

The Northwestern LUTHERAN

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

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395 Ellis St
Jan 44

Rogate-- Pray!

Jesus said,

"Verily I say unto you,
whatsoever ye shall ask
the Father in My name,
He will give it you. ---
Ask, and ye shall receive,
that your joy may be full."

John 16, 23. 24.

THE CONFUSION OF TONGUES

EXPLAIN the origin and the existence of the many different languages among men! — Noah and his family spoke one language, and after the deluge transmitted it to their posterity. Small alterations might be expected to arise; but they would be dialects only of the same language. The true origin of the diversity of languages is revealed to us in the Book of books, in the passage before us. The descendants of Noah were building a city and a tower. For a time the building of the city progressed without interruption or hindrance. Yet they were forced to relinquish their project, and that because of the most unusual and unlooked for impediment, the confusion of tongues.

The Tower of Babel

We must observe the intentions of the builders of Babel when they began to build their city. "They said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." They thought that by raising this city they should immortalize themselves and be famed for their wisdom and energy to the end of time. — Is this not the principle which still actuates the men of the world? Even noble and commendable undertakings are frequently tainted and marred by this base motive, "Let us make a name for ourselves." The founding of colleges, the endowment of hospitals and other institutions are sometimes opportunities for vainglorious men to make a name for themselves. And what a difference it would make in the number of supporters and their willingness to support some project if their names and the sums which they contributed did not appear on an honor-rol. All of us must guard against pride and vainglory. For this the builders of Babel became the objects of God's just and sore displeasure.

Who Is the Lord, That We Should Obey His Voice

It was not only pride which prompted these men to build their city, but a gratification of their own desires. They would build a city and a tower "lest they be scattered abroad on the face of the whole earth." God had ordered that the survivors of the deluge should "increase and multiply and replenish the earth." This included that the

rising generations must gradually enlarge their borders. But the builders of Babel knew that this would deprive them of many comforts and that it included many inconveniences. As for the will of God, they were not concerned about it; all they thought of was their own ease and pleasure. If obedience to God stood in the way of the gratification of their own wishes they did not hesitate to disobey the Lord. Their example is still followed by the men of the world. God has prescribed a way for men which includes difficulties and self-denial. But men will not submit to such restraints. They think they are at liberty to please only themselves; they pronounce the

commands of God unnecessarily strict and severe. They pursue their plans without any consideration for His will. Life to them is simply the indulgence of their own fleshly desires.

God Is Not Mocked

"And the Lord came down to see the city and the tower which the children of men builded." These words again remind us of the fact that God is not an unconcerned spectator of men's actions; they remind us of the fact that we must give an account to God for our actions. — "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." What obstinate impenitence! What wickedness and depravity,

without shame, without remorse, without restraint! "Nothing will restrain them from that which they have imagined to do."

But God is not mocked. — These builders, no doubt, had made considerable progress in their work, and were anticipating the satisfaction they would know in its completion. — Thus men today make their plans, they advance in their prospects, partial success blinds them and encourages them to pursue their project with greater diligence. Then the Lord stops them. Then sudden destruction comes upon them as a thief in the night. "Thou fool, this night shall thy soul be required of thee." The Lord is never at a loss for means to confound the devices of the proud, to frustrate the counsels of the ungodly.

(Continued on page 170)

THE TEXT

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

GEN. 11, 1-8.

EDITORIALS

THE GOAL IS IN SIGHT

A NEW "MOVEMENT"

CHILDREN OR ADULTS?

WHY ATTEND CHURCH?

The Goal Is In Sight Our one time synodical debt which had reached the staggering sum of more than a half-million dollars not many years ago is gradually and we hope, surely disappearing.

At this writing the debt stands at a little over \$90,000. Verily a paltry sum for a body so richly blessed as we are.

With working conditions as they are today that sum dwindles into insignificance. Not only are all available men employed — and profitably employed — but a great number of women as well. Though we deplore the cause and source of this income which necessity has placed upon us, yet we would become more guilty if we now withheld aught from the Lord. We ought to be willing and glad to give a little of that income for the work of the church.

Our *ability* to pay and to wipe out this remaining debt can not be questioned. But will our *love* be equal to our *ability*?

There are still a number of congregations, members of our Synod, who have either not contributed — even a penny — toward the liquidation of our debt or, who have not contributed their fair share. These congregations are not only giving offense to their sister congregations but they have robbed God and themselves of one of the most blessed opportunities ever granted them by the Lord. Argue as they may, this fact will remain. What if the home budget is large? What if the congregation still has debts of its own? What if the conditions, as man sees them, were unfavorable? The least any congregation could have done and still can do, is to make an honest effort, and the pastor an honest appeal in the spirit of the Apostle 2 Corinthians 8. Such an appeal would open the hearts of any Christian and make him anxious to combine his efforts with those of the fellowship of faith. Why would any pastor or congregation assume the responsibility of hindering the Spirit of God to move the heart of say, one individual who may possibly have contributed had he known?

The Debt Liquidation Committee is appealing to every congregation and to every pastor in our Synod to work *now* that the debt may be wiped out before the synodical convention in August of this year, lest other important work be again delayed or entirely neglected because time had to be given to this problem once more.

Surely this appeal ought to ring in the hearts and conscience of every member of Synod. Who could read it and remain untouched by it? Let every one who reads this article assure himself that his congregation has contributed its fair share. Let him ask his friend in the neighboring congregation if it has finished the collection. Let all of us make the liquidation of this debt our sincere concern.

W. J. S.

A New "Movement" That the moral, or shall we say immoral, condition in our land is alarming is conceded by men in all walks of official life. This is particularly a problem in our larger cities. Delinquency among girls in their teens has become so obvious and flagrant that many cities have instituted curfew laws and many other cities are contemplating the advisability of establishing them. The curfew laws now in force require that children under a certain age must be off the streets at nine o'clock at night.

This condition has once more brought those people into action who love "movements." We have those people in the states and in the churches. We have had so many new "movements" in the last decade, and the war has given birth to so many more that the average man and woman remains quite unmoved and unresponsive when they hear of them. There are those who believe that, as in the sphere of medicine every disease requires a different combination of drugs, so in the moral life of men, every deflection from the moral standard requires a new antidote. Immediately a new "movement" is begun, with new slogans, of course, and all the trimmings.

This new "movement" which is going to devise ways and means to counteract the rapid moral descent of the youth of our nation is calling itself by the rather lengthy title of "Volunteers in Christian Service to Children." Now, no one will doubt the sincerity of these people who conceived and endorsed this new "movement." Neither will any one challenge their honesty and integrity. But we may doubt their wisdom and judgment.

First of all, do we need "movements" of any kind and do we need this new "movement" added to all the other "movements" that already exist and accomplish no more than to confuse the humble, honest souls? Let us remember that God has made adequate and wise provisions that are fully able to cope with any and all problems that may arise in the State and in the Church, if men will only avail themselves of these agencies and use them as God would have them used. These are the *home*, the *Church* and the *State*. These God has given very definite instructions. To the parents He says, Ephesians 6:4, "Ye fathers, provoke not your children to wrath: but bring them up in the *nurture and admonition of the Lord*." Of God's instruction to the State we read, Roman 13:14: "For he (the government) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the *sword* in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." To the Church He says, 2 Timothy 4:2: "*Preach the Word*; be instant (be ready) in season and out of

season; reprove, rebuke, exhort with all longsuffering and doctrine." What more do we need? Why "movements?"

