

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

Volume 28

Milwaukee, Wisconsin, June 15, 1941

Number 12

Jan 42
Rev C Buenger
5026 19th Ave

I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

I believe in one holy, Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

And I look for the Resurrection of the dead, and the life of the world to come.

Amen

Nicene Creed

THE GARDEN OF THE LORD

AT this season of the year our fancy turns to gardens with their fresh, delightful beauty. — Yet a little while and the promise of spring will be realized in the full bloom and riotous color of the summer garden. — And again a little while and we face the disheartening prospects of the bleak autumn and winter days.

The Lord's church is His garden in which He delights. We take it from the words of His prophet Hosea, "Israel shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree. They shall grow as the vine, the scent thereof shall be as the wine of Lebanon." The same picture of beauty is presented in the text before us. Ah, that the beauty of this garden should fade, that the winds of false doctrine and adversity should turn its fresh foliage into a cowardly yellow, that the frost of lovelessness should spread its icy pall over this garden. Why must there be changing seasons for the Lord's garden — the wintry blast, or the scorching east wind which pass over it and threaten to wipe it out — why is it that we are not consumed? Is it not because His mercies fail not, because the Son of Righteousness with healing in His wings rises again and again over His church? Is it not because as Christ has said, "My Father is the husbandman?" He will comfort, He will make her waste places like Eden, and her desert like the garden of the Lord.

Then —

Israel of old was discomfited when Isaiah came to them with the words of the text. The garden of the Lord was threatened with destruction. To comfort his people the prophet pointed to two things. He said, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." Isaiah points to the history of Israel, more especially to the first chapters of that history, God's covenant with Abraham. The prophet rehearses the fact that God established and confirmed His covenant with Abraham in the face of invincible obstacles. Isaiah brings into remembrance that Israel, the nation, had been hewn out of a barren rock. God fulfilled His promise, "I will bless, I will increase."

Again the prophet reminds Israel throughout this portion of His message to the people that all flesh is grass and the glory thereof is as the flower of the field, the grass withereth, the flower fadeth. That is true of Israel also.

As a nation, trusting in its own power and glory, it must fade and vanish. Yet Israel is hewn out of a rock — that unmoveable covenant of God with Abraham.

And Now

Since all the promises of God have been Yea and Amen, the future is most promising. The Lord shall comfort Zion, He will comfort all her waste places and will make her wilderness like Eden. Israel shall not only be delivered out of the hands of its oppressors but shall flourish and prosper.

In this picture the prophet sees the beauty of the church of the New Testament and all the wonders of the grace of the Triune God in planting and establishing the church here on earth.

The soil, the plants, their blossoms and their fruit are as much a wonder before our eyes as was the garden of the Lord, Israel, in the Old Testament. Consider this.

Where on earth will you find a field, where a people, a nation, which God could choose as His own? The old English verse, long considered to be the shortest poem in the English language: "How odd of God, to choose the Jews," will apply to every nation. All have sinned and come short of the glory of God. And the shortest poem in the English language: "I, Why?" reminds us that you and I are by nature sinful and corrupt and that there is nothing in us that

merits God's love and grace. Since the fall of man the earth has brought forth only thorns and thistles, proud unpliant oaks, bitter apples of Sodom, rag weeds — for all our righteousnesses are as filthy rags. At best we are trees with leaves only, like the barren fig tree.

Yet God places such plants into His garden. God has made this barren earth fruitful. All flesh is grass, but the Word of God liveth and abideth. The Gospel is the power of God unto salvation. God hath translated you who were dead in trespasses and sins into the kingdom of His Son, Jesus Christ. God hath quickened us together with Christ. This He did by grace. By grace are ye saved, called, sanctified, kept.

This the Lord has done to comfort us. Poor sinners, troubled souls shall find peace and comfort in the fact that we are not rejected but acceptable to God through Christ. — And joy and thanksgiving, the voice of gladness and melody shall be heard in the church.

(Continued on page 187)

Text: Isaiah 51, 1-3

"Hearken to me, ye that follow after righteousness, ye that seek the Lords look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

EDITORIALS

FREEDOM OF CHOICE

BUILD THE INNER WALLS

ATTAINMENT OR ATONEMENT

WEDDING BELLS

Freedom of Choice When a pastor was admonishing a backslider who had been neglecting the means of grace, he received the reply: "This is a free country. Whether I go to church or what church I go to is entirely up to me. It is nobody's business but my own. I am free to do as I please about it."

This person prided himself on his freedom. He boasted of the fact that he was free to do as he pleased. From a citizenship standpoint he was right. An American citizen can not under the constitution be forced to attend any particular church or any church at all. That is something which is left entirely to his own free choice. That is one of the greatest privileges enjoyed by American citizens.

But if the person who has turned his back upon God's Word thinks that he has freedom of choice because he is under no compulsion from the government, he is very much mistaken. He is not free to choose his own road. He is free only to choose the road which leads to eternal destruction. That which he calls liberty is in reality slavery, while being in subjection to the Word of God, which the unbeliever considers undue restraint, is in reality freedom, freedom to travel the way which leads to life. Jesus said, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

The admonition of a faithful pastor should not arouse resentment as interference in a matter which does not concern him. God has made it the pastor's concern. To the elders of Ephesus Paul said, "Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood."

If you have a pastor who watches over your soul and corrects you when you go astray, do not resent it as an unwarranted intrusion upon your freedom but rather thank God that he has given you such a faithful shepherd.

I. P. F.

* * * *

Build the Inner Walls Too much time, it seems to us, is being spent these days on externals. It is perfectly natural for those who are so much concerned for "impressions" and "looks" primarily, to spend much time at the mirror and study the reflection seen therein for the least possible defect of the surface. No doubt it is well and good to be a little concerned about appearance of things but when this occupies our attention away beyond its relative importance it then gives the impression of superficiality. Often when the surface is a bit marred or not just as clear as it ought to be the fault

may and usually does lie deeper — it lies somewhere underneath the surface hidden from the eye. The condition requires the attention of one trained and able to look beneath the surface of things to detect the real inner cause. When the inner disrupting cause has been successfully dealt with the outward blemish will disappear or will have been brought under control.

It is the inner walls that need our careful and painstaking cultivation. This is equally true of our Christian life. The life of every Christian is "hid with Christ in God." Christ is the beginning and the end and the fullness of the Christian's life. Everything rises in Him and empties in Him. Christ is the focal point toward which the Christian moves, Christ is the mighty magnet that draws the Christian's every power toward Himself. In Christ the Christian is complete and knows himself to lack nothing. "Thou, O Christ, art all I want, more than all in Thee I find," is not merely poetry but it is the Christian's inmost desire however far he often falls short of this ideal. The truth of it nevertheless remains eternally true. His inner life revolves about Christ. This, then, is the important issue to enrich and build up this inner life in connection with Christ. This can be done in but one way: by digging down deep into the font that nourishes the inner life — the Word of God and letting that Word define and control our thoughts and desires, yea, our very actions until we have arrived at the point that we confess with Paul: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but DUNG, that I may win Christ." Phil. 3, 8.

Who will build the inner walls will build them in this way and in this way alone. He will have a rich understanding of the value of all things. He will not make the mistake of glossing and refining and beautifying the surface. He will not make the mistake of trying to impress others — be it those in the world or in the churches. The inner life is a humble, self-effacing life. That is its very nature because it is objective and entirely so. It ever tends toward Christ and never toward an individual or a body. That life may attract little attention; may cause not so much as a noticeable ripple on the surging sea of the natural life of men. The world may pass it by unnoticed and it may pass on unheralded and unsung on earth but it is the joy of the angels in heaven. Who sets his heart on this or rather whose heart is set on this will be called great in the kingdom of heaven.

Building the inner walls ought to be the one great object and ambition of the individual congregation and

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: **W. J. Schaefer, Managing Editor**
Arthur Voss, Church News

Associate Editors: **Professor K. Schweppe**
Im. P. Frey

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

pastors and church bodies. Here is the cause of weakness or strength as the case may be. W. J. S.

* * * *

Attainment or Atonement? There is a great deal of religious uncertainty in the world. This is occasioned and evidenced not only by the existence of more than a thousand religions, but by the assertion of many, that they are not able to discern which of the many is the true religion. Therefore they embrace none.

