sober, to love their children, to be discreet, keepers at home, obedient to their own husbands that the word of God be not blasphemed." A wife who understands these words will not quibble about the leadership of the husband, nor consider her career of home and house-keeping as an inferior matter; rather will she, if the word is followed, suffer no handicap; but will be counted blessed by God and be elevated to a position of love and honor that is second to none.

Parents — Children

When husband and wife become parents there is added happiness and responsibility. God looks to the parents to care for the physical, mental, and spiritual needs of the children. Parents are His representatives and should faithfully follow His directions in the care of their offspring. It goes without saying that parents are to provide food, clothing, shelter, etc., for the children. Since the child has mental faculties, that parents are to give it an education. Scripture stresses the moral and religious development of the child. "Bring them up in the nurture and admonition of the Lord." Ephesians 6. The word "nurture is broad, it includes all phases of the child's training and education that work for the child's general development. Admonition refers to discipline by which the child is corrected and reproved when in error." All this should be done "in the Lord," in harmony with God's Word. Who is to do this? "Ye fathers" as the head of the family and the mothers as their helpmeets. This training includes all conduct, speech, proper relations to brothers and sisters, playmates, supervision of recreation, amusements, etc., etc.

Children — Parents

The Bible requires many things also of the children. In the home the will of the parents is supreme as long as it does not conflict with God's express commands. The parents are the appointed rulers and the children's relationship is shown to us by such words as: honor, respect, reverence, obey. Is it not natural and reasonable that this should be the case? What debt do not the children owe their parents? Does not that call for the children's love, respect, obedience and a sincere desire to aid their parents as opportunity presents itself? Even the man of the world sees the reasonableness of this conclusion, but God's Word adds: "Ye shall fear every man his father and his mother," Lev. 19:3. Thou shalt honor thy father and thy mother etc. And keep in mind, the age of 21 does not cancel the obligations. For Prov. 23, 22 we read, "Hearken unto thy father that begat thee and despise not thy mother when she is old." They that disobey are flirting with God's wrath and vengeance. Deut. 27:16 we read: "Cursed be he that setteth light by his father or mother," and Prov. 30:17, "The eye that mocketh at his father and despiseth to obey his mother the ravens of the valley shall pluck it out and the young eagles shall eat it." The disobedience and ingratitude of wayward children are the most frequent sources of wrecked homes. — Many fathers and mothers, sometimes because of their own early follies, must nurse broken hearts and swallow bitter remem-

brances because of wayward children who have gotten beyond control and have forgotten the fourth commandment.

On the other hand, the fourth commandment is the first commandment with promise: "That it may be well with thee and thou mayest live long in the earth."

After thus recalling to our minds the scriptural truths relating to the *foundation* of the home and the *relationship* of its occupants we well may ask: "Why are the homes not conducted according to this basis, since it would indeed guarantee an ideal existence?" The answer is: "Because of the modern trend, because of the evil forces at work battering away at its foundations and perverting the views of scriptural truths."

The Purpose of Matrimony Sneered At

Man has become puffed up because of his success in the field of science, and in his pride strikes out to rearrange the human life apart from God. Again we hear the Serpent's whisper: "Ye shall be like gods," and, "Aye should God really have said?" Man draws the truthfulness of the Scriptures into question and sets up his own code of morale, creed and principles. In his attack he reaches out also at the very foundations of the home, the most important unit of civic life. Marriage is not considered a divine ordinance, not a lifelong union, but one which may be terminated at any time when convenient. Furthermore, the God intended purpose of matrimony is sneered at, not only secretly thwarted, but there exist societies who openly advocate birth control and who are lobbying in congress to have the dissemination of literature on this matter legalized. These advocates seem to have plausible arguments, but for a truth they are aiding moral corruption. As a congressman has well said: "They are doing away with births and they do not want control." Our sex-mad and pleasure crazed age is seeking new thrills. Marriages are entered without any intent of keeping the vow; entered only for respectability sake, not to keep it sacred but to be freer than ever in lust and licentiousness. And what shall we say regards the activity of the movies, the magazines revealing in print and picture, the lax morality of the screen stars, etc.