W. J. S.

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Children Or Adults? How is it that this question can come up at all to vex us? The Church is not a new thing in the world, the Gospel of Jesus Christ has been preached for nearly two thousand years. Nor is it something new in our country. The Synods of the Synodical Conference are just now making preparations to observe the one hundredth anniversary of their founding. Might it not seem that work among adults should by this time be almost unnecessary, and our churches should be in a position to concentrate on work among their own children? Yet there is a wide field of unchurched adults. Where do they come from?

We must admit, we were remiss in the task the Lord assigned to us toward our own children. Others were remiss also. We did not do all within our power to bring them up in the nurture and admonition of the Lord. We could have done much more in the line of parochial schools. We could have done much more for our youth during the post-confirmation years.

Next to the parents, the task of caring for the spiritual welfare of children and youths belongs to the local churches. The Synod is more remote. It can advise and help. It can train youth leaders and teachers, as it trains pastors, but the actual care for the children and youth is the concern of the congregations.

The fact that we are now confronted with the question: Children or adults? is a serious indictment against the local churches that they failed Christ in whole or in part in their particular field.

Let us learn our lesson and mend our ways.

There are then, first of all, the children which God has given us. We all realize that they need years of schooling in secular subjects. They can not, for instance, learn to read in a few easy lessons. And after they have laboriously acquired the art of combining letters into words and words into sentences, it takes months and years of practice to perfect them in the art of reading properly.

In spiritual matters it is much the same. There is not only a wealth of material to be mastered intellectually — among our youth of high school age general ignorance concerning Biblical facts today is shocking — there is the

much more difficult task of assimilating these truths into our spiritual personality and of learning to make them the guiding and controlling principle of our life. This requires daily training under supervision of one who takes a spiritual interest in the children and is himself wholeheartedly devoted to the Christian faith.

The parochial school is the answer, the only adequate answer under present-day conditions.

And what about the children of post-confirmation age? These are the years of great physical and mental agitation and change. Both body and soul of the growing child are in an unsettled state. If not properly guarded, much can be lost that was acquired during the elementary school years. Just as the seed time of the elementary school dare not to be neglected if we wish to expect a harvest, so the cultivating time of the teen years must be employed to protect the sprouting seed. Else weeds will overrun the heart and spoil the harvest.

What can be done? I do not mean in a social way. That problem is first of all one for the parents — and is best left in their hands — to make a home for their growing children. But what can the Church do in a spiritual way? The least should be the arrangement for Bible classes, in which different age groups meet to deepen and broaden their Christian knowledge.

But many parents can do more. Children of the teen age are still compelled to attend school. A *Lutheran* high school should be the choice — not only if conveniently possible, but unless utterly impossible.

Within our own Synod there are several. There is the Michigan Seminary at Saginaw; and the Northwestern Lutheran Academy at Mobridge, So. Dak. Both of these schools are maintained by our Synod. There is the Lutheran High School of Milwaukee, and the Winnebago Lutheran Academy at Fond du Lac. These two are operated by associations. In addition, our Synod conducts a high school department in connection with our Northwestern College at Watertown, and with Dr. Martin Luther College at New Ulm.

Make the most of these opportunities.

J. P. M.

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Why Attend Church? Some people who seldom or never attend divine services argue that they are just as good as those who "run to church every Sunday." We shall not argue that

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point. They may be better, though we doubt it. But the question is, are these people perfect? Admittance to heaven is not gained on the basis of being better than some one else. Admittance to heaven is only granted to those who are perfect. Nothing short of perfection counts with God.

Now there is only one perfect who was born of woman. This is Mary's Son, the Virgin born. He could challenge the world. "Which of you convinceth me of sin, I honor my Father." "He was obedient unto death, even the death of the cross." In Him the Father is well-pleased.

While it is true that church-going should be practiced to honor God, to sing His praises, and exalt His holy name, yet the prime purpose of attendance at divine services is to learn to know and to believe in this perfect man, and to appropriate His perfection to ourselves by

faith. The true child of God does not come because he is so good, but because he is bad, sinful. For this very reason he desires to hear God's message of grace and forgiveness again and again. Even as the whole need not the physician, but the sick, so imperfect people need to come to Jesus for healing. They seek the balm of Gilead. They seek instruction and enlightenment.

Indeed, if you are that "good" that you can stand before God in your own righteousness, you have no need of attending services. The rest of us need that faith which is counted for righteousness, that faith which clings to the merits of Christ, and that faith comes by hearing the Word of God. The rest of us need the enlightenment and sanctification of the Spirit of God, and that Spirit is active through the Word and the Sacrament. This is the reason for church attendance.

L. H. K.

STUDIES IN THE AUGSBURG CONFESSION

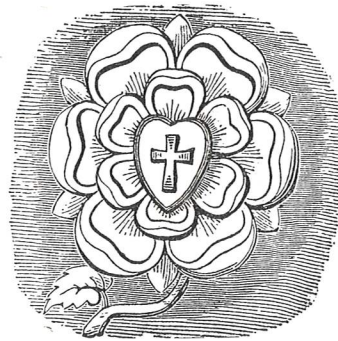
By Professor John Meyer

Article XII — Of Repentance

1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. (b) Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. (b) Also those who contend that some may attain to such perfection in this life that they cannot sin. (c) The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. (d) They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*



Holy Ghost.

a) The Anabaptists. This sect has been discussed already in our study of Art. V (See the Northwestern Lutheran for November 30 and December 14, 1941.) Here their further error is mentioned that they deny that those once justified can lose the

Holy Ghost. Strict Calvinists today hold the same view. They say that once a man has been reborn he can never again lose his faith. *The Presbyterian* for February 21, 1929, had this to say on the final perseverance of the saints: "This doctrine teaches that those who are true believers in Christ as their Savior, since they are foreordained to salvation, never can fall completely away from salvation, but will persevere in the faith until the end of their lives and be saved. In other words, once a man becomes a true Christian, he will remain a Christian till he dies, and is saved for all eternity."

The Presbyterian then goes on to distinguish mere "church members" from true Christians and says: "Of course, no one denies that church members fall into sin and sometimes reject Christ completely until the end of their lives. That is a fact of experience all too common, and must be admitted by all. This is explained by Calvinists as being due to the fact that such persons never truly believed in Christ as their Savior, and were therefore never truly Christians."

The Presbyterian makes another distinction. "Nor is it denied that Christians who are really among the elect may sometimes sin terribly and grieve the Spirit, even to

AFTER having studied the positive statements of this important article on the nature of repentance and the duty of the church to announce forgiveness to the repentant sinner, we need not spend very much time on the opposing errors. Our article lists four, mentioning two groups of errorists by name.

the extent of withdrawing from the church for a time. We believe, however, that in all such cases, if the person in question is among the elect and has truly believed in Christ as His Savior, he will eventually return to the fold and be saved, though his lapse into sin may have injured himself and perhaps brought others to destruction. . . . If a person is once truly saved, he cannot fall completely away from grace."

Over against this error the Scriptures warn us very earnestly: "Thou standest by faith: be not highminded, but fear" (Rom. 11, 20). And again: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12).

b) Perfectionists. Catholics maintain that some Christians not only achieve a perfectly pure sanctification in this life but are also able by keeping the monastic vows to do more good works than are required of them for their own salvation. — Others may not go to such extremes, yet they assert that it is possible for Christians to attain perfection in this life.