For a Bible-Christian the problem is not so difficult. To him there are not a thousand, but only two religions, the un-Christian and the Christian, the religion of works and of grace, the religion of attainment and of atonement. Examining all of them as to their fundamental principle, he finds that all un-Christian religions, though they may differ in form and precept, are nevertheless built upon the same foundation. Their underlying principle is that of human attainment. Not knowing the Word of God, they argue that if man by his sins offended God and merited punishment, he must by spiritual attainment appease the wrath of God and merit His favor. One prescribes sacrifices, another brotherly love, but in the final analysis it is always human attainment, a religion of works.

The fundamental principle of the Christian religion is atonement. Not an atonement wrought by man, but by God Himself, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life. The Christian believes that he receives forgiveness of sins and is justified before God not by works, but by grace, for Christ's sake, through faith. It is not difficult, therefore, for a Christian to decide between Christian and un-Christian religions. He simply inquires: "What must I do to be saved?" If he is told that he must by his own works or righteousness render himself acceptable to God, he knows that he is dealing with gross or refined heathenism. If the answer is: "Believe in the Lord Jesus Christ," then he knows that he has found Christians.

Choosing between Christian bodies presents a different problem and requires a different technique. For it is possible for a church to preach Christ Crucified and yet to err in other doctrines. To discern between them and find the true visible church presupposes that a Christian is a diligent Bible student, well informed in Christian doctrine. But even that is not beyond the reach of any Chris-

tian. In fact, it is his solemn duty. The command to 'beware of false prophets' and to 'prove the spirits' was not given only to the ministry, but to every Christian. If he is misled, he has only himself to blame. O. J. P.

* * * *

Wedding Bells One out of every eight marriages end in divorce, so the records would have it. This is the record of our country. No one, of course, is proud of that record, not even those whose ideas of the sanctity of marriage does not agree with that of a Christian. Men in all walks of life deprecate the fact and would have it otherwise if it were within their power to have it so. In spite of every effort of God and man marriages and divorces will continue in an unending stream of shame.

The month of June is the month of many weddings. In fact, some feel that if they can not be married in June they have really missed something. Throughout our vast country many young people will be leaving father and mother to establish their own homes. Among them will be many Christians. These will know the seriousness of marriage. Many will not. The divorce records will bear out this assertion. Many are entering the estate of matrimony today who will bring children into this world only to experience broken homes, broken lives, and wayward children in the future. We read the future in the experiences of the past.

If it is a fact that one out of every eight marriages end in the divorce courts then, surely, those who are contemplating marriage will make no mistake by spending some time in serious reflection before plunging into it. We use the word "plunging" advisedly. The fact that there are many young people who do not "plunge" does not change the fact that eight times as many do this very thing. During the trial of many divorce cases the very fact is established that the couple married after a very brief acquaintance or that they eloped and were married in some distant port where marriage is not held in honor by all men — where matrimonial buzzards (judges and ministers) feed on the fees extracted from the victims of a subsequent wreckage toward which they contributed.

Youth generally is not disposed to do hard and serious thinking in regard to such matters as marriage. Many will spend more time studying and analyzing their brand of cigarettes and what have you than their prospective wife or husband. Many act on the spur of the moment

and let the future take care of itself. In blithe optimism they believe that everything will come out alright at the end — it always does in fairy tales and fiction. Many live in this make-believe world of the story books. They never grow up. For that reason it often takes little to break up a home that is built on such childish dreams.

Christian young men and women will act more wisely. The many broken homes and ship-wrecked marriages we see all about us will have a sobering influence on them. They will have considered well the step they are about to take — in the light of the Word of God. The young lady will know what Paul has to say to her Phil. 5, 22-24 and the young man will understand his position toward his

spouse as Paul defines that Phil. 5, 25-31. And, both will often meditate on the sixth commandment. Above all, both will diligently hear and keep the Word of God and thus strengthen the inner man continually that they may successfully run the race that is set before them and fight the good fight of faith. Young people who do this may have their crosses and sorrows in wedded life, but these too are hallowed through the knowledge of the atonement of Christ. And though these may multiply through the years and the chill winds of misfortunes blow hard upon them the love of Christ which unites them will ever warm their heart. That is a beautiful prospect for all believers in Christ. For these the wedding bells will ring gayly forever.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE III. OF THE SON OF GOD

Part Three

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

I

THIS part is very brief, counting the words, but the truth here spoken of is of such importance that it was confessed by our fathers at Augsburg also in Article XVII. They do not, however, approach it from the same angle in both articles.

In our present Article III the stress is on the personal identity of the Judge with our Savior, the God-Man, who sacrificed himself in order to redeem us, and who is at present sitting on the right hand of the Father, reigning over all creatures and sanctifying us by sending the Holy Spirit into our hearts.

The same Christ shall openly come again.

When Jesus ascended into heaven before the eyes of His disciples, after a cloud had hidden Him from view, they stood there as though rooted to the spot, wistfully looking after Him. They realized that they had seen Him with their

mortal eyes for the last time, and their hearts were overwhelmed by the thought.

Then there stood with them two men in white apparel and said unto them, Ye men of Galilee, why stand ye

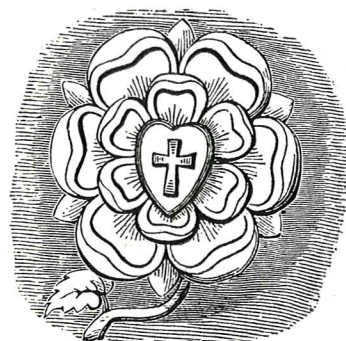
gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (Acts 1, 10, 11).

This same Jesus — not another. This same Jesus, in whose person two natures, the one truly divine and the other truly human, are wonderfully and inseparably conjoined; this same Jesus, with the same heart still flowing over with His rich love toward poor sinners; this same Jesus, still engaged in the same work of redemption.

There are different phases in His work. The first required His personal presence here on earth in the state of humiliation. He had something both to do and to teach (Acts 1, 1). He had to suffer and die in our stead as the Lamb of God most holy, and He had to proclaim that now the kingdom of God is at hand.

The second phase of His redemptive work is now in progress while He in the state of exaltation is sitting at the right hand of the Father, reigning over all creatures and sending forth His Holy Spirit. During this second phase He is still on earth, though not in visible form. He gave His promise, Lo, I am with you always, even unto the end of the world (Matth. 28, 20).

For the duration of this second phase He has conferred the great honor on us that He appointed us as *workers together with Him* (2 Cor. 6, 1). Helpers of Jesus Christ in His great work of saving the world! Who is sufficient for these things? (2 Cor. 2, 16). — The Holy Spirit is inseparably united with the Word of the Gospel. Where the Gospel is there is also the Holy Spirit, but where the Gospel is not preached no Holy Ghost will be poured out. Jesus committed the Gospel to us. He commanded us to preach it to every creature (Mark 16, 15). We are to proclaim it not by word of mouth only, we are to be living monuments to its saving power also by our holy living, being not conformed to this world but being transformed by the renewing of our mind (Rom. 12, 2). Yes, He has even deigned to elevate our suffering to be an effective factor in His kingdom, and assures us that



it is a *gift* from Him not only to believe on Him but also to *suffer for His sake* (Phil. 1, 29).

The end of this second phase will be reached, and the third phase will be upon us, when the same Christ shall openly come again to judge the quick and the dead.

Of the significance of Christ's judgment we shall speak, God granting, in our next study; today we wish to ponder a little more on the reaction Christ expects to produce in us by announcing the coming of the third phase.

Christ's return for judgment marks the end of time, the end of the present world. Then also all Gospel preaching will come to an end. Whoever has not heard the Gospel by then will never hear it throughout eternity.

We know how earnestly Christ desires to have all men saved. He willingly died on the cross to save them. Should not this same mind be also in us? As Christ was actuated throughout His state of humiliation by that one urge: to save sinners, should not we also? What is the value of all earthly possessions when compared with a soul's salvation? What is the importance of our personal comfort beside the eternal fate of a soul? What though we suffer much and must even lay down our life, if through our sacrifice a soul can be brought to heaven? If the love which moved Christ moves us only a little, we shall feel ashamed to attach our hearts to the things of this earth in even the slightest degree; we shall gladly sacrifice all in the interest of Gospel work.