False Notions

Add to this the irresponsibility of countless par-

ents shirking their duties over against their children. Very few parents are so inhuman as to make no effort at all to feed, clothe and shelter them. But beyond that what do we frequently see? A "total abdication of parental responsibility." Countless parents are but little more than "biological combinations to bring additional human beings into the world." As soon as the tots are able to walk they are allowed to shift for themselves; the street becomes their playground. No real effort is made to teach them obedience; and when school age arrives these practically uncontrolled savages become the head and heartache of the teachers. "Why train the child when the state must provide schools?" That's the idea of many. And religion?



And religion? If there is to be any of it, the church must take care of that. Many believe the Christian day school is there to relieve parents of the task. Thus we find parents backing away from their duties. The indifference of parents as to the books the children read, the company they keep, the places they attend, the hours of the night they come home, the language they use, the habits they form, is certainly distressing.

Some people are more concerned over the cattle in their barns than over their own flesh and blood.

Fatherless Children

We do not always find both parents abandoning their duties. Sometimes it's only the father, the head of the house. I quote from an article of Rev. E. Ylvisaker, "In all our endless discussions about the young and their faults we have neglected to say that this is a generation of woman raised youth. It is the mother in the home, the same mother in the church and the woman teacher in the school, who are concerning themselves with the problem of growing up children. God never intended that mothers should do all the teaching and disciplining. The Lord created man first and the man is the head of the family. The Lord created man first and the man is the head of the family. Today we hear much talk about the needs of the Christian Church. It is not giving us the young people different from the world. We must listen to the charge that the Christian day school is not what we claim it to be because graduates scandalize the world by offensive deeds. But after all perhaps the

question: What's wrong with modern youth, can best be answered this way: It is fatherless."

Many of our children are fatherless, many are motherless, many are parentless because the parents are mere figureheads in their homes, whereas they should be power houses of Christian example. It is often not a youth's but a parent problem.

Breeding Disrespect

But to go on: In Christian homes children respect, honor and obey their parents in the Lord. But what is the trend at large today? We find a craze for freedom, for self expression, and this has reached the young. Many have received their own way at home from the easy-going parents who did not want to "spoil the rod," but by sparing it, spoiled the child. Where obedience, especially on the basis of the Word of God, was not implanted in early youth, it is hard to instill it in later years. However, influences are at work. Youth has its ears glued to the radio and many a program inoculates the heart with moral poison. The eyes are focused on the newspaper and, while

pretending to follow Jiggs and Maggie, or Tarzan — which by the way also teach false conception of principles — they read the scandals, the smut and filth of divorce cases, exploits of gangsters, the opinions of apostles of unbelief, etc. Add to this the inborn trend toward disobedience and the unwilling submission to authority and we have an answer to many of our social problems. The decline of respect for our civil authorities, for superiors in school and church, is the result of the disobedience learned at home.

Precious Promise

"Death is swallowed up in victory.
O death, where is thy sting?
O grave, where is thy victory?
The sting of death is sin:
And the strength of sin is the Law.
But thanks be to God,
Which giveth us the victory,
Through our Lord Jesus Christ!"

FOR THE NEW HYMNAL

Book Plates for Hymnbooks

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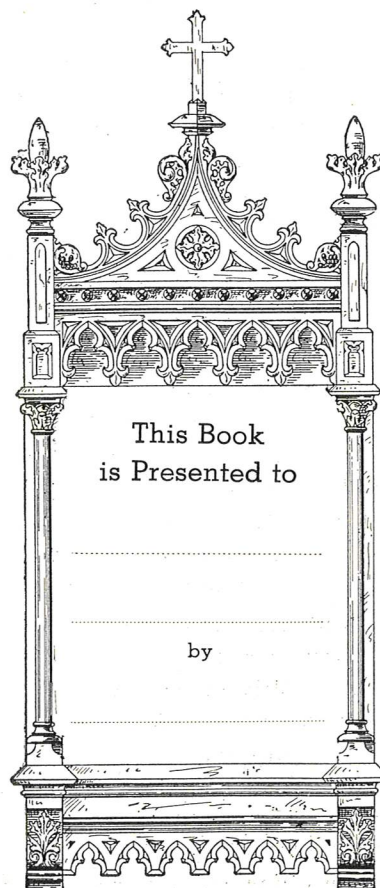
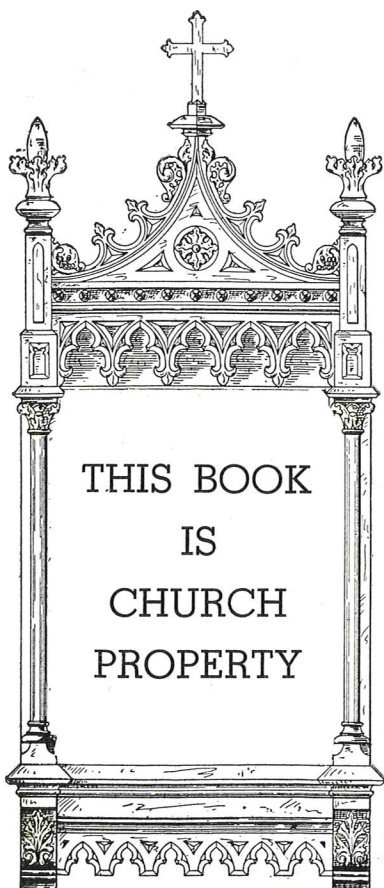
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OBITUARY