While we are on this side of the grave, sin will always cleave to us and will trouble us so that we never do what we as Christians desire to do. Paul called himself a "wretched man" because of his daily struggle against sin and the frequent defeats he suffered (Rom. 7, 24). St. John warns us, "If we say that we have no sin, we deceive ourselves": and again, "If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1, 8, 10).

c) The Novatians. In the founding of this sect a man was instrumental who acted a peculiar part in the history of the early Church. About the middle of the third century there was a persecution of the Church in northern Africa. Many Christians denied their faith in one way or another. After the persecution the presbyter Novatus favored most easy terms of re-admission for such as had denied. Then he went to Rome. There he turned and favored a very rigorous procedure against the "fallen"

ones. Together with a certain Novatian he gathered a following and separated from the Church. By a rigid disciplinary procedure the Novatians tried to maintain the purity of the church. — Really the question concerning the proper treatment of the "deniers" was only a pretext. The real issue was a rivalry between the bishops and the presbyters. Bishop Cyprian of Carthage was strict; that is why Novatus favored a milder treatment. In Rome Bishop Cornelius was mild, so Novatus favored a rigid discipline.

Our article rightly condemns the views of the Novatians.

d) No name is mentioned in this part, but the reference is plainly to the Roman Catholic Church.

While repentance, according to the Scriptures, consists of two parts, contrition and faith, Catholics teach three parts: contrition, confession, satisfaction. This in itself might not be so dangerous if they presented these three factors properly according to the Scriptures. But in that point they flatly contradict the Scriptures.

According to the Scriptures, repentance is not a man-made state of the heart. But Roman Catholic repentance is from beginning to end the product of man's own efforts. The sinner works up in his own heart a feeling of remorse. The sinner decides to confess his sins before the priest, and does so according to the best of his ability. The sinner pays the penalties imposed by the Church. But the worst is that every one of these three parts is considered as meritorious. By working up contrition the sinner produces something valuable, for which God owes him the forgiveness of his sins. Likewise confession is a meritorious act. Satisfaction contains in the very name the idea of appeasement, of offering God something to satisfy His just demands, which He accepts and rewards by forgiveness.

In connection with this article we rejoice in the free and unbounded grace of our God, who is ever ready to receive repentant sinners with open arms.

"I HAVE MADE THEE A WATCHMAN"

By Pastor A. E. Frey, Twin Cities, Minnesota

NEVER has there been such mass migration and shifting of population in our country as in the past year and now. To shipyards, to centers of war industries, into the cities, and to the rural areas, go the workers and, in many instances, also their families. Young wives move to be near their husbands at air bases, camps, or naval training stations, other people of all descriptions are moving for various reasons. What effects that has on crowded centers or mushroom towns the press and the radio try to describe.

Such moving of the people has made itself felt in the churches. The National Emergency Planning Council of the Synod of Missouri, our sister-Synod,

has as its latest figures 70,000 members who moved during the past eighteen months. Proportionately our Wisconsin Synod congregations must have seen more than 14,000 members depart to all points of the compass. When studies reveal migrations of such scope we are surprised and alarmed. But there is also a challenge to meet these changes in a changing world. Two duties and opportunities are presented to us: To hold and to win. These are duties because God has placed us as watchmen. We definitely are our brothers' and sisters' keepers.

Unless we are on the alert members will move away without being missed for some time. The longer the time before this becomes known, the more difficult

will it be to learn of their new location. Church and Sunday School records should be watched for absentees. Members should be instructed to notify the pastor of the departure of members. If people have moved without notifying their pastor correct addresses can often be obtained from friends or former neighbors. Do not wait! Be on the alert! The spiritual welfare of our people is endangered.

As soon as possible the names and addresses of fellow-members should be sent to the pastor of the nearest Synodical Conference church. Delay is dangerous. To keep our people with the Church we must act. The longer our people are away from the strengthening and steadying influence of God's Word the more difficult it becomes to win them back.

To be of assistance to the pastors and congregations in systematically doing the work of soul-keeping among the moving members of our Church the Minnesota District of our Synod established a Membership Transfer and Follow-up Department. The District Board of Home Missions proposed the plan to the District Synod last June. In July the department began to function. Maps of cities with lists of our churches had been prepared and a number of pastors in industrial centers, especially in the western states, had consented to serve as "key pastors." Letters with form cards were sent to all our pastors of the district and assistance was offered. The result of the effort has been encouraging. Up to March 1, of this year ninety cases, about 250 souls, were handled through the office in St. Paul, while the undersigned was in charge. On the 90 cases we report the following:

Definitely successful	31	
Promising	21	
Unsuccessful	5	
Returned home or entered service	4	
Cases not closed	29	
	—	90

To be more specific:

Joined our churches	6	
Promised to join	12	
Attending services	13	
	—	31
Promised to attend	21	
	—	21
Indifferent or antagonistic	3	
Not to be found	2	
	—	5
Returned home or joined Armed Forces....	4	
	—	4
Returns incomplete	29	
	—	29
	—	90

This department is grateful for the willing assistance rendered by the city missionaries and some parish pastors who served as key men, expediting the work considerably in California, Washington and Nevada.

We found that the "conservation" pastors did excellent work in their field of new settlements. In many cases repeated calls had to be made before contact was established with the people we sought to reach. The pastors often are swamped with work, but they are on the job, because they place the proper value on human souls.

We Report A Few Cases

No. 17: A widow and two daughters moved to one of the Twin Cities. Notice was received by this department August 30. The case was referred to a pastor of our Synod. Within three weeks a favorable report was received and Pastor M. could be informed that his people had joined our church.

No. 47: The head of a family moved to the State of Washington in October. The man's pastor notified us and added the information that the family would follow within three weeks. We wrote to our "key pastor" and the minister serving this new territory was notified. After various delays the family was contacted December 10 and 21. Before the close of the year our department could notify Pastor W. that "the children are regular in the Sunday School and the family promised to attend services." Closed case.

* * * *

On request the undersigned was relieved of the full responsibility of this important work. Since March 1, 1943, Pastor Harold A. Hempel of Glenwood, Minnesota, is in charge of the Membership Transfer and Follow-up Department. Glenwood, incidentally, is a new mission station, a direct result of our follow-up work.

"COME AND SEE"

JOHN 1, 38-39

What a gracious, sincere invitation
 To those men who His pupils would be;
 When they asked Him, "Oh Master, where dwel'st Thou?"
 Jesus said, simply this, "Come and see."

We are pleased when a new friend invites us
 To his home, there a dear guest to be;
 But how many are cold and indifferent
 To our Lord's gracious call, "Come and see."

If you doubt that the Lord's "yoke is easy,"
 If you doubt that His "burden is light,"
 "Come and see," and the Friend of all sinners
 Will be ever your Joy and Delight.

And when yearning at last for the Homeland,
 For a sight of that beautiful shore;
 Then the Savior will tell all His loved ones,
 "Come and see, and abide evermore!"

Gertrude Wartchow.

Siftings

BY THE EDITORS

The Norwegian Synod affiliated with the Synodical Conference is this year celebrating the Ninetieth Anniversary of its founding and the Twenty-fifth Anniversary of its re-organization. The Norwegian Synod was founded in the year 1853. When in 1918 the great bulk of its members united with the Hauge Synod and the United Lutheran Church, ten pastors, and "less than 200 'scattered sheep'" who were not willing to unite with the newly organized body "without a unity of faith" held to the position of their fathers and continued as the Norwegian Synod. Their's seemed a hopeless cause at the time. God, however, blessed the faithfulness of this little group. Today they number nearly 9,000 souls, thirty-five pastors and sixty-five congregations and preaching places. They have, in addition to this, a junior college, ten Christian day schools manned by twenty-three teachers and professors. Surely God has blessed this brave little group, and He will continue to bless them.

We, of the Wisconsin Synod, join them in their prayers and thanksgiving to God for His mercies and faithfulness.