Nor shall we waste any time. We know that Christ will return and put an end to our work. But we do not know *when* He will return. He did not know it himself, and He did not lose any time brooding over the question. He left it entirely to His Father. But He faithfully went about His Father's business. He conscientiously redeemed every minute of His time. He worked while it was day, before the night came, when no man can work (John 9, 4). Should not we do likewise?

And we remember that through our service Jesus would send His Holy Spirit into the world to sanctify men. The Gospel is the vessel which contains the Holy Spirit. Should we then not be very careful in handling the Gospel? We bear in mind, it is not the force of human knowledge and understanding through which the Spirit comes — and if you have a sevenfold Ph. D. — nor is it human art and oratory, nor is it numbers, nor organization. It is the Gospel, the Gospel alone, the Gospel in all its simplicity, that conveys the Holy Spirit. Must we then not bend every effort to present the Gospel in its fulness and in its purity to the world, just as Jesus entrusted it to us?

Why stand ye gazing up into heaven, the angels said. This same Jesus shall come again. Let us then get busy with the strength the Lord has given us, and under His gracious protection let us preach the Gospel to every creature, so that on His return He may be pleased with the harvest of saved souls.

THE TRUTH SHALL MAKE YOU FREE

By Pastor G. W. Fischer, Peshtigo, Wisconsin

THE EXPERIENCE OF A CONVERT

THE Lutheran Church places very little value on testimonials of others as a means of building Christ's Kingdom. The Gospel and Sacraments are the only divinely prescribed Means of Grace which will save the sinner and strengthen the faith of the believer. The experiences of others may make us more thankful for our priceless Lutheran heritage and make us more zealous in the use of the Means of Grace, but experiences of others in themselves have no saving power.

Yet occasionally experiences may be an aid in making clearer to us certain truths of God's Word. In this sense sincere testimonials given in the fear of the Lord may be of some benefit. The following testimonial we believe to be of such a nature that it may be beneficial for our Lutherans today demonstrate how it is possible for true believers to be found in churches which with the Gospel also teach man-made doctrines. The incident should also show our Lutheran Christians, that while a Roman Catholic may be a true Christian, yet a Lutheran can never join the Roman Catholic Church and remain a Christian. This applies to all false churches.

Through her Lutheran husband a young wife, who had

received an unusually thorough training in the Roman Church came in contact with her husband's pastor. In the course of conversation, which led later to a series of instruction classes, the lady made a remarkable discovery. Having been a believer in the redeeming blood of Christ, she wholeheartedly accepted those teachings which she later learned were those of the Bible, while in the man-made doctrines of the Roman Church, she had always felt herself a hypocrite. She tried hard to be a good Christian, by believing all the Catholic Church taught thinking it all to be God's Word, but never found peace at heart as her own letter reveals.

"I was taught," she writes, "to believe in the Triune God as the first essential for salvation. In addition to this I was taught to do good works, such as praying for the dead, feeding beggars, fasting, visiting sick, almsgiving, abstaining from meat on Fridays and days appointed by the Pope."

In these good works she felt hypocritical, "I felt that no matter how much good I did for others I wouldn't and couldn't merit heaven unless I had the firm belief that Christ atoned for all my sins when He died for me and all the rest of the sinners in the world." Yet, no one told

her that salvation through faith in Jesus alone was taught in the Bible; good works for salvation was the Pope's invention.

She continues: "I also learned that if I didn't atone for my sins in this life, I would have to spend a period of time in purgatory (a place where people go who are too good for hell, yet not good enough for heaven when they die). It also was propounded that I should have Masses said for souls in purgatory. (A mass ranges between \$1 and \$5.) This seemed wrong, especially when I saw certain people depriving themselves of food and clothing in order to have Masses said so that someone near and dear to them could get to heaven. I somehow felt, but I always tried to brush such doubts from my mind, that God did not want that. I could not help but feel that masses like that were somewhat of a commercial racket."

She also confesses her inward doubts about compulsory auricular confession: "I couldn't see how telling a priest all the sins I had committed since I had last gone to confession would cleanse my soul. Inside of me I believed when I told God I had done something wrong and prayed for forgiveness through Jesus, that God would hear my prayers." Yet no one told her that her doubts were justifiable.

"Another thing I could not see was praying to the saints and Mary." No one told her that praying to Saints was man's invention and yet she felt, "I would get results by asking God Himself."

"Indulgences too perplexed me. I couldn't see, how by saying a prayer or an aspiration over and over, I would be in the state of grace for so many hours, days, or weeks." But no one told her that the doctrine of indulgences was the Pope's invention.

There are other things too which troubled her, "such as not drinking the cup when receiving the Sacrament; Transubstantiation, changing bread and wine into the body and blood of Christ." She is happy that the Lutheran Church teaches what the Bible teaches "that though we consume bread and wine in it still is the body and blood of Christ."

"Saint Balze's Day, February 2, the day of blessing people's throats also seemed mythical. Could any saint preserve me from getting a horrible throat infection, diphtheria, etc.? Sacramentals, wearing medals, scapulars and such to keep one's heart and soul clean" — caused her many misgivings. But no one told her that such things were the inventions of the Pope.

Then she closes: "Although I felt I was hypocritical as a Roman Catholic, I am very happy to learn that the Lutheran Church does not teach such things which are not in the Bible. She teaches to read the Bible, to trust in Jesus alone, and most of all she has not so many fancy ceremonies and things that no one understands. She does not teach that the ministers of the church are so much better than any one else, that they can't sin and can't marry. . . . I honestly believe I have now found the church of true faith at last."

She feels that there are many true believers who like herself are in the chains of popish superstitions, but are kept away from the Truth by threats of hell and are permitted to read only what has been sanctioned by the Roman Church.

As at the time of the Reformation so today the Lutheran Church has an important duty to perform. Dear Lutheran, preach it, while it is day!

A PLEA FOR UNDERSTANDING

Bethany Lutheran College Bulletin

Not Cost but Aim is Important

Those who should know estimate that our country spends approximately three billion dollars a year on education. It would be interesting to know how much the churches, and in particular our Lutheran Church, spend in the interest of this same cause. And what concerns us still more is the question, With how much understanding do the taxpayers, or even the members of our churches, pay these substantial sums? Many judge a university president capable by his ability to wheedle appropriations out of the legislature of his state, by the increased enrolment of students, the enlargement of campus activities, and the like. And many church members are satisfied to know that their schools prosper in a similar outward fashion. We are all concerned about the share we have in the payment of the cost, but the real and fundamental question of the principles involved, the trend of education, the quality and personnel of the teaching force, the num-

ber of those who should be educated especially in the more advanced grades, the aim and end and goal of education, the place of the crafts and professions in education, — all of these questions and more are left more and more to a certain few politicians and educators to debate. In the meantime, partly through neglect, partly through the influence of propaganda-for-a-purpose, trends and policies become so deeply rooted that only a revolution could change them. Before our very eyes and over a comparatively brief span of years our country's far-flung educational endeavors have become a play-ground for a vast army of teachers who find their livelihood there, for powerful business firms who look to the schools for a chief source of income, for the millions of youth who in so many cases look upon the schools as an opportunity to spend very carefree years, for professional educators with their eager bent for experimenting with this method and with that, and finally for an organized minority to incul-

cate in tomorrow's generation ideas and habits which may or may not be for good — who knows or cares? Too late, and that only when the ripened fruit is there, do we open our eyes to examine whether it be good or poisonous, only pleasing to behold or wholesome as well. Are we really among those who have been along in the spending of countless sums and do not know or care whether the education we thought we were buying for our children were for good or evil?

We have shown our concern by a sort of protest in the form of our Christian schools. If we were satisfied with the usual schools about us, we should not have deemed it necessary to add this expense to our already overburdened budget. But to judge by the scanty contributions to the support of these schools and by the small percentage of students who attend, we are often forced to the conjecture that there is little real understanding of the issues that are involved in their establishment and continued maintenance.

What is Wrong with the Public School System?