† HERMINE NOMMENSEN †



An aged sister, a beloved wife and good mother, in ripe, old age has gone to her rest and rejoices now in heaven — Hermine Nommensen, née Haberkorn, widow of the sainted pastor Bendix P. Nommensen, who preceded her in death September 19, 1924. Born in Fond du Lac September 23, 1862, she fell asleep in Jesus March 30, 1941, at an age of 78 years. She was baptized and confirmed by the late pastors Hoelzel and Streissguth in St. Peter's Church of her home city. She entered holy wedlock with pastor B. P. Nommensen October 7, 1880, and spent the early years of marriage in Buffalo City and Fountain City, Wisconsin. In 1887 she followed her husband to a new charge, St. Luke's, Milwaukee, and lived within the parish until the Lord called His servant out of this life after a pastorate of 37 years with St. Luke's. During the many years of her marriage she proved herself a true helpmeet to her husband, sharing with him the burdens of his sacred calling. Loved and esteemed by her children, she also endeared herself to the members of the parish by her pleasing personality and Christian virtues. Upon the death of her husband she left the parish, where she had held membership for many years, and located with her family in a new home in Shorewood, Wis. She lived the last years of her life in great contentment, cherished by the daughters, who made their home with the mother, and had been of great help to her, when prolonged illness had made her an invalid. After sojourning on this earth for 78 years, the Lord took her, and granted her a peaceable and blessed end, falling asleep in Him, whose coming again she is now awaiting.

God blest her marriage with eleven children, two children, however, preceded her in death. There stood at the casket three sons, ordained pastors of the church, six daughters, fifteen grandchildren, twelve great-grandchildren, two sisters and four brothers.

The last sixteen years of her life, the departed sister with her daughters held membership with Grace Church, Milwaukee. At the funeral service her pastor William Sauer spoke words of comfort to the bereft family, speaking on the beautiful text 2 Tim. 4:6-8. Pastor E. A. Duemling, a friend of the family, conducted brief services at the home. The mortal remains of the aged sister are now resting on Forest Home Cemetery, by the side of her sainted husband,

both of them awaiting God, their Savior, and a joyous resurrection from their last earthly resting place. God grant it them!
E. A. Duemling.

ANNIVERSARY

FIFTY YEARS OF WEDDED LIFE

Mr. and Mrs. George Koepfel, very active members of St. Peter's Church at Helenville, Wisconsin, were privileged to celebrate the fiftieth anniversary of their wedding day, April 9.

The happy occasion was observed by a brief divine service in their home in the presence of their children, grandchildren and relatives. The undersigned based his address on Luke 24:50. A thankoffering by the jubilarians of \$10.00 was designated for missions.

May God's grace guide the venerable couple and abide in them unto the end. Edw. C. Fredrich.

ANNOUNCEMENTS

ORDINATION AND INSTALLATION

Authorized by President W. E. Pankow the undersigned ordained and installed Candidate Frederick Thierfelder as pastor of St. John's Ev. Luth. Church of Town Woodville, Calumet Co., Wis., on Easter Sunday, April 13, assisted by the pastors Aug. F. Herzfeldt, Herman Kuether, Wm. Thierfelder, and Paul Bergmann preaching the sermon.

Address: Rev. Frederick Thierfelder, R. 3, Kaukauna, Wis.
F. M. Brandt.

GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, May 14, 1941, at 9:00 A. M.