* * * *

What Has the Church To Do With Immigration Laws? Two church bodies on the west coast have condemned the government for its discriminatory attitude toward the admission of Orientals into this country and are ready to force the issue if possible. The presbytery of Santa Barbara, California, and the United Missionary Society of the Disciples of Christ, demand that "laws which discriminate racially should be repealed without delay, including those that exclude on the basis of race from immigration, ownership of property and citizenship." Obviously this refers to the Chinese and Japs. Just why a Church body should try to dictate to the government in matters that are purely a state affair, is not clear. We consider it presumptuous to interfere with the government.

* * * *

The Long Proposed federation of churches which would parallel the Federal Council of Churches was organized in Chicago last week under the name of National Association of Evangelicals for United Action. It is claimed by the leaders of this new Federation that "there are 24,000,000 persons of evangelical persuasion without representation in federated or co-operative activity" and that "the great majority of the 23,000,000 persons for whom the Federal Council has presumed to speak" are not represented in the spirit of those people by the Federal Council. It is estimated that 500 men and women gathered in Chicago to organize this new Federation and they voted to raise \$150,000 as an organizing fund. Harold J. Ockenga, minister of the Park Street Congregational Church of Boston, is acting president.

The Fourteenth Annual Institute for Education by Radio, meeting in Columbus, Ohio, some time ago once more went on record as opposing the dissemination of hatred by radio as a builder of morals in wartime. The Institute, composed of representatives of Protestant, Roman Catholic, and Jewish faiths as well as the radio industry, made this declaration: "that religious broadcasting in wartime as well as in peacetime should not only avoid stirring up hatred against human beings of any race, nation or creed but should seek to contribute to the understanding and good will which are basic to a just and durable peace." When will men cease to look to man and his accomplishments for peace?

* * * *

No Coffee, No Sugar, No Church. That is the history of the closing of a church in Wittenberg, Connecticut, Reports the *Lutheran Companion*: At the meeting of the voting members of the First Lutheran Church of this city, it was unanimously voted to dissolve the church corporation and discontinue work as a congregation. Inquiry discloses that this church has always relied upon suppers and socials for the income needed above regular membership contributions to meet its budget. A recent social resulted in total failure when the committee in charge was unable to obtain the usual coffee and sugar. Members interviewed were inclined to blame their difficulties on the war.

The Sunday school will hold its last session next Sunday. The pastor stated he did not know what his future would be. It was said that an effort would be made to dispose of the church building, possibly to be converted into a neighborhood motion-picture house. A member of the board remarked that it was "too bad to see the church go this way, but we all have to make some sacrifices in this war." We are sure that few will shed tears over the passing of this church.

* * * *

A World Council of Churches will have as its objective after the war: the reconstruction of churches and schools and hospitals; money to maintain churches; reconstitution of Christian organizations, particularly youth movements; provision of pastors and lay workers, subsidies to seminaries; assistance for Christian relief organizations; production of Christian literature, Bibles, commentaries, theological works; re-establishment of foreign mission boards. A committee to represent 20 American Protestant denominations for overseas relief and re-construction has already been formed in America and England has also named a committee to function with the World Council of Churches.

OUR GIRLS' SCHOOL IN NIGERIA

Deaconess Christine Rapier

Part I

OUR Lutheran Girls' School in Nigeria, West Africa, was opened May 29, 1939, with two teachers and eighteen girls in grades two to five. Now it has grown to a school with an enrollment of 132 girls and ten teachers with grades one through eight. Out of this number 120 are boarders who pay less than \$20.00 for a year's education. This amount must pay for food, teachers' salaries, school equipment and supplies, mud buildings, sewing and handwork materials, and uniforms. The highest teacher's salary is about \$12 a month. The teacher who receives it is now in full charge of the school during my furlough. With the exception of the permanent buildings and salary of a white principal, the school is self-supporting, although money matters are sometimes quite a problem to the one in charge.

The school fees are sometimes paid by the man to whom the girl is engaged to be married, and sometimes by her guardian, who looks upon this as a good investment, for the girl may work awhile and earn money, and the guardians will get higher dowry prices for such girls. A few fathers do not have the mercenary object foremost (although it is there). The young men are more sincere in desiring an educated wife and a better home. Most of our girls are 12 to 18 years of age.

There seems to be much more of a true courtship in the case of educated young people. Some of the love letters they write are just silly, sentimental stuff. One letter was addressed to "White Statue of Beauty" and signed "Evergreen." The people quote frequently from English books, whether it exactly fits or not. Others are not quite so sentimental and a little more practical and tell the girls to study hard, obey their teachers, avoid bad company, not to waste time, and to make something for them, such as a handkerchief or socks.

Some of our male teachers have made very wise selections of prospective brides and are educating them in the Girls School. Such a wife will be of great value to our mission by maintaining an exemplary home, and by instructing the women in her husband's church. Very few women in general have had any schooling. Many women are anxious to learn about the catechism, etc., sewing, care of home and children and related subjects. If they are given religious instruction with the men and by a male teacher, they are very much at a disadvantage. As a rule, men take it for granted that women cannot learn like men, and the most of the women taking this as an accepted fact, and so they do not half try. The women taken alone and taught by a woman would do much better.

The Girls' School, being a girls' boarding school, greatly emphasizes domestic training. Each class has one day out of five for domestics. There are three domestic teachers who instruct in sewing, cooking, washing, ironing, care

of home and children, mothercraft, and handiwork. The girls do all of their own cooking, washing, ironing, cleaning, etc., in monthly shifts. However, we also teach about all of the subjects taught in American grade schools, with special emphasis on "the one thing that is needful." It would be grand if the girls would only apply in their own homes what they have learned here. A great deal depends on the attitude of the husband and relatives.

Not only do our young men want their own fiancées in our Girls' School, but they also try to get other students for the school. I received a letter from a boy who finished the eighth grade in our school at Obot Idim and worked in Rev. Koepfer's office. He enclosed one picture of himself and a friend in military dress and one in medical uniform. He wrote me a friendly letter and also asked me to write the entrance requirements to the Girls School, as he had a friend desiring to send his girl. I think you will also be interested in hearing parts of the letter dealing with his military nursing career.

The letter was dated September 26, 1942. He says, "I started duty here on the 13th of April, under training as a nursing orderly. We are ten in number each from different districts under Calabar Province. We had lectures on Anatomy, Physiology, Nursing, Medicine and First Aid under European doctors and sisters (nurses). I enjoyed these lectures very well due to the knowledge of shorthand got from Mrs. Koepfer. All the lectures love me very much due to my good understanding of their tones of speaking and speed of taking down the lectures word for word. We had examination on the 15th, 16th, and 17th July respectively. No doubt God crowned my endeavor with success. I got 90% in the exam. I was the first out of the eight passes. We are working hand in hand with the civil nurses. There is no kind of work in the hospital which we are not allowed to do. This week I am running night duty, that is from 9 P. M. to 7 A. M.

This boy and our other boys in military service receive sermon and Sunday School papers, etc., from our missionaries. This same young man wrote what he considered a poem. At least it shows that he wishes to remain faithful. "Young" is his name. Here it is:

"Oh, I often sit and ponder
When the sun is sinking down,
Where shall yonder future find me,
Does but God in Heaven knows.
Wheresoever my path be leading
Savior keep my heart with Thee
Right through my life in Army
May Young return with glory in God's name."

These natives are fond of going to a missionary's wife or to me as a mediator between them and the missionaries. In May 1942 I received a letter from a group of women of the Ibo tribe. This letter was written for the women

by a male teacher. Just recently two very promising young teachers (who also attended our seminary the year it was opened) have been sent to work among these people. This is our first work with this large tribe. Two girls from this tribe are in our Girls' School this year.