Why must we maintain our own schools as a church and as Christians? Is it because we agree with the criticisms which are being voiced more and more loudly and earnestly against our public school system and management? These criticisms are becoming insistent, and they say that the schools are becoming so large that it is impossible for the personality of a good teacher to make itself felt on the student, one of the essentials of true education. They say that moral standards are falling to an alarming degree; that scholastic standards are suffering because so many students are encouraged to continue on in school beyond the real limit of their ability. They say that athletic and social activities are crowding out honest efforts at education; that so many teachers are interested more in their salaries than in their students, that their example of conduct is often demoralizing, that they are inefficient and fail to lift their students above the common level of achievement. They say that education is shallow and that it is presented without that firm conviction which would inspire youth to die for a cause. They say that the purpose of so much that is called education is mercenary and directs the attention of the student to selfish ends to the neglect of thoughtful concern for the welfare and happiness of others. The complaint is voiced that educators have not the courage to declare sober judgment when the world needs it most and that they fail to impart this courage to their students preparing as they are not only for the earning of a decent livelihood but for the decency of living as well, for a useful and purposeful living and a living which inspires others so to live.

And thus the sayings of the wise go on. But at least, there is criticism, and criticism is always to be welcomed in so far as it shows interest and thought. In so far we, too, welcome criticism. But criticism for its own sake or for the sake of overthrowing what others in all sincerity try to build, is always wrong. But we ask again, is it

because of these possible faults with the educational efforts about us that we are along in establishing and maintaining Christian schools as a thing apart?

The True Aim of Education

"America's first need is leaders who can think accurately and with confidence," says President W. E. Weld of Wells College. And President J. Earl Moreland of Randolph-Macon College says: "The ceaseless search after truth is the first characteristic of the good college. The church college recognizes the student as a person and proclaims as a central purpose of its educational process the development of personality. Through this emphasis — through the teaching of students rather than subjects, through the fellowship of teacher with student and of student with student — the church college calls attention constantly to the fact that Christianity is essentially the religion of personality. Following logically from this premise is the education that it must be concerned with the total individual life of every student, inside and outside the classroom, his physical, mental, social, moral and spiritual self. In too many of our larger state schools, with their thousands of students, has it become accepted practice for both administration and professors totally to disclaim responsibility for the student once he is outside the classroom."

These observations bring us closer to our purpose; but not even this is definite enough to warrant a separate existence such as ours, for it does not exclude the possibility of making the present schools as established by the state to conform to these ideals. We may still ask the established school system to apply itself more diligently to such a pattern of education, that it may become more worthy of its name. We could hardly blame individuals who insist on a thorough and careful training for their children for supporting private schools for this special purpose, but as a church we must have reasons which can be defended before all for building and maintaining our own schools when such large additional expenditures are involved.

Its Heart is Christ

Our consideration again is the religious one. The educational world is learning to recognize that, after all, the obligation of education and of schools and educators, is more than the inculcating of facts, of knowledge, of ability to perform certain tasks, earn a living, develop leadership, etc. They concern themselves also with the ability to judge and interpret facts, how to use knowledge, the purpose and goal of earning, where and how to lead, with the distinction between right living and wrong living, right leadership, good character and bad character, the manner of associating with others in a community and a nation, and the like. And all of this points to difficulties and problems of education where we as Christians have convictions of our own which we can not lose or bargain away for any price, however great. Our whole life is a confession that One is our Savior and Lord. One our

Teacher and Guide. From His mouth we own promises upon which our happiness here and hereafter depends to the exclusion of every other hope. By those promises and by faith in the same, we are set apart from every opinion regarding that happiness which men have to offer. But that same divine Authority has given us promises also regarding our children which we can not treat lightly; if we go contrary to them, we do so to their and our hurt. As soon as we hear the word "teach," we are reminded of that Voice which says: "teaching them to observe all things whatsoever I have commanded." When the word "truth" is mentioned, we are reminded of that Voice which says, "I am the way, the truth, and the life." When we think of our life and activity here, we are reminded of what He says about our intimate life in Him as living branches on a living vine. And thus, whether we think in terms of character training, purpose and goal of education means by which we are educated, content of education, the men and women who teach, those who are taught, our associations and environment while being taught, the spirit which is to prevail in the whole educational process — we shall find that the Lord Whom we confess not only as our Savior but as our One great Teacher has definite principles by which He expects us to be guided and through which He promises to bless us and our efforts.

Christian Truth Must Abide

Some say that it is enough that these principles should be taught in home and church. Thank God so long as they are taught there, and pray God that our homes and churches may be faithful in their God-given task. But as a bird could not live if it were removed from its proper element, air, or a fish if it were taken out of water, so a child of God can not thrive and develop into a full life if it is not allowed to breathe deeply of the atmosphere and spirit into which it has been born. The principles and truths which we profess as Christians are not something apart. They are not only the most important truths among many others. They are properly a part of our very life; they decide our whole viewpoint; they color our vision; they are the touchstone of every truth; they are the very element in which we live and apart from which we can not exist as Christians. There is no use in pretending on this score, but the pity is that we do not always realize as we should the all-important place the truths and the faith we own as Christians occupy in our lives.

Diverse Systems — Which

The seriousness of the problem of our Christian schools may seem more clear and significant when we consider that an education apart from or away from or in opposition to the steady and all-pervading and life-giving influence and direction of these truths and this faith is a contradiction as far as a Christian is concerned. We dare not pretend that there is a mathematics or a history or a science or a language study apart from the knowledge of Him Whose footsteps are to be sought and found at every

turn there; nor dare we pretend that the dilemma for our children is not a serious one when they in church and home are encouraged to find the end of every endeavor in the spiritual and heavenly, while they in school are directed to seek earthly gain and success, in home and church to make the education of the heart of vastly greater importance than the education of the mind, the great goal of most schools. How can we expect Christian character and faith to grow where Christian truths are neglected or despised or Christian hope to be planted firmly where the very foundation of that same hope is denied?

Perilous Times Demand Christian Schools

These are not days when we need to be in doubt, nor can anyone of us find an excuse for our unconcern in the signs of the times. If you still need to know the fruits of an education without Christ and His blessed Gospel, study again the revelation of the heart and mind of man through present conditions in the world at large and in this fair country of ours in particular. Is it lack of education that has brought the world to this pass? Whether we blame modern educational methods and systems for the vicious fruits we see on all hands, no one can deny that these methods have failed signally in restraining or changing the human heart from the sinful course its vile nature dictates and prefers. So long as God has given us one and one only means of so educating men that they will love and do what is "true, honest, just, pure, lovely, of good report" (Phil. 4:8), namely the Gospel of Christ, we as Christians have one recourse, one privilege, one great cause in behalf of our youth, the establishing and maintaining of Christian schools that their hearts and minds, their character and whole life might grow in grace and in the knowledge of our Lord Jesus Christ, the fountain of every good, every strength, every hope.

Viewed in that light no truly Christian school can be despised or neglected, and on that same ground Bethany has a right to expect the earnest consideration, the earnest prayer, the zealous support of our church. But none of this can be either earnest or honest without deepseated convictions and sympathetic Christian understanding. We pray the Lord of the church to imbue our members with such convictions and such understanding.

FROM THE TREASURER'S OFFICE IMPORTANT NOTICE

1. All collections for the month of June must be in the hands of your District Cashier by July 5, 1941.
2. The name of our new treasurer is C. J. Niedfeldt.
3. All checks sent in to our fiscal office should be made payable to: C. J. Niedfeldt, Treasurer. Our fiscal office is still located at 1816 No. 73rd St., Wauwatosa, Wis.

Paul Pieper,
Chairman of the Board of Trustees.

SPIRITUAL WELFARE COMMISSION

For Our Men in Military Service



IT has been the contention of the Spiritual Welfare Commission from the very beginning that the home congregation and pastor should keep in regular personal communication with the men serving in the armed forces of our nation. As the weeks and months go by and our understanding of the Spiritual Welfare Commission's many problems becomes somewhat clearer, the correctness of the number one policy above finds more and more support.

Having talked with more than one hundred Wisconsin Synod boys, whom we met by appointment at Alexandria, Louisiana, last week, the great need of such contact with the home congregation and pastor was one of the outstanding impressions gained by the undersigned. The Spiritual Welfare Commission will follow the same policy, namely, regular letter and literature contact with our men in military service. Wherever possible the names of men appearing in our files are referred to pastors and churches near their respective camps. This, however, takes care of but a small percent of our men, as many camp vicinities have no Synodical Conference pastor nearby, therefore the need of regular direct contact from the home church as well as this office. That our efforts in this direction are appreciated is shown by the following excerpts from letters from the men themselves:

Mac Dill Field, Tampa, Fla.