Preceding Group Meetings

- General Mission Board — Monday, May 12, 10:00 A. M. — St. John's School.
- Board of Trustees — Monday, May 12, 10:00 A. M. — St. John's School.
- School Committee — Monday, May 12, 10:00 A. M. — Jerusalem School.
- Committee on Lutheran Church Union — Monday, May 12, 2:00 P. M. — Grace Church.
- Conference of Presidents — Tuesday, May 13, 9:00 A. M. — St. John's Parsonage.
- Representatives of Educational Institutions — Tuesday, May 13, 10:00 A. M. — Grace Church.
- Spiritual Welfare Commission — Tuesday, May 13, 2:00 P. M. — St. John's School.
- Committee on Assignment of Calls — Friday, May 16 — Thiensville.

The Reports of all Boards and Standing Committees, as well as all Memorials, must be in the hands of the undersigned by May 1, 1941.
John Brenner.

CALENDAR OF CONFERENCES

SOUTHWESTERN MICHIGAN CONFERENCE

Time: April 30 and May 1.
Place: St. John's, Allegan, Michigan.
Works: 2 Tim. 2: W. Essig; Sermon Study on Gospel or Epistle of Sunday following Conference: C. Kionka; Matthew 3:15 — Exegesis (round table discussion): W. Franzmann; O. T. Exegesis: Binhammer.
Sermon: E. T. Lochner, N. Engel.

L. Meyer, Sec'y.

WISCONSIN-CHIPPEWA RIVER VALLEY CONFERENCE

Date: May 13 and 14.
 Place: Rib Falls (Rev. R. Biesmann).
 Time: 10:00 A. M.
 Papers: Exegesis, 2 Tim. 4 (E. Walther); "Is Agreement in all Nonfundamental Doctrines Absolutely Necessary for Church Fellowship?" (G. Krause); Exegetical-homiletical Treatment of Matt. 7:15-23 (S. Fenske).
 Sermon: G. Krause (M. Liesener).
 Confessional Address: H. Pankow (E. Prenzlów).
 Please announce with local pastor by May 8.
 W. O. Nommensen, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Savannah, Ill. (Pastor Gerh. Fischer) May 6 and 7, 1941 (not May 13, and 14.)
 Order of Business: Tuesday, 10:00 A. M. Opening and Roll Call. 10:20, Paul's Epistle to the Galatians (Isagogical), W. Zank. 1:30, Opening. 1:45, Church Symbols, W. R. Krueger. 3:00, Financial Report, 3:10, Origin of the Formula of Concord, Wm. Thierfelder. Wednesday, 9:00 A. M., Opening. 9:15, Sermon Criticism. 9:45, Study of Dr. M. Reu's Essay on Lutheran Unity, H. C. Nitz. (Every member is requested to bring his copy along.) 1:30, Opening. 1:45, Exegesis on Psalm 51, Fritz Miller. 3:00, Forum Discussion on Mixed Marriages, L. C. Kirst, Leader.
 Substitute Paper: Biography of Paul Gerhardt, Hugo Warnke.
 Please, get your announcement in at least a week before the meeting, especially if night lodging is requested.
 H. Geiger, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 3 and 4, 1941, at Crete, Illinois, with Pastor G. Redlin. First session at 9:00 A. M., C. S. T.
 Sermon: Pastor C. H. Buenger, Matt. 17:24-27 (Pastor W. A. Diehl, Mark 8:34-38).
 Confessional Address: Pastor Edwin Jaster (Pastor Wm. H. Lehmann).
 Old Essays: Jaster, Nommensen, Blume, Bernthal, and Redlin.
 New Essays: Hinderer: Exegesis on 1 Cor. 12, 1-11; Koelpin: "Bible Class in the Educational System of Our Congregation."
 Remarks: Please make early announcement for quarters to the local pastor.
 Edmund Sponholz, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene May 27 at Wilton, Wis., with Pastor Alvin Berg. The session will open with divine services at 7:30 P. M. Pastor Walter Paustian will deliver the sermon.
 Papers: Exegesis: 1 Tim. 4, A. Winter; 1 Tim. 5, M. Glaeser; Isagogics: 2 Thess., L. Bleichwehl; 1 Tim., G. Gerth; Homiletics: Sermon Outline on a Trinity Text, C. W. Siegler (R. Siegler); Practical Work: Ordination, H. Kirchner; Confirmation Instruction for Adults, Phil. Lehman.
 Meals will be provided.
 L. M. Bleichwehl, Sec'y.