I here quote part of their letter. "We the women of Umuezeala Nsu the inquirer of Lutheran Church in Ibo tribe gave you this letter with honour and respect just to ask of your health together with your co-workers and school girls." Then they thank me for showing two of their men around the Girls' School, etc. The letter continues: "Now our dear principal we honestly beg you to help us in telling the Reverends to come and visit us, for it has all most taken a year since our men are coming for the Lutheran Church. Because since three men came last year from Uyo and told us the method and way of praying in the Lutheran Church. Since then we are more than in need of the Church than food, and our men are also frequenting to Ibesikpo and still we cannot hear from the European (white) Revs. neither can we see them nor can we see the black men who came first. But sorry that no motor transport from hear to Uyo. Some of our women would have come and see the Revs. and other church leaders and ask them why they do not want to come and give us the true Church of God. So our dear lady we women of your set are begging you to help and ask the Revs. to come and visit us."

NEGRO MISSION
EV. LUTH. CHURCH OF NIGERIA
Statistics 1942

	1942	1941
Baptized Members	9,258+	8,152
Communicant Members	2,960+	2,936
Pupils in School—Lutheran.....	1,501	1,170
Others	718	424
	2,219+	1,594
Baptisms—Children	467	909
Adults	366	401
	833—	1,310
Communed	6,941—	6,841
Number of Communion	198+	170
Marriages	89+	29
Burials	169—	193
Recorded Contributions	\$6,652.72+*	\$3,237.68*
Average Attendance at Services....	5,029—	7,139
Instructions by Pastors.....	1,075	1,094

* Notice the increase in contributions over 1941.

"Delight Thyself also in the Lord; and He shall give thee the desires of Thine Heart"

(Psalm 37, 4)

Dear Lord, I cannot comprehend
The wonders of Thy love.
Nor can I understand Thy thoughts
That guide me from above.
But this I know and am assured
Thou knowest what is best:
I therefore tell Thee my desires
And leave to Thee the rest.

Adeline Weinholz.

The Confusion of Tongues

(Continued from page 162)

Languages — Not a Blessing — But the Judgment of God

The means which God used to stop the builders of Babel was unlooked for. "Go to, let us go down, and confound their language, that they may not understand one another's speech." There stood the city partially completed, a monument indeed, but not to their glory, much rather a witness to the fact that God will not be mocked. That He humbles the proud, and that He will not give His glory to another. And every time these men opened their lips to speak they would be reminded of their folly and wickedness by the very language which they spoke. Yea, as long as the earth shall stand the confusion of tongues, the different languages on earth, are a reminder of their sin and of God's judgment. Attempts have been made to blend the different languages on earth into one universal language — Esperanto — but without success. And will not the repetition of the sin of the builders of Babel in our own generation, will not the pride of man, continue to call down upon our world the judgment of God — the confusion of tongues?

One Language — the Gospel

Yet God has blended mercy with judgment. On the Day of Pentecost the Apostles preached the Gospel of the crucified and risen and ascended Lord Jesus in different languages. After Pentecost these Apostles went forth to diffuse the saving Gospel through all nations. And thus, even as God by the confusion of tongues, dispersed men through the earth, so by the preaching of Christ the Savior He again gathers together into one the children of God that were scattered abroad. And though the languages of men are still different there is a language which all the children of God on earth know and speak. Sighs and groans and tears are the universal expression of their sorrows over sin. Again all agree in exalting Christ as their wisdom, their righteousness, their sanctification, and their final and complete redemption. They glory in Him and in Him alone.

The Lord Jesus has said, "I will build My Church." He does so through His Gospel. From all parts of the earth He gathers men into His Church. And what was said of the world before men began to build the Tower of Babel is now true of the believers in Christ, "They are of one language and of one speech. And these believers, as living stones, are united into one building, the Church, which shall grow and endure forever

A. P. V.

Ephesians 2, 19-22: Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

WHAT WILL BE THE PRICE?

Mothers In Defense Work

FROM the *News Service*, published by the Missouri Synod's Board of Christian Education, we cull the following paragraphs: "Concern is expressed in many quarters that the preparation of our children for the future is not being satisfactorily accomplished. According to a report in the *St. Louis Globe-Democrat* (November 26, 1942), Chief Probation Officer Frank X. Reller, St. Louis, Mo., and other juvenile authorities are alarmed over the growing increase in delinquency in the city. In the first eight months of 1942 delinquency increased 21.2 per cent over 1941. The number of illegitimate children brought to the attention of the Juvenile Court increased by 15 per cent. The cost of crime in St. Louis is 19 cents out of every tax dollar, or \$6,398,044, and many of the criminals are juveniles. — Mr. Reller blames the parents for these conditions. As one remedy, the juvenile authorities are trying to discourage mothers from trading home and welfare of children for a job. "Instead of helping the country," says Reller, "these mothers are contributing to its defeat." He emphasizes the duty of parents toward their children and the importance of religion in child training."

More About Working Mothers

After stating that St. Louis is no exception, that similar conditions obtain elsewhere, the *News Service* continues: "No doubt the reasons for the condition are largely the same throughout. War of itself is bound to have a demoralizing influence on many. When general neglect of child training is added to existing unfavorable conditions, the situation becomes rapidly worse. Almost anyone, in the larger cities especially, knows of mothers of small children who work regularly, while their children are either wholly neglected or receive inadequate attention, often on the part of unqualified strangers who are interested in nothing but the daily wage. Complaints of teachers about discipline problems are increasing, and these cases can often be traced directly to working mothers. — Two reasons chiefly account for the recent influx of mothers into industry: (1) a mistaken idea of patriotism, and (2) the lure of higher family income. Both reasons are invalid, and are regarded so by those competent to judge. Angelo Patri says (*St. Louis Post Dispatch*, December 3, 1942): "Caring for a baby, rearing him in health, is as patriotic a service as any ever rendered. Mothers of helpless little ones should not feel tempted by the wages of industry. Children are worth more than any amount of money to their parents, to their communities, to their country. Mothers who have them to care for are serving as worthily as any man at the front, certainly with more benefit to the coming day than many a munitions worker." — Then follows a remark by another editor: "'Our nation can ill afford casualties on the home front added to its losses upon the battle fields. We can cut down on sugar and coffee and meat without incurring damage to ourselves. But if mothers reduce the amount of care for

sucking children, if parents suspend the moral and spiritual development of their little ones for the duration, then we shall pay for peace with disaster at home'."

Mothers in the Homes

The *News Service*, from which we have been quoting takes up some objections against the proposition that a mother's place, even in times of war, is in the home. We quote in part. "Someone may voice the objection that mothers may well work during the day and still care for their children. Are not the children in school, perhaps even in a Christian school, during the day? Is not the time during which the children are alone only a short period in the morning and afternoon? What is the danger in that? — Answer: There is no one at home to bid the children good-by in the morning; none to welcome them home. That alone is a demoralizing factor. The child is like a ship cut loose from its moorings. He feels insecure and neglected. He goes out to find companionship and an anchor. When he finds it, it is usually of an undesirable kind. The child enjoys too much freedom, much more than he is able to exercise wisely. The absence of the mother removes a necessary restraining influence. With no one to guide, advise, or direct, the child makes his decisions to please himself. He comes and goes as he pleases. He does what he pleases. When the mother comes home, she cannot understand why her parental words do not count for more with her child. Even more likely, she does not find her child at home at all. At the same time the child becomes more and more of a problem in school. The fact simply cannot be denied that young children need care, guidance, and companionship of the right kind constantly. Where it is lacking, the training is inadequate, and the results are, as a rule, in direct proportion to the degree of neglect. It is a reversal of God's order to withdraw the anchor of parental guidance and direction from young children. We need only to look about, to inquire of pastors and teachers, or to ask juvenile authorities for further evidence. — The greater the number of working mothers, the greater the neglect of children will be, and the darker the future. Instruction and example must be brought to bear in full force that the spiritual, moral, emotional, and physical welfare of the children for whom we as a church are responsible may not be impeded. — Whatever may be done to save the children whose parents are guilty of neglect must also be done. The agencies of Christian education in the congregation must find ways to serve as many of these children as possible. But even in the case of such children cared for by the agencies of the congregation, parents must be told the will of God and be warned of the consequences that follow the neglect of children. But it must be done with full consideration for the faithful mothers who have been compelled by untoward circumstances to become the breadwinners of their families."