Dear Fellow Lutherans:

I am very grateful to the Welfare Commission for writing to me and I want to thank you very much. I do believe the Commission will be a great help to all the men in service, because by coming in contact with so many different people and religions one can easily stray away from Christ and with this help from the Commission many will be held to their faith. . . . With the great expansion program of the government in mind, the Spiritual Welfare Commission will have a great responsibility, but I would appreciate it greatly to hear from you again. Thanking you very much for remembering me,

Sincerely, _____

U. S. S. Texas, Newport, R. I.

Dear Sirs:

I received your letter and booklet "Life Everlasting," in which I found much joy and comfort as I was on a sick bed at Easter time. . . . Thanking you for your kind attention to me, I am

yours truly, _____

Balboa, Canal Zone

Gentlemen:

It has given me a great deal of joy to receive your letter. . . . It gives one a satisfied feeling that he is not among the so-called missing.

It touches one to know that as my teacher of God you should feel so obligated. . . . My home church keeps in touch with me too, and this also keeps me clear and steady on the path of right. . . . Again I have never been more overjoyed than on receiving your letter.

Sincerely, _____

Camp Livingston, Alexandria, La.

Dear Sirs:

I received your letter and pamphlet. As yet I've not heard from my home church.

A Fellow Believer, _____

Fort Sheridan, Illinois

Dear Sir:

Received your letter and devotional booklet. Thanks a lot and would gladly hear from you again.

Sincerely, _____

Fort Leavenworth, Kansas

Dear Sir:

I think it is a splendid idea for the Church to keep in contact with its members in the armed forces, I know I appreciate it.

I remain a fellow church-member

Chanute Field, Illinois

Dear Sirs:

Received your letter along with the Easter booklet and am very thankful for both. . . . I am attending church in Rantoul, Illinois.

Sincerely, _____

San Diego, California

Dear Friends:

Thank you for your letter and beautiful devotional booklet. Glad to know that my Synod hasn't forgotten me. I have a New Testament with me as my constant companion. Hope I hear from you again.

Your Friend, _____

(Continued on next page)

U. S. S. Maryland, Bremerton, Wash.

Tallahassee Air Base, Tallahassee, Fla.

Dear Sir:

Received your letter and enclosed literature which was very much appreciated. . . . As you might know, it is hard to follow in His footsteps, as there are too many misleading factors. . . . Enclosed is a small contribution that I hope I can add to frequently and with more abundance as time advances. Thank you again.

Sincerely,

Dear Pastor:

Good Friday, an important church day of the year, and here I am where there is no Lutheran church for me to attend, but I received a booklet from our Synod early this week, which I have been reading in. That small booklet has helped me very much.

Sincerely,

Friend:

What have you done towards the financial support of this work? The plea has been made for increased mission offerings, as the Spiritual Welfare Commission is a part of our Mission program. Have YOU RESPONDED? Send all offerings for this work to the District Treasurer. DO NOT DELAY.

ACTION + COOPERATION = FRUITFUL EFFORTS, i. e. the spiritual welfare of our men in the military service.

E. R. BLAKEWELL, Executive Secretary.

The Garden of the Lord

(Continued from page 178)

Order — Variety — Growth

We may linger for a moment longer in the garden of the Lord. In a garden you will observe both order and great variety. That is true of the garden of the Lord, the Church. It is indeed one body with one Lord, one faith, one baptism, one God and Father above us all, one hope of our calling. And we should endeavor to keep the unity of the Spirit in the bond of peace. With this order there is yet a great variety. There is one body and yet many members of that one body. And these members do not have the same ministry. Our gifts differ and vary in the church. Yet all members shall serve the one body.

Every garden is a place of diligent labor. So shall we labor diligently in the Lord's vineyard, working while it is day before the night cometh when no man can work.

In every garden we look for growth. The Church shall grow. Its members shall grow in grace. — New garden plots, the establishment of new missions are also included in the growth.

Finally the entire garden of the Lord shall grow and ripen unto eternal life. And what a beauty that will present when this corruptible shall have put on incorruption!

A. P. V.

OBITUARY

† PASTOR PAUL GEORGE NAUMANN †

The Rev. Paul George Naumann, pastor of St. Jacobi Ev. Luth. Church, Milwaukee, Wis., died unexpectedly on May 30, 1941, having reached the age of 44 years, 7 months and 20 days.



Paul George Naumann, son of the late Pastor Justus Naumann and his wife, Maria, née Scherf, was born at Gibbon, Minn., on October 10, 1896. He received his early Christian training at home and at the Christian day school and was confirmed at Wood Lake, Minn., in 1910.

To prepare for the holy ministry he attended Dr. Martin Luther College at New Ulm and then Northwestern College at Watertown where he was graduated in 1917. He then entered our Theological Seminary, then at Wauwatosa, and completed his course of study in 1920. He entered the service of the Lord at Sterling, Mich. After three years he accepted a call to Marion Springs, Michigan, and served there for one and one half years. He then took up new duties at Bay City, Mich., and remained at this place for six years. On May 31, 1931, he was installed as pastor of St. Jacobi Congregation in Milwaukee where he served faithfully and successfully for ten years until the time of his early death. He was active also on the board of the Lutheran Children's Home and on the Board of Directors of the Institutional Mission of Milwaukee. Practically without warning he was stricken with a heart attack on the morning of May 30 and died a few hours later.

Funeral services were held on Monday, June 2. President Richard Buerger preached in German on Jeremiah 29, 11 and Pastor Adalbert Westendorf of Bay City, Mich., preached the English sermon on Psalm 116, 15.

Interment took place on Oakwood Cemetery at Beaver Dam, Wis., Pastor L. C. Kirst officiating at the grave.

Pastor Naumann entered the estate of holy matrimony with Dora Koehler of Beaver Dam, Wis., on June 10, 1921. The marriage was blessed with five children, one of whom preceded the father in death.

He leaves to mourn his early departure his widow, Dora Koehler-Naumann; two sons, Bernhardt and Bertram; two daughters, Lois and Eunice; his aged mother, Maria Naumann; two brothers, Prof. Oscar Naumann of New Ulm and Justus of Dent, Minn.; four sisters, Marie of St. Paul, Theresa Schmaltz of Minneapolis, Hedwig Denninger of St. Paul and Charlotte Messerli of St. Paul; his mother-in-law, Augusta Koehler, and other relatives.

"The Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies." Paul Pieper.

O SING YOUR JOYFUL ANTHEMS!

(Ascension)

O sing your joyful anthems,
Ye heavenly angels, sing;
O sound the harp and cymbal
In honor of our King.
Today our Lord triumphant
Ascended to the skies,
His work on earth was ended,
His days of sacrifice.

Refrain: —

O let us join the angels
And jubilantly sing:
"Our Savior hath ascended,
All glory to our King!"

O sing of Him who suffered
For mankind here below;
Of Him who freely offered
His life to heal our woe.
O sing of Him who truly
From death and grave arose,
The mighty Lord and Conqueror
Of our salvation's foes.

Refrain.

O sing your joyful anthems,
Ye heavenly angels, sing;
O sound the harp and cymbal
In honor of our King,
Who now in deep compassion
For sinners intercedes;
Who by His might and power
Grants help in all our needs.

Refrain.

W. G. Polack.

ANNIVERSARIES

THIRTIETH ANNIVERSARY



On Sunday evening, May 25, the members of St. John's Congregation at Caledonia, Minnesota, and the members of St. Peter's Congregation at Union commemorated the fact that their pastor, the Rev. R. Jeske, had, by the grace of God, labored faithfully in their midst for thirty years. Accordingly a special service was arranged to thank, praise, and glorify the Lord for having given them the blessings of a faithful steward these many years.

At 7 P. M. several of the trustees brought their pastor and his family into the church at Caledonia, where members of both parishes had assembled. The Rev. F. Ehlert of Eitzen, Minnesota, conducted the liturgical portion of the service. The undersigned, a son of the St. John's Congregation, addressed the gathering on the basis of Hebrews 13, 7, 8, and the Rev. E. G. Hertler based his sermon on Phil. 4, 14.

