

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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Prof Henry J Vogel
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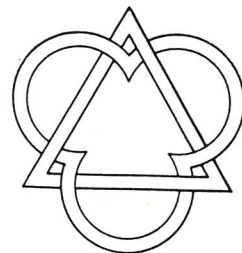


Trinity

The grace of the
Lord Jesus Christ,
and the love of God,
and the communion of
the Holy Ghost,
be with you all.

Amen.

2 Cor. 13, 14.



GOD'S COVENANT WITH NOAH

Read Gen. 9, 8-17

HERE in the middle west of our beloved homeland the full bloom of summer is approaching. "The winter is past, — the flowers appear on the earth; the time of the singing of birds is come." The awakening of creation from the long, cold sleep of winter reminds us again of God's covenant with Noah after the deluge, "While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We have no claim whatsoever upon God; we are indebted to Him for our very existence, and dependent altogether upon Him for the continuance of our existence. Yet it pleased God to bind Himself to a voluntary covenant with us. At the creation of man God blessed Him and said, "Be fruitful, and multiply, and replenish the earth, and subdue it." After the extreme and unbridled wickedness of the earth had provoked God to destroy it through the deluge, He made another covenant with Noah whom He had preserved in the ark. "And God spake unto Noah and to his sons with him, saying, and I, behold, I establish my covenant with you and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

A Different Covenant

It was a unique covenant which God made with Noah. It differed from other covenants which God has made with man. — It included the whole creation; it embraced the beast of the field as well as man.

It was a different covenant with respect to the blessings which it included. Other covenants of God held forth spiritual and eternal blessings, such as the promise of the seed of the woman, the covenant of God with Abraham. But the covenant made with Noah promised only that the earth shall not again be destroyed by a flood. It established that there should be an unbroken succession of the seasons till the end of time; but it gave no intimation of spiritual and eternal blessings. It was made with man and the beast of the field, and promised such blessings of which all creation could partake.

The seal of God's covenant with Noah was peculiar. It was the rainbow. — The rainbow, to begin with, is a sign of rain falling to the earth. As such it might be a ground for apprehension. Yet God chose it as a token of His mercy and that the earth should never be destroyed by a deluge again.

In the Light of the Cross

But the Christian is not content with these remarks on God's covenant with Noah. He places this covenant into the light of the entire Scriptures and reads it in the light of the Gospel of Jesus Christ. Moreover, all that is said in connection with the covenant that God made with Noah must be taken into consideration.

As soon as Noah had come out of the ark he built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen. 8, 20. And we read that these sacrifices were to God "a sweet savor." So acceptable were they to Him, "that He said in His heart, I will not again curse the ground any more for man's sake."

We mark this. The sacrifice of the clean beasts and fowl laid upon the altar by Noah are the type of the sacrifice that was brought for the world on Calvary.

We can never forget the glorious truth that it has pleased God to remove from us the penalty and curse of our sins and place it on His sinless Son, our Lord Jesus Christ. God smelled the sweet savor of Jesus' sacrifice and determined that all who came to Him through Christ should find mercy and grace. Through the blood of the everlasting covenant God is a God of peace to us.

And more. Although the sacrifice which Jesus brought was made on the altar of the cross on Calvary centuries after the deluge, yet Christ "is the Lamb that was slain from the foundation of the world. And it is for the sake of that sacrifice that God made His covenant with Noah. It is for Jesus' sake that He sends us fruitful seasons, filling our hearts with food and gladness. St. Paul reminds us that "God spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." And all things include the fruitful seasons and all that we need for our bodily welfare and life. In Christ God has made an everlasting



covenant with us and promised us an inheritance that is incorruptible and that fadeth not away; now, in Christ God also made this covenant with Noah which shall endure to the end of time.

God's Goodness Should Lead to Repentance

God has declared that He will not again curse the ground anymore for man's sake; "for the imagination of man's heart is evil from his youth." It was not because of the righteousness of man that God made His covenant with Noah; nor did God withhold His mercy and His blessings on account of man's sins and wickedness. He knew that men after the deluge would be sinful; He declared that the imagination of man's heart is evil from generation to generation.



Yet He entered into this covenant with Noah. He was not induced to do so because of any merit on the part of man, neither was he prevented from doing so by man's sins. It was purely "the exceeding riches of His grace in His kindness

toward us through Jesus Christ" that prompted Him to make His covenant with Noah. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Without discrimination between the righteous and the unrighteous God gives them their meat in due season; He opens His hands and satisfies the desire of every living thing. Yes, "He giveth to the beast his food and to the young ravens which cry." — But who among men recognizes His goodness or thanks Him for it? His goodness should indeed lead men to repentance. But we observe how men still fret and worry about their daily bread and have not learned to trust in God; we see how they abuse His precious gifts, how their hearts cling to these gifts rather than to the Giver of all good gifts.

**They Have Moses and the Prophets —
Let Them Hear Them**

And mark this, the covenant which God made with Noah not only extends its blessings to the ungodly — but it leaves them ungodly still. In the parable of Dives and Lazarus, however, we hear Abraham telling the rich man in hell who had fared sumptuously every day without a thought of God and repentance, and who showed concern about his brethren on earth who were following in his footsteps, "they have Moses and the Prophets, let them hear them." God has made provision to call the ungodly to repentance in the covenant made through Moses on Sinai and in the new covenant made through Christ on Calvary. By the Word of Law God breaks the proud spirit of men; by the Word of the Gospel he gives men a new heart. "They have Moses and the Prophets, let them hear them," and thus be led to repentance. Even though God would by sending rain from heaven and

filling the hearts of men with food and gladness call men to repentance, the covenant He made with Noah will not change the hearts of men. But Moses and the Prophets, the Word, has the power to do this. And if they hear not Moses and the Prophets their condition is hopeless, and they must finally perish in their sins and unbelief when seedtime and harvest — day and night — when time shall cease.

The continuance of the seasons, the very continuance of the world is a proof of God's mercy and forbearance. — The imagination of man's heart is still evil; sin and wickedness continue; the evil lust of men has today flared up into a world war. — With all God has spared us. Day by day we are enjoying the benefits of the covenant made with Noah. And beyond this, notwithstanding all our unworthiness, we are enjoying the blessings of His better covenant of grace. Let us not despise the riches of His patience and longsuffering and forbearance; but let His goodness lead us to repentance. Let us, above all, not neglect so great a salvation as is offered to us in Christ and His Gospel.

A. P. V.

CONVENTION OF THE JOINT SYNOD

The 27th convention of the Joint Synod of Wisconsin and Other States will be held August 4—11, 1943, at Northwestern College, Watertown, Wisconsin.

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 meetings will be held in the college gymnasium, the services at St Mark's Church. The convention will