CHANGED ADDRESS

Rev. Wm. C. Mahnke, 4031 So. 68th St., West Allis, Wis.

THIS, TOO, IS CHURCH NEWS — INTERESTING — VITAL

The financial reports which appear periodically in the "Northwestern Lutheran" are not mere fillers for the columns of this Paper, and they are by far more than a list of the contributing congregations according to their districts to-

gether with the cold figures in dollars and cents of contributions received for the work of our Synod.

We welcome these reports as a confirmation of the heartening fact that our churches and brethren everywhere, in every district, and not withstanding local problems and difficulties are working together as members of one body to support the Lord's work, the work of our Synod, its educational institutions and its missions.

These reports are to us tokens of the fruits of the preaching of the Gospel and tokens of our brethren's love for Christ and His Kingdom.

At this time especially, with the fiscal year — the two year term — of the Synod drawing to the close we look into the field and from the financial reports from the field we read the answer to the truthfulness of the promises we made to God and to our brethren and the answer to our prayers that the work of our Synod may be carried on and be brought to a God pleasing completion without deficits or new debts.

A. P. V.

CONDENSED TREASURER'S STATEMENTS

9 Months — March 31, 1941

Cash on hand July 1, 1940	\$ 66.94
Receipts from Districts	247,758.90
Revenues	44,734.72
Extraordinary Receipts:	
Previously reported	689.78
N. N. for Missions	3.00
	<u>692.78</u>
Total	\$293,253.34
Disbursements	311,746.01
Deficit	\$ 18,492.67

Budget Debt

Debt on July 1, 1940	\$184,535.18
Receipts from D. R. C.	4,200.00
Collection for Debts	2,333.15
Total	6,533.15
Notes Payable paid	6,700.00
	<u>6,700.00</u>

Available for Debts	none
Accounts Payable	\$177,835.18
Inmates Deposits	17,352.95
New Loan made to pay Feb. requisitions	297.00
	<u>3,000.00</u>
Total	\$198,485.13
Minus Cancellation of Minn. Note	8,500.00

Total Budget Debt on March 31, 1941 \$189,985.13

Church Extension Division

Debt July 1, 1940	\$ 84,484.83
Cash balance June 30, 1940	10.61
Jubilee Collection	7,575.00
Repayment	4,704.29
Interest	543.19
Collections	2,532.31
Seminary Building Com.	210.00
Total	15,575.40
Church Extension Debt paid	13,100.00
	<u>13,100.00</u>

Available for Debt	2,475.40
Annuity from Mrs. Schifflegger	\$ 71,384.83
	2,000.00
Church Extension Debt March 31, 1941 ..	<u>\$ 73,384.83</u>

Total Debt

Budget Debt	\$149,743.42
Church Extension Debt	73,384.83
Inmates Deposits	16,197.09
Accounts Payable	21,044.62
New Loan from bank to pay February	3,000.00
Total Debt on March 31, 1941	<u>\$263,369.96</u>

Chapel Money

Balance February 28, 1941	\$ 434.02
Receipts for March	346.70
Available for Chapels	<u>\$ 780.72</u>

TREASURER'S OFFICE.