After the service everyone retired to the newly-decorated church parlors to enjoy the banquet and social entertainment prepared by the ladies. The Rev. T. J. Mueller presided at the banquet table and also read many congratulatory messages. The members of both parishes presented their pastor with a substantial purse as a token of their love. The jubilarian closed the evening's activities by responding with words of gratitude to one and all, and by giving the gracious Lord all glory and honor for the blessings he and his flock had enjoyed during the past years.

May our Heavenly Father continue to keep both pastor and flock steadfast in His Word!

H. F. Muenkel.

SIXTIETH ANNIVERSARY

West Florence, Minnesota

On the Sunday of Exaudi, May 25, 1941, the members and friends of Immanuel's Ev. Luth. Church at West Florence, Minn., assembled in their house of worship in the evening to give thanks to God for His grace enduring mercy and guidance over a period of sixty years. The Rev. Wm. Franzmann and the Rev. Theo. Albrecht were the guest speakers.

In conjunction with this celebration the congregation dedicated the newly installed electric light, as a thank-offering on this joyful event.

The following pastors served the congregation during the given periods: Christ Bender (founder), 1880-1890;

Wm. Haar, 1890-1900; Wm. Franzmann, 1900-1922;
Theo. H. Albrecht, 1923-1928; Karl A. Nolting, 1928-
1941. K. A. Nolting.

SILVER JUBILEE

St. John's Church of Waterloo, Wis., celebrated the silver jubilee of Mr. Paul G. Kolander, principal of its school, on Pentecost Day, June 1. At a special service Pastor H. C. Nitz preached on Acts 2, 11b. Teacher Edw. H. Matthes, an intimate friend of the pupilian, played the organ and directed the choir. A purse was presented to Mr. Kolander by a member of the school board in recognition of the services rendered to St. John's during the past fifteen years. Many members of the Watertown Teachers' Conference were present. Its chairman, Mr. Roland Jacobs, presided at the reception, which was held in Firemen's Park. The large assembly was served a lunch by the women of the church. H. C. N.

FIFTY YEARS OF WEDDED LIFE

Mr. and Mrs. Martin Jacobi, members of St. Paul's Church at Manistee, Michigan, celebrated the fiftieth anniversary of their wedding, May 22. The undersigned based his address on first Chronicles 16, 8-10.

Edw. E. Rupp.

GOLDEN WEDDING

Sunday, April 27, was a day of joy for Rev. and Mrs. E. H. Palechek of Wauwatosa, Wisconsin. The members of their former congregations at Chaseburg and Town of Hamburg made arrangements to celebrate their golden wedding anniversary.

These two congregations had been served by Pastor Palechek for 48 years. In November, 1939, after observing his fiftieth anniversary in the ministry, he resigned to retire from active service and moved to Wauwatosa.

At the anniversary service in the afternoon at the Chaseburg church two old friends of the family, the pastors Richard Siegler and August Vollbrecht delivered addresses suitable to the occasion.

The undersigned read letters of congratulation and presented the couple with an anniversary gift from the congregations. Pastor Palechek expressed his and his wife's appreciation for the love and kindness shown them and gave all glory to God for the many blessings granted them in their married life.

The ladies of the congregation served dinner and supper to all those who took part in the celebration.

Harold F. Backer.

PASTOR'S INSTITUTE AT MT. MORRIS

Under the Auspices of Western Pastoral Conference
of Missouri Synod and Winnebago Pastoral
Conference of Wisconsin Synod

Time: June 30 to July 5. *Place:* Mt. Morris, located 7 miles from Wautoma. Guests arriving at Wautoma by Northwestern train or Greyhound bus will be called for. Please notify of time of arrival. *Lectures:* Three daily for pastors, one daily for their wives. Dr. L. Fuerbringer on the Prophet Habakkuk and on the Franconian Fathers; Prof. A. Rehwinkel on The Flood; Prof. E. Kiessling on Trends in Modern American Literature and on Luther: 1. The Most Significant Modern Books on Luther; 2. Luther, the Hymnist and Letter-writer; 3. Luther, the Preacher. *Recreation:* swimming, tennis, horseshoe, volleyball, soft-ball, table-tennis, boating, fishing, golf, hiking, trip to Wild Rose Government Fish Hatchery. *Price:* For men: \$10 in cottages \$9 in dormitory. For women: \$9.25 in cottages with husbands only. Cottages may also be rented for the week by those who desire to do their own cooking. *Address reservations:* The Reverend Geo. Pape, The Retreat, R. R. Wautoma, Wisconsin. Please enclose \$1 per person with reservation, \$5 per cottage when renting cottages.

The Committee:

PASTOR M. STRASEN, *Chairman.*
PASTOR G. PAPE, *Camp Manager.*
PASTOR J. ELBERT.
PROF. H. BIERWAGEN.

ANNOUNCEMENTS

MISSION FESTIVAL

May 18

Mount Calvary Ev. Luth. Church, Kimberly, Wis.
Offering: \$26.05, W. F. Wichmann, pastor.

CHANGE OF ADDRESS

Rev. I. G. Uetzmann, 312 South 4th Street, Watertown, Wis.

ORDINATION AND INSTALLATION

On the fourth Sunday after Easter, May 11, 1941, the undersigned ordained Candidate Lyle Koenig and installed him into office as pastor of Immanuel Congregation at Mosinee, Wis. Pastors G. Marquardt and E. Blumenthal assisted. May the Lord bless the labors of the young brother.

Address: Rev. Lyle Koenig, Mosinee, Wis.

Herbert C. Kirchner.

* * * *

Authorized by President R. Buerger, the undersigned installed Pastor Walter Kleinke in his new field, Christ Ev. Luth. Congregation of Milwaukee, on the Sunday of Cantate, May 11. Prof. A. Schaller assisted.

Address: Pastor Walter Kleinke, 2221 W. Greenfield Ave., Milwaukee, Wis. E. Reim.

CONVENTION OF THE JOINT SYNOD

The 26th convention of the Joint Synod of Wisconsin and Other States will be held August 6-13, in St. Paul's Congregation, Saginaw, Mich., O. Eckert and O. J. Eckert, pastors.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 13, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20.

More detailed information on the convention will be announced later. Karl F. Krauss, Secretary.

CALENDAR OF CONFERENCES**PACIFIC NORTHWEST DELEGATE CONFERENCE**

The Pacific Northwest Delegate Conference will be held June 24 to 26, noon to noon, in Trinity Congregation, Omak, Wash., W. Amacher, pastor.

Pastor A. Sydow will deliver an essay on "Inspiration of the Scriptures"; Pastor W. Roepke, Chairman of the Joint Mission Board, will speak on the mission work of our Wisconsin Synod. The remainder of our time will be devoted to study of the program for the coming Joint Synod convention and to the work and the problems of the local conference.

Conference services with Holy Communion will be held on the evening of June 24. Pastor A. Sydow will deliver the sermon, Pastor W. Lueckel, the confessional address.

All delegates are reminded to bring their credentials, and all pastors are requested to announce the time of their arrival in good season. W. Amacher, Sec'y.

WESTERN DAKOTA-MONTANA DISTRICT DELEGATE CONFERENCE

The Western Delegate Conference of the Dakota-Montana District will convene on June 17 and 18 at the Northwestern Lutheran Academy, Mobridge, So. Dak. Sessions will begin at 9:00 A. M.

Papers: A Practical Explanation of the Office of the Keys and Confession (Heckendorf); How Far a Pastor May Go in Exercising His Rights as a Citizen (Eberhardt); Importance of Attending Conference and Congregation Meetings (Holzhausen); Sermon (English) Hahn; Bretzmann.

Confessional (German) Heier; Holzhausen.

Pastors and delegates will provide their own bedding, towels, etc. Prices for meals as usual.

P. R. Kuske, Sec'y.

NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will be entertained jointly by the congregations at Grafton, Shickley and Geneva, Nebraska, of which, respectively, R. Roth, J. Raabe and R. Vollmers are the pastors. Sessions will be held June 19 at Grafton; June 20 and 21 at Shickley; June 23 at Geneva.

Conference will be opened with devotions in Trinity Church, Grafton, on Thursday, June 19, at 10 A. M. Lay delegates will come provided with credentials signed by the president and secretary of the congregation they represent.

Announcement of intention to attend and approximate time of arrival (in Grafton) should be addressed to Rev. R. Roth, Grafton, Nebraska, as early as possible. An evening meal will be served on June 18 from 6 to 8 P. M.