J. P. M.

AMONG OUR COLLEGES

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Our school year will close on June 11. Commencement exercises will begin at 10 o'clock. Our musical organizations will give their concert on the evening before, June 10, at 8:15.

We shall be glad to have you with us on these occasions.
C. L. Schweppe.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The closing exercises at Northwestern Lutheran Academy will be held at Zion Lutheran Church, 10:30 A. M., Wednesday, June 9. A class of six will receive their diplomas. The Reverend H. Rutz of Lemmon, South Dakota, will deliver the main address. On the evening before at eight o'clock the students will give a concert in the Academy assembly hall. All our friends are cordially invited to attend.

R. A. Fenske.

WINNEBAGO LUTHERAN ACADEMY

Fond du Lac, Wisconsin

June 13 will be commencement day of Winnebago Lutheran Academy at Fond du Lac, Wisconsin. Church service at 4 P. M., academic program at 7:45 P. M. in auditorium. All friends of this institution are cordially invited to be with us on that day.

G. E. Bergemann.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The thirty-third school year at Michigan Lutheran Seminary, Saginaw, Michigan, will come to its close on June 9. The commencement exercises will be held in the evening of that day at St. Paul's Church. There are 13 scholars in the graduating class, 10 boys and 3 girls. Eight of the boys intend to prepare for the ministry. We hope and pray that they may be able to carry out their intentions and become workers in the Lord's vineyard.

The forenoon and afternoon of commencement day will be devoted to field events, the finals in running, jumping, etc., and a baseball game in the afternoon between the alumni and the school team.

The school year that is now coming to an end was on the whole a quiet year and the assigned tasks could well be accomplished. There were no cases of severe illness among the students, but in the beginning of the second semester nearly all scholars lost a few days on account of minor ailments. Our inspector, Prof. W. Franzmann, was hindered by a quite severe attack of arthritis to give his recitations during February and

the beginning of March. The other members of the faculty and especially our tutor, Candidate Emil Toepel, took over his classes and other work.

The total enrollment was 64. At present the enrollment is 63, that is 10 more than at the end of the last school year. We have this year the largest ninth grade in the history of the Seminary, 27.

All friends of the school, former scholars, and graduates are hereby cordially invited to spend June 9 with us and attend the closing exercises.

As at the end of the last school year, so this year, there will be a banquet and in connection with it the yearly meeting of the Alumni Club.

Thanks be to the Lord for all His blessings.

Otto J. R. Hoenecke, Dir.

NORTHWESTERN COLLEGE

Watertown, Wisconsin

Graduation exercises at Northwestern College will take place on Thursday, June 10, beginning at ten o'clock.

On the evening of June 9, beginning at eight o'clock the college band and choruses will present their annual musical program.

Restrictions imposed by the rationing program make it impossible to promise that the college will provide the usual noon luncheon to accommodate guests on graduation day. It is therefore suggested that guests bring their noon lunch with them. Tables will be provided on the college grounds for picnic lunches. Hotel and restaurant accommodations in town are adequate to care for those who prefer them to picnicking on the college grounds.

K.

ANNIVERSARIES

FIFTIETH ANNIVERSARY

St. John's Church, Waterloo, Wisconsin

St. John's Church at Waterloo, Wisconsin, on May 9 celebrated the fiftieth anniversary of the dedication of its house of worship. The present church was designed by H. C. Koch & Co., the architects who designed the Milwaukee City Hall. It was dedicated by Pastor R. Bock, minister of the church at that time, on May 7, 1893, and replaced the first church, built in 1867.



Pastor W. Zank, pastor of the mother-church at Newville, preached the German sermon, based on Psalm 26, 8. Pastor Otto Engel of Richwood, who also serves St. John's daughter-church at Hubbleton,

used 1 John 2, 13-17 as basis for the English jubilee sermon.

A thank offering was brought for the benefit of Synod Debt Retirement.
H. C. Nitz.

TWENTY-FIFTH WEDDING ANNIVERSARIES

On Sunday evening, February 7, Mr. and Mrs. Louis Pamperin of Perkins, Michigan, celebrated their twenty-fifth wedding anniversary in a special divine service in St. Paul's, Gladstone, Michigan. The undersigned based his sermonic remarks on Psalm 23, 1. The jubilarians donated \$5.00 as a thank-offering to the Church Extension Fund.

Theophil Hoffmann.

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On Sunday evening, May 2, Mr. and Mrs. Frank Klug of Gladstone, Michigan, observed their silver wedding anniversary in St. Paul's Church. Pastor Kurt Geyer of Peshtigo, Wisconsin, who twenty-five years ago had united the couple in holy wedlock, delivered the sermon, basing his remarks on Gen. 32, 10. The sum of \$3.00 was given as a thank-offering to the Spiritual Welfare treasury.

Theophil Hoffmann.

ROME AND THE HOLY SCRIPTURES

Those chapters in history which tell us how Rome persecuted those who gave the people the Word of God in the language they spoke cannot be deleted. But it is often asserted that in this respect the policy of Rome has changed. But does not Rome assert that its principles can never change? Also in this respect Rome remains ever the same. This is shown by the following incident reported from Canada. In the provinces of that dominion in which the descendants of the old French colonists are still as bigoted in their allegiance to the pope as they are found in any Catholic country of Europe Bible and tract societies have been making it their special endeavour to disseminate New Testaments. This aroused the ire of Cardinal Villeneuve of Canada, and he instructed his priests to oppose this mission in every way. This heretical literature, the people were told, aims at robbing them of the precious treasure of true faith. No one might therefore, with a good conscience read, keep, or pass on such literature. As it was an offence to Catholic people to send them such literature, the best thing to do with it was to cast it into the fire. The cardinal furthermore reminded the priests that the people could be permitted to read only such Bibles which contained Catholic interpretations. He finally declared, "The Church carries out its duty of indoctrination by letting its popes, bishops, councils, fathers, and doctors speak." There is, of course, a good reason why Jesus and the apostles should not be allowed to speak to the people in the domain of the pope.

Let those who have been delivered from the bondage of popery be thankful for the light of God's Word and show their thankfulness by diligent use of the Word.

— *Australian Lutheran.*

THESE ARE WELLS WITHOUT WATER

2 PETER 2, 17

Wells without water! How often
In our life does this truth apply
To the hearts of God's own children
Whose spiritual well seems dry.
The world looks to them for comfort
It sees how we face the test;
Can we give them the cup of cold water
And point them to Christ, their true Rest?

Wells without water! How useless,
Filled with the rubbish of sin.
For where Christ does not dwell, there Satan
Is quick to encroach and move in.
Oh, stand guard lest the tempter would poison
The source of your water supply;
And at last you may find through his cunning
That your spiritual well is dry.