WESTERN WISCONSIN DISTRICT

January, February, March, 1941

Reverend				
G. F. Albrecht, Ixonia	\$	109.23	A. W. Sauer, Winona	529.04
H. F. Backer, Chaseburg		120.29	H. Schaller, Tomah	299.13
H. F. Backer, T. Hamburg		50.00	Fred A. Schroeder, Stoddard	62.40
J. C. Bast, McMillan		20.00	Fred A. Schroeder, Bad Axe Valley	26.45
J. C. Bast, March		8.00	W. E. Schulz, T. Berlin	21.25
H. E. Bentrup, Wilson		8.60	H. C. Schumacher, Milton	14.61
Arthur Berg, Sparta		249.33	Adolph Schumann, Globe	7.75
Alvin F. Berg, Norwalk		42.90	W. A. Schumann, La Crosse	612.06
C. E. Berg, Ridgeville		42.79	F. H. Senger, Arcadia	22.00
L. C. Bernthal, T. Trenton		85.00	C. W. Siegler, Portland	1.50
Dr. J. B. Bernthal, Milwaukee		2.00	C. W. Siegler, Bangor	25.50
L. M. Bleichwehl, Onalaska		108.10	R. A. Siegler, Whitehall	10.00
E. Blumenthal, Wausau		70.15	O. A. Sommer, Little Falls	45.71
A. H. Dobberstein, Tuckertown		26.00	O. A. Sommer, Cataract	54.58
A. G. Dornfeld, Fox Lake		87.77	K. A. Timmel, Watertown	232.00
M. F. Drews, Oak Grove		136.76	Carl Toppe, Auburn	39.94
F. F. Ehlert, Eitzen		54.00	Carl Toppe, Brush Prairie	44.24
A. J. Engel, Pardeeville		72.08	L. C. Vater, Goodrich	4.75
Otto Engel, Richwood		43.00	M. W. Wahl, Cambridge	17.50
Otto Engel, Hubbleton		25.00	E. Walther, Wisconsin Rapids	254.73
S. Fenske, Bruce		18.11	H. M. Warnke, Fountain Prairie	40.36
Gerhard Fischer, Mosquito Hill		51.00	W. Weissgerber, Minocqua	83.37
Gerhard Fischer, Savanna		140.00	W. Weissgerber, Woodruff	53.13
E. C. Fredrich, Helenville		211.31	W. Weissgerber, Winchester	15.28
G. H. Geiger, Rewey		25.00	A. A. Winter, Mauston	77.00
Henry Geiger, Leeds		81.06	A. A. Winter, New Lisbon	91.00
Henry Gieschen, Fort Atkinson		758.62	L. A. Winter, Eau Galle	82.37
Frederic Gilbert, Indian Creek		138.74	L. A. Winter, Plum City	87.02
Frederic Gilbert, Hustler		29.45	L. A. Winter, Elmwood	22.15
M. Glaeser, Hillsboro		118.79	W. E. Zank, Newville	82.50
M. Glaeser, Wonewoc		287.10	W. E. Zank, T. Deerfield	82.50
A. Hanke, Town Norton		91.75	Theodore Zarembo, Spirit	15.50
John Henning, Jr., T. Dallas		54.74	Theodore Zarembo, Prentice	12.80
John Henning, Jr., Prairie Farm		235.82	H. R. Zimmermann, Randolph	163.59
M. J. Hillemann, Marshall		39.78	Budgetary	\$14,143.08
R. C. Hillemann, Ixonia		91.25	Non-Budgetary	300.13
O. E. Hoffmann, Rib Lake		71.00	Total Receipts for January, February, March, 1941	\$14,443.21
O. E. Hoffmann, T. Greenwood		14.00		
R. C. Horlamus, Hurley		99.46		
Wm. Keturakat, Sun Prairie		78.32		
L. C. Kirst, Beaver Dam		547.55		
J. Klingmann and Wm. Eggert, Watertown		245.03		
O. W. Koch, Lowell		530.78		
O. W. Koch, Central Conference		20.00		
E. E. Kolander, Marathon		117.70		
R. P. Korn, Lewiston		185.46		
G. O. Krause, Little Black		9.25		
G. O. Krause, Stetsonville		96.24		
W. R. Krueger, Friesland		98.62		
W. R. Krueger, Dalton		35.72		
H. Kuckhahn, St. Charles		22.50		
O. Kuhlow, Jefferson		1,120.00		
C. F. Kurzweg, Cream		41.65		
C. F. Kurzweg, Cochrane		40.57		
Phil. Lehmann, Ableman		34.59		
W. C. Limpert, Altura		52.51		
F. W. Loeper, Whitewater		121.00		
F. W. Loeper, Richmond		70.00		
A. W. Loock, T. Knapp		9.73		
Theo. Mahnke, Madison		2.35		
G. C. Marquardt, Ringle		63.50		
G. C. Marquardt, Schofield		41.34		
A. L. Mennicke, Winona		257.22		
F. H. Miller, Platteville		48.19		
J. Mittelstaedt, Menomonie		100.00		
P. Monhardt, South Ridge		80.00		
R. W. Mueller, Medford		178.48		
Theo. J. Mueller, La Crosse		157.60		
H. C. Nitz, Waterloo		249.67		
Herbert Nommensen, Fountain City		21.72		
M. J. Nommensen, Juneau		152.09		
Wm. Nommensen, Columbus		803.60		
W. O. Nommensen, Green Valley		14.45		
W. O. Nommensen, Rozellville		31.11		
E. J. Otterstatter, Tomahawk		49.77		
E. J. Otterstatter, Tripoli		8.66		
A. W. Paap, Johnson Creek		136.69		
J. H. Paustian, Barre Mills		811.40		
N. E. Paustian, Oconomowoc		51.67		
W. A. Paustian, West Salem		227.33		
E. E. Prenzlou, Cornell, Keystone and Birch Creek		73.85		
J. M. Raasch, Lake Mills		253.61		