The following essays will be heard at this conference:
1. The Scriptural Doctrine of Repentance, Rev. E. J. Hahn.
2. The History of the Lutheran Church in America with Special Emphasis on Various Efforts at Merging, Rev. H. Hackmarth.

Time and place of divine services will be announced by the host pastors. L. Sabrowsky, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet in a one-day conference at Graceville, Minnesota, Im. F. Lenz, pastor, June 17, at 10 A. M.

Essays: The Stand of the Conference on the Wedding Dance, H. Duehlmeier. How a Layman Can Become a Missionary in His Own Congregation, Wm. Haar. Proper Procedure of Calling a Pastor, M. J. Lenz.

All pastors of Conference are to notify Pastor Im. F. Lenz as to whether they will be present at Conference or not. Karl J. Plocher, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH-EAST WISCONSIN DISTRICT

The Pastoral Conference of the South-East Wisconsin District convenes, God willing, for a one-day session on June 24, 9:30 A. M., at Bethesda Church, No. 11th and W. Chambers Sts., Milwaukee, Wis., V. Brohm, pastor.

W. Keibel, Sec'y.

ONE-DAY DELEGATE CONFERENCE OF THE EASTERN DAKOTA-MONTANA DISTRICT

The one-Day Delegate Conference of the Eastern Dakota-Montana District will be held June 18, 9:30 A. M., at Rauville, South Dakota, M. Lemke, pastor.

Purpose: Thorough discussion of Vorlage for the meeting of General Synod. — Announce, please!

W. F. Sprengeler.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the second Sunday after Trinity, June 22, at 2 P. M. The meeting will be held at Nathanael Ev. Luth. Church, 1111 North 48th Street, Milwaukee, Wis., Pastor H. Lange. A. C. Schewe, Sec'y.

MICHIGAN PASTORAL CONFERENCE

Time: June 24 to 26.

Place: Trinity, Jenera, Ohio (Pastor J. Gauss).

Sermon: E. E. Rupp (A. Sauer).

Confessional Address: E. C. Leyrer (R. Kaschinske).

Works: W. Schaller: The Preaching of the Unconditional Gospel; J. Gauss: Advertising Schemes Involving Churches; H. Richter: Constitution and Synodic Report.

Remarks: Announcements should be in the hands of the local pastor not later than June 14. Please also announce whether or not you will drive your own car. Directions: Take Highway 25 out of Toledo to Findlay, Ohio. Five blocks south of the Court House in Findlay, the Highway turns towards the southwest. Follow this for 6 miles to Highway 698. Here turn left to Jenera. — All laymen elected as delegates to Joint Synod are also invited to attend.

H. J. Zink, Sec'y.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1941

Minnesota District**Pastors (circuits)**

Pastor Immanuel Lenz; alternate: Pastor Wm. Haar, Jr.
Pastor L. F. Brandes; alternate: Pastor A. Jul. Dysterheft.
Pastor W. Frank; alternate: Pastor J. C. Gehm.
Pastor Edw. Birkholz; alternate: Pastor E. G. Fritz.
Pastor F. W. Weindorf; alternate: Pastor T. E. Kock.
Pastor J. W. Pieper; alternate: Pastor P. Kurth.
Pastor E. Penk; alternate: Pastor A. Saremba.

Pastors (at large)

Pastor Chr. P. Kock; alternate: Pastor O. K. Netzke.
Pastor Dr. P. Spaude; alternate: Pastor F. Traub.

Teachers

J. Wirth; alternate: Paul Denninger.
A. Sprengeler; alternate: E. Nolte.
Prof. R. Albrecht; alternate: Prof. H. R. Palmbach.

Congregations (circuits)

St. Peter, Ellsworth; alternate: Immanuel, Pelican Lake.
Trinity, Smith's Mill; alternate: Trinity, Smith's Mill.
St. Peter, Balaton; alternate: Zion, Sanborn.
Bethany, Emmet; alternate: St. Matthew, Danube.
St. John, Red Wing; alternate: St. John, Frontenac.
St. James, St. Paul; alternate: Trinity, Osceola, Wis.
St. John, Baytown; alternate: St. Matthew, Town Grant.

Congregations (at large)

Salem, Greenwood; alternate: St. Paul, No. Mankato.
St. John, Wood Lake; alternate: St. John, Sheridan.

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

R. A. Haase, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference

Pastor E. Dornfeld (W. Pankow).
Pastor A. Halboth (L. Karrer).
Pastor J. Jeske (A. Voss).
Teacher W. Denninger (R. Behmer).
Teacher: F. Berg (G. Gilbert).

Congregations:

St. James': Waldemar Rupp, 2338 N. 63th St., Wauwatosa.
Christ: Edward C. Kanter, 1525A S. 21th St., Milwaukee.
(Wm. Huebner, 1008 S. 64th St., Milwaukee.)
Salem: August Krueger, 2628 N. Cramer St., Milwaukee.
Substitute: C. Rossow, 2406 No. Oakland Ave.

Eastern Conference:

Pastor P. Behn.
Pastor H. Wojahn (F. Gundlach).
Pastor Ad. Buenger (Ph. Hartwig).
Teacher: R. Bode (Ed. Bradtke).

Congregations:

Calvary: A. Volland (A. Duehring), Thiensville.
Christ: Martin Ristow, Sussex St., Pewaukee.
David Star: John Groth, R. R. 1, Rockfield.
(Otto Bents, R. R. 1, Cedarburg).

Southern Conference:

Pastor C. Buenger (O. Heidtke).
Pastor J. Toepel (O. Nommensen).
Teacher G. Glaeser (M. Schwenzen).

Congregations:

Trinity, Caledonia: Edward Schmidt, R. R. 1, South Milwaukee.
(Edgar Berg, R. R. 2, Franksville).
Friedens: Otto A. Schmidt, 313 E. Geneva St., Elkhorn.
(Hermann Nappe, 114 W. Page St., Elkhorn).

Dodge-Washington Co. Conference:

Pastor Ad. v. Rohr (F. Marohn).
Pastor H. Wolter (R. Pietz).
Teacher H. Gruenhagen (A. Wilbrecht).

Congregations:

Kripplein Christi, Iron Ridge.
(St. Jacobi, Twp. Theresa: Lester Marose).
St. Paul's, Slinger: George Hatzung.
(St. John's, West Bend: Arthur E. Pischke, 1008 Cherry St.)

Arizona Conference:

Pastor E. Sprengeler (H. Rosin).
Pastor R. Zimmermann (E. A. Sitz).
W. Keibel, Secretary.

MEMORIAL WREATHS

Memorial wreaths for the Rev. Frederick Wurl of East Boston, Mass., and Mrs. Wm. Nommensen of Columbus, Wis., from Jordon Lutheran School of West Allis to be applied to College Library Building. J. H. Ott.

* * * *

Memorial Wreaths in memory of Gustave Noeldner, Ma-zepa Twp., So. Dak., \$5.15. This sum was sent in to me by Rev. O. W. Heier on July 15, 1940, and forwarded to the General Treasury.

S. E. Johnson, Treas.,
Dakota-Montana District.

* * * *

In memory of Rev. R. Poethke by the following: Mrs. E. Gerke and Family, \$2.25; Mr. and Mrs. R. Eibs, \$2.00; Mr. and Mrs. H. Weede, \$2.00; Mr. and Mrs. F. Mellenthin, \$1.00; Christ Ev. Luth. Ladies' Aid of Marshall, Minn., \$5.00. Total: \$12.25. This was sent in by Rev. E. Gamm, Marshall, Minn.

S. E. Johnson,
District Treasurer.

BOOK REVIEW

The Lutheran Hymnal, authorized by the Synods comprising the Evangelical Lutheran Synodical Conference of North America. Print: Concordia Publishing House, St. Louis, Mo. Price: \$1.50.

At long last the new hymnal for which many churches have been patiently waiting is on the market though in limited quantity at the present time. However, it is the hope of the publishers that all demands will be supplied before the year is ended. May God grant it. How much this book is in demand may be judged from the fact that orders for the new hymnal have reached the half million mark.

Those who will take the time to carefully run through its pages at the piano, playing each hymn and singing the words will be satisfied with the work. Many of the tunes have been set in a lower key facilitating singing them and the harmonizations have been simplified and improved.