Wells without water! Lord Jesus,
Make our Valley of Baca a well,
Till every dry place, by Thy mercy,
Thy goodness to others may tell.
Not wells that retain what Thou givest;
For they like a stagnant stream
Grow putrid and worse than nothing
If their lives belie what they seem.

Wells without water? When Jesus
Has opened to us His store;
When the water of Life which He giveth
Shall make that we thirst no more.
Dear Lord, let our hearts bubble over
With the joyful songs of the blest,
That the world may know that in Jesus
We have quenched our thirst and found rest.

Esther A. Schumann.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

NOTICE

The Nebraska District Pastoral Conference has been postponed and will be held June 8 to 10, 1943, at Plymouth, Nebraska. Details will be published shortly.

R. F. Bittorf, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet June 8 and 9, 1943, beginning at 9 A. M., at the St. John's Church, Valmy, Door County, Wisconsin, the Rev. Otto C. Henning, Route 2, Sturgeon Bay, Wisconsin.

Confessional Sermon: K. Toepel (F. Uetzmann).

Exegetical-homiletical treatise of a text from one of the series for the Sunday following conference, E. Redlin (W. Pankow, substitute); Isagogics on Proverbs, W. Wichmann; The Second Commandment and its Application, to be presented as a Catechesis, S. Johnson; Predestination in the present union movement, A. Werner; The Literalness of Paul's Old Testament Quotations in his letter to the Gala-

tians, W. Zink; The Antichrist according to Scripture, H. Wicke; The term "Kingdom of God" and its unscriptural application, M. Croll; What should be our attitude toward organizations within the church?, A. Voigt.

Old Papers: Announcement for Communion — its proper handling, G. E. Boettcher; History of the period between the Old Testament and the New Testament, D. Hallemeier; Types of Old Testament Sacrifices and their significance, Paul Oehlert; In what respect is the "Social Gospel" a denial of the true Gospel?, Otto Henning.

Our host, Pastor O. Henning, urges that all announcements be made before June 1, 1943.

V. J. Weyland, Sec'y.

SOUTHEAST WISCONSIN PASTORAL CONFERENCE

The Southeast Wisconsin Pastoral Conference will meet Tuesday, June 29, 1943, at St. Mark's Church, Milwaukee, Wisconsin (Pastor E. Dornfeld), at 9 A. M.

W. Keibel, Sec'y.

EASTERN PASTORAL CONFERENCE OF SOUTHEAST WISCONSIN DISTRICT

The Eastern Pastoral Conference of Southeast Wisconsin District will meet on June 15 and 16, 9:30 A. M., at Woodlawn Congregation, West Allis, Wisconsin, Pastor H. Schwertfeger.

Work to be read and discussed: Hebrews, Chapter 7, M. Albrecht; "Is the Doctrine of the Anti-Christ divisive of Christian Fellowship," H. Shiley; "Miracles — True and False," E. Palecheck.

Communion Service Tuesday, June 15, 9:30 A. M. F. Gundlach, preacher; L. Hallauer, substitute preacher.

A. Nicolaus, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet in Trinity Ev. Lutheran Church, Osceola, Wisconsin, A. H. Leerssen, pastor, on Wednesday, June 19, 1943, opening with a Conference Service at 9 A. M.

Essays: "Qualifications of Vestrymen," E. H. Bruns; "Blessings and Privileges of Synod Membership," F. A. Werner.

Sermon: A. E. Frey (O. E. Klett).

P. R. Kurth, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet in St. John's Lutheran Church, Sleepy Eye, Minnesota (Wm. C. Albrecht, pastor), on June 23, 1943, at 9 A. M.

Confessional Address: L. W. Schierenbeck.

Because of food rationing every one is expected to provide for his own meals. W. Frank, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Michigan District will convene June 22-24, beginning Tuesday, at 10 A. M., at Trinity Ev. Lutheran Church, 125 East Michigan Avenue, Saline, Michigan; Pastor Hilbert Engel, the host pastor.

Essayist: Prof. Werner Franzmann. Topic: The Anti-Christ.

The Conference Service will be held Wednesday evening: Confessional Service at 7:30, Main Service at 8.

Confessional Address: Arthur Wacker (Wilmer Valleskey).

Sermon: Amos Schwerin (Hugo Hoenecke).

Please make your reservations for quarters no later than June 12. K. W. Vertz, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Nebraska District will meet in St. Paul's Ev. Lutheran Church, Plymouth, Nebraska, A. Degner, pastor, June 8 to 10, 1943. Sessions begin at 9 A. M.

Essays: 1 Peter 1, E. A. Knief; Isaiah 64, H. Fritze; Romans 8, R. Roth; Hebrews 10, J. Raabe; Are We Stressing Justification at the Expense of Sanctification?, L. Sabrowsky; A Study of the Liturgy in the Lutheran Hymnal, N. Mielke.

At 8:30 P. M. on Wednesday, June 9, there will be a Communion Service, the preacher, L. Groth (R. Bittorf).

Kindly announce in time. R. F. Bittorf, Sec'y.

CROW RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Crow River Valley Pastoral-Delegate Conference will meet on June 15 at 9:30 A. M. (one day) in St. Peter's Ev. Lutheran Church, Monticello, Minnesota, M. J. Lenz, pastor.

Essays: "How a Layman can become a Missionary in his own Congregation," W. J. Haar, Jr.; "Proper Procedure in calling a Pastor," M. J. Lenz; Facts on Synodical Work by individual pastors.

Early registration is encouraged. Please report your delegates also. Meal costs will be held to a minimum.

M. J. Lenz, Sec'y.

WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Conference of the Dakota-Montana District will meet June 15-16 beginning at 10 A. M., C. W. T., at the Northwestern Lutheran Academy, Mobridge, South Dakota.

Papers: Baptism a Comfort Throughout a Christian's Life, Mehlberg; Opportunities and Methods of Local Mission Work by Members of the Congregation, Wendland.

Sermon: (English) Ten Broek.

Confessional: (German) Reim.

Pastors and delegates will provide their own meals. Also bring bedding, towels, etc. A. Sippert, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet on Tuesday, June 8, 1943, in Trinity Lutheran Church, Township Dexter, Rud. F. Schroeder, pastor. Sessions begin at 9 A. M.

Scheduled Treatises: Scriptural and Lutheran Practice in the Calling of Pastors, Rev. T. E. Kock; Stewardship (with special reference to Synodical work), Rev. A. W. Blauert; What Can Young People do for the Church?, Rev. Theo. Albrecht.

Confessional Address: Rev. K. A. Nolting; alternate, Rev. N. Reinke.

Kindly announce your intended absence or presence.

Rud. F. Schroeder, Sec'y.

NOTICES

CALL FOR CANDIDATES

Prof. G. Burk will retire from active service at the end of his fifty-ninth year at Dr. Martin Luther College in November. The College Board, therefore, asks the members of the synod to nominate candidates for the vacancy thus created. The man to be called must be qualified to teach organ, harmony, singing, history of church music, and school music. Nominations should reach the undersigned secretary of the Board before June 10, 1943.

Herbert A. Sitz, Secretary,
Dr. Martin Luther College Board.

NOTICE

The Committee on Hymnology and Liturgics has almost completed its work of revising the "Liturgy and Agenda." Before turning over its manuscript to the printer, the Committee is issuing this final notice to the brethren to send in any suggestions that they may have which might be incorporated into the new edition. Will the brethren please send in these suggestions on or before May 31, 1943, to Prof. W. G. Polack, Chairman, the Intersynodical Committee on Hymnology and Liturgics, 801 De Mun Avenue, St. Louis, Missouri.