Memorial Wreaths

In Memory of

Mrs. Wm. Jahnke (Rev. Hy. Gieschen, Ft. Atkinson)	1.00
Mrs. C. Belstner (Rev. H. Gieschen, Ft. Atkinson)	1.00
Mrs. M. Rippe (Rev. M. Glaeser, Wonewoc)	3.00
Wm. Beyer (Rev. R. C. Horlamus, Hurley)	1.00
Henry Bestmann (Rev. G. O. Krause, Stetsonville)	11.50
Mrs. Regina Jungkuntz (Rev. O. Kuhlow, Jefferson)	20.00
Gustav Marks (Rev. C. F. Kurzweg, Cream)	5.00
Mrs. Louis Boltz, Sr. (Rev. R. W. Mueller, Medford)	8.50
Mrs. Wm. Virchow (Rev. H. C. Nitz, Waterloo)	7.50
Mrs. D. C. Miller (Rev. W. A. Paustian, West Salem)	227.33
C. B. Drowatzky (Rev. H. Schaller, Tomah)	2.00
Emil Klammer (Rev. W. E. Schultz, R. 1, Merrill)	21.25
George Kremmer (Rev. C. W. Siegler, Bangor)	24.50
Mrs. Katharine Berg (Rev. C. E. Berg, R. 4, Tomah)	2.00
Rev. E. A. Pankow (Central Conference)	20.00
F. W. Kramer (Rev. R. P. Korn, Lewiston, Minn.)	3.00
Mrs. Bertha Ohde (Rev. F. W. Loeper, Whitewater)	10.00
August Kessler (Rev. F. W. Loeper, Whitewater)	2.00
Mrs. Bertha Ohde (Rev. F. W. Loeper, Richmond)	5.00
Mrs. John Horstman (Rev. Theo. Mahnke, Madison)	1.00
Henry Dilliard (Rev. A. L. Mennicke, Winona)	4.00
Albert J. Rihs (Rev. A. L. Mennicke, Winona)	1.00
Mrs. Albert F. Rihs (Rev. A. L. Mennicke, Winona)	6.00
Wm. F. Splittgerber, Sr. (Rev. H. C. Nitz, Waterloo)	31.00
Mrs. Ida Yerges (Rev. Wm. Nommensen, Columbus)	4.00
Mrs. Otto Kuehl (Rev. H. Schaller, Tomah)	12.00
Carl Birr (Rev. H. Schaller, Tomah)	5.00
Leona Meyer (Rev. C. W. Siegler, Bangor)	1.00
Theo. H. Buuck (Rev. J. B. Bernthal, Milwaukee)	1.00
Rev. Christ. Sauer (Rev. J. B. Bernthal, Milwaukee)	1.00
Mrs. Emma Ripke (Rev. M. Glaeser, Wonewoc)	2.25
Edw. Weith (Rev. E. E. Kolander, Marathon)	4.00
Mrs. B. Gnatzig (Rev. F. W. Loeper, Whitewater)	9.00
Mrs. W. Neubauer (Rev. J. Mittelstaedt, Menomonie)	14.00
Mrs. John Hoge (Rev. J. Mittelstaedt, Menomonie)	5.00
Mrs. C. Neubauer (Rev. J. Mittelstaedt, Menomonie)	9.00
Wm. Gustmann (Rev. H. C. Nitz, Waterloo)	3.50
Ed. F. Bolte (Rev. Wm. Nommensen, Columbus)	3.00
Mrs. B. P. Nommensen (Rev. Wm. Nommensen, Columbus)	5.00
Herman Neitzel (Rev. H. Schaller, Tomah)	5.00
Rev. P. Bergmann (Rev. R. A. Siegler, Whitehall)	2.00

H. J. KOCH, Treas.