The book contains 660 hymns. Every nation that has ever produced a Christian hymn is represented. Those of German, English and American origin, of course, are in the majority. No hymn that has received general recognition has been omitted. Many favorite German hymns that have never appeared in an English Hymn Book have been translated and included. All translations were carefully examined and many are revised.

We believe that no other Hymn Book of the quality of The Lutheran Hymnal has ever been put on the market at such a ridiculously low price. This in itself is an achievement that may never be equaled. W. J. S.

The above reviewed hymnal may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

MICHIGAN DISTRICT

January 1 to March 31, 1941

Reverend	Southwestern Conference	Budgetary	Non-Budgetary
Louis Meyer, Allegan	\$	33.17	\$
H. C. Haase, Benton Harbor		350.00	
W. Franzmann, Coloma		120.20	
C. J. Kionka, Dowagiac		116.25	
N. Engel, Eau Claire		59.65	
E. T. Lochner, Hopkins		84.42	4.00
E. T. Lochner, Dorr		37.12	
A. Hoenecke, Muskegon		50.98	
A. J. Fischer, Sodus		158.01	
W. Westendorf, South Haven		97.60	
W. G. A. Essig, Stevensville		37.28	
H. Hoenecke, Sturgis		118.41	

Southeastern Conference

J. H. Nicolai, Adrian	134.91
J. Martin, Belleville	11.15
H. Heyn, Detroit	285.19
H. Allwardt, Detroit	265.93
K. Vertz, Detroit	85.71
G. Press, Detroit	64.41
R. Gensmer, Findlay, O.	31.34

T. Sauer, Livonia	45.41	
W. Steih, Lansing	77.27	
G. Ehnis, Monroetown	85.50	2.00
H. Zapf, Monroe	89.52	
A. Maas, Northfield	102.83	
A. Maas, South Lyon	20.61	
E. Hoenecke, Plymouth, including \$6.15 from Sunday School	180.95	6.15
H. Engel, Saline, including \$30.00 from Ladies' Aid, \$5.10 Baptism Coll., \$3.00 from individual members and \$4.10 Wedding Coll. Lambarth-Mayer	169.77	84.37
A. Wacker, Scio, including \$3.85 Baptism Coll. Wm. Gebhardt	180.65	13.00
G. Luetke, Toledo, O.	305.00	
R. Timmel, Toledo, O.	65.00	
A. Baer, Toledo, O.	51.91	
P. Heyn, Van Dyke	30.39	
H. Muehl, Waterloo	101.40	
O. Peters, Wayne	203.40	

Northern Conference

M. Schroeder, Bay City	240.77	15.00
A. Westendorf, Bay City	60.00	
E. Kasischke, Bay City	249.35	35.30
R. Hoenecke, Chesaning	113.58	1.00
R. Hoenecke, Brady	38.58	
E. Leyrer, Clare	75.00	
C. Henning, Elkton	59.36	1.84
B. Westendorf, Flint	197.01	
V. H. Winter, Flint	135.12	
A. Kehrberg, Frankenmuth, incl. \$20.00 from Ladies' Aid	127.60	20.00
R. Kaschinske, Greenwood	74.93	
A. Schwerin, Hale	50.17	
N. Luetke, Hemlock	32.00	
C. Frey, Kawkawlin	176.35	
F. Krauss and K. Krauss, Lansing	1,213.94	
E. Rupp, Manistee	75.62	
E. Rupp, Batcheller	11.95	
W. Voss, Owosso	321.44	18.52
A. W. Hueschen, Pigeon	94.37	85.00
D. Metzger, Remus	18.10	
D. Metzger, Broomfield	25.75	13.58
O. Frey, Saginaw	101.00	
H. Eckert, Saginaw	38.64	
G. Schmelzer, Sebewaing, incl. \$5.00 from Ladies' Aid	201.69	5.50
J. Zink, Sterling	13.75	2.00
C. Leyrer, St. Louis	35.44	
G. Cares, Swan Creek	4.80	
J. Roekle, Tawas City	118.15	2.00
A. Voges, Vassar	11.53	
A. Voges, Mayville	21.45	
A. Voges, Silverwood	6.25	
R. Koch, Zilwaukee, incl. \$8.75 from Sunday School	134.34	
Total	\$8,066.85	\$ 309.26

Note: Of the \$309.26 non-budgetary monies listed above \$94.23 were for Church Extension Fund and \$215.03 for non-synodical activities.

Memorial Wreaths

(included in above monies)

Sent in from		In memory of	
Owosso		Mrs. Christine Voss	\$ 18.52
Bay City (Bethel) 2 wreaths, Mrs. Anna Errer	8.00		
Bay City (Bethel) 2 wreaths, George J. Laetz	7.00		
Scio	20.00	Rev. Paul Schulz	20.00
Scio	10.00	Mrs. Emma Wacker	10.00
Scio	3.00	Emanuel Hornung	3.00
Toledo (Arlington)	2.00	Eddie and Mabel Saer	2.00
Toledo (Arlington)	3.00	Mrs. Josephine Hahn and Mr. and Mrs. Emil Wiesenbergs ..	3.00
Toledo (Arlington)	1.00	Andrew Oswald	1.00
Toledo (Arlington)	2.00	Mrs. E. Iekler and Mrs. Elmira Farnsworth	2.00
Toledo (Arlington)	2.00	Mrs. Lucy Plageman	2.00
Toledo (Arlington)	2.00	Fred and Johanna Kachenmeister	2.00
Sterling	2.00	Paul Mehnert	2.00
Bay City (Trinity)	53.30	a large number of wreaths for Paul Mehnert	53.30

Sebewaing (5 wreaths)	Mrs. John Strieter	5.50
Sebewaing (2 wreaths)	Mrs. Ida Berger	2.00
Pigeon	Mrs. Friedrich Clabuesch	2.00
Manistee	Mrs. Friedrich Clabuesch	10.00
Toledo (Zion's)	Memorial Wreaths	5.00
Muskegon	Patritia Rhodea	2.50
Tawas City	Charles Kasischke	2.00
Monroe (Rev. Ehnis)	Rev. J. H. Nicolai	2.00
Hopkins	Rev. J. H. Nicolai	4.00
E. Wenk, Treasurer.		

TREASURER'S CONDENSED STATEMENTS

April 30, 1941 — 10 Months

Cash on hand July 1, 1940		\$ 66.94
Receipts from Districts		287,028.95
Revenues		47,787.94
Extraordinary Receipts:		
Previously reported	692.78	
Evelyn Hunt for Indigent Students refund	55.00	
N. N. for ditto	80.00	
N. N. for Missions	4.00	
		831.78
Total		\$335,715.61
Disbursements		346,778.77
Deficit		*\$ 11,063.16

Budget Debt

Debt July 1, 1940		\$184,535.18
Receipts from D. R. C.	8,200.00	
Collection for Debts	2,460.20	
Total	10,660.20	
Notes Payable paid	10,700.00	10,700.00
Available for Debts	none	173,835.18
Accounts Payable (minus amount paid for June)		10,136.04
Inmates Deposits		297.00
New loan made to pay February requisitions		3,000.00
		\$187,268.22
Minus cancellation of Minnesota note		8,500.00
Total Budget Debt on April 30, 1941		\$178,768.22

Church Extension Division

Debt July 1, 1940		\$ 84,484.83
Cash balance June 30	10.61	
Jubilee Collection	7,575.00	
Repayments	5,332.32	
Interest	554.16	
Collections	2,690.82	
Seminary Building Commission	210.00	
	16,372.91	
Church Extension Debt paid	13,700.00	13,700.00
Available for Debt	2,672.91	\$ 70,784.83
Annuity of Mrs. Schifflegger		2,000.00
Total Church Extension Debt on April 30, 1941		\$ 72,784.83

Total Debt

Budget Debt	\$145,743.42
Church Extension Debt	72,784.83
Inmates Deposits	16,197.09
Accounts Payable for April	13,827.71
New loan from Bank	3,000.00
Total Synodical Debt on April 30, 1941	\$251,553.05

Chapel Money

Balance March 31, 1941	\$ 780.72
Receipts for April	170.51
Available for Chapels	\$ 951.23

TREASURER'S OFFICE.