ANNOUNCEMENT

Due to the fact that requests have come to this office for copies of the Summer School and Saturday School Course published about three years ago, the stock has been replenished. The pamphlet appears in mimeographed form. Price 15 cents. Order from F. W. Meyer, 2663 North Palmer Street, Milwaukee, Wisconsin.

INSTALLATIONS

Authorized by the Rev. R. O. Buerger, President of the Southeast Wisconsin District, the undersigned installed Pastor Waldemar Zarling as pastor of St. Paul's Ev. Lutheran Church at Douglas, Arizona, and of Grace Ev. Lutheran Church at Warren, Arizona, on Easter Sunday, April 25, 1943.

Address: Pastor W. Zarling, 1218 8th Street, Douglas, Arizona.
Frederick G. Knoll.

* * * *

Authorized by President H. Kirchner the undersigned, assisted by the Rev. Wm. Franzmann, installed the Rev. Erwin Schroeder in St. Paul's Lutheran Congregation, Ixonia, Wisconsin, on May 9, 1943. May the Lord bless both him and the congregation.

Address: Rev. Erwin Schroeder, R. 1, Ixonia, Wisconsin.
E. A. Wendland.

ACKNOWLEDGMENT AND THANKS

A memorial wreath in honor of the late Mrs. John Pelzl, New Ulm, Minnesota, was donated to Dr. Martin Luther College Library. To the kind donors our cordial thanks.

E. R. Blifernicht, Librarian.

CHANGE OF ADDRESS

Pastor M. J. Witt, 4023 North Madison, Spokane, Wash.
Rev. Orvin A. Sommer, R. 2, Sparta, Wisconsin.

TREASURER'S STATEMENT

July 1, 1942 to April 30, 1943

Receipts

Cash Balance July 1, 1942	\$ 25,804.26
Budgetary Collections:	
General Administration	\$122,937.50
Educational Institutions	50,551.62
Home for the Aged	3,220.63
Spiritual Welfare Commission	19,186.84
For Other Missions	195,241.48
Indigent Students	2,848.74
General Support	8,915.61
School Supervision	508.29
To Retire Debt	7,086.98
Revenues	63,410.83
Total Budgetary Coll. and Revenues.....	\$473,908.52
Non-Budgetary Receipts:	
From Debt Retirement Committee.....	\$ 51,280.88
R. Kopske Estate for Theol. Sem.....	1,000.00
Miscellaneous	344.13
Total Receipts	\$526,533.53
	\$522,337.79

Disbursements

Budgetary Disbursements:

General Administration	\$ 15,680.98
Theological Seminary	23,199.23
Northwestern College	56,649.32
Dr. Martin Luther College	45,169.74
Michigan Lutheran Seminary	15,867.36
Northwestern Lutheran Academy....	9,819.49
Home for the Aged	7,139.53
Missions — General Administration	251.45
Indian Missions	30,493.84
Negro Missions	13,822.29
Home Missions	163,619.69
Poland Mission	942.50
Madison Student Mission	1,005.03
Spiritual Welfare Commission	18,162.64
General Support	20,949.00
Indigent Students	1,330.00
School Supervision	2,495.08
Total Budgetary Disbursements	\$426,597.17

Non-Budgetary Disbursements:

Notes Paid	64,165.19
Total Disbursements	\$490,762.36
Cash Balance April 30, 1943	\$ 61,575.43

Debt Statement

Budget Debt:

Notes Payable July 1, 1942	\$122,715.55
Decrease in Notes Payable	64,165.19
Notes Payable April 30, 1943	\$ 58,550.36
Accounts Payable (Poland Mission)	10,444.26
Total Budget Debt April 30, 1943.....	\$ 68,994.62

Church Extension Division Debt:

Notes Payable	none
Inmates Deposit Reserves	9,732.72
Income Contract Reserves	12,950.00
Total Debt April 30, 1943	\$ 22,682.72
Total Debt April 30, 1943	\$ 91,677.34

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 3,167.87	\$ 2,577.50
Nebraska	4,708	10,157.98	11,770.00
Michigan	15,983	55,172.55	39,957.75
Dakota-Montana	5,798	15,094.07	14,495.00
Minnesota	31,637	76,247.60	79,092.50
North Wisconsin	39,905	87,294.19	99,762.50
West Wisconsin	40,788	73,668.27	101,970.00
Southeast Wisconsin	43,983	87,818.12	109,732.25
Total	183,743	\$408,620.65	\$459,357.50

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 590.37	122.90%
Nebraska	1,612.02		86.30%
Michigan		15,214.80	138.07%
Dakota-Montana		599.07	104.13%
Minnesota	2,844.90		96.40%
North Wisconsin	12,468.31		87.50%
West Wisconsin	28,301.73		72.24%
Southeast Wisconsin	21,914.13		80.02%
Total	\$ 67,141.09	\$ 16,404.24	88.95%

Collections for Chapels

Cash Balance June 30, 1942.....	\$ 3,127.65
Collections since July 1, 1942.....	3,185.54
Repayments on Chapel Loans.....	1,318.10
Available for Loans April 30, 1943.....	\$ 7,631.29

C. J. NIEDFELDT, Treasurer.

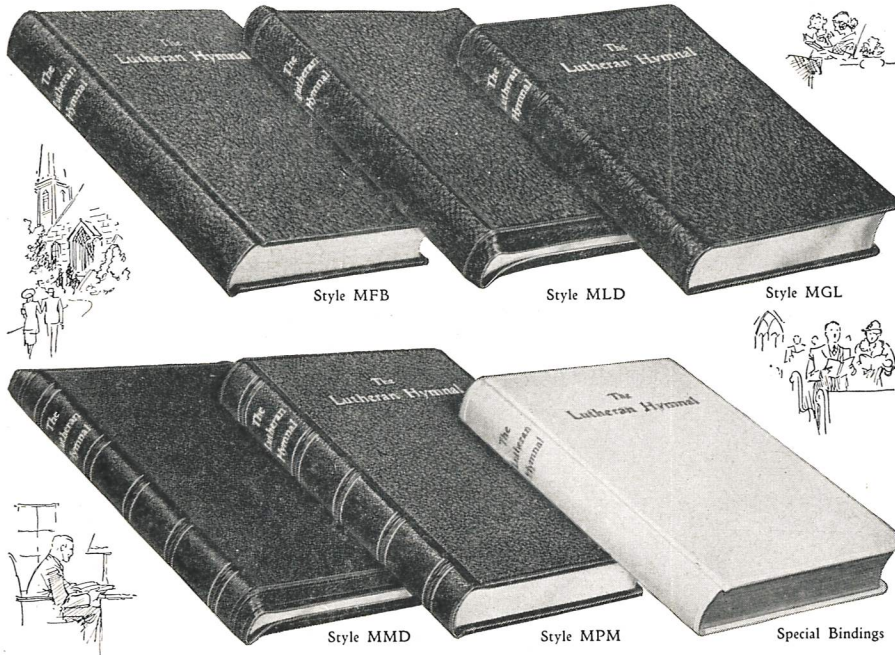
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AUTHORIZED BY THE SYNODS CONSTITUTING THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

EDITION OF 1941

The Lutheran Hymnal is intended for use in church, school, and home. The committee entrusted with the task of compiling and editing has earnestly endeavored to produce a hymnal containing the best of the hymnodical treasures of the Church, both as to texts and tunes, in accord with the highest standards of Christian worship. It is our sincere prayer that these treasures may be cherished by God's people wherever the English tongue is used in public or private worship. We have freely used whatever we found of value and, by way of acknowledgment, have carefully indicated all sources. In turn, we freely offer for the use of others all original contributions or translations made by the committee as such or by its individual members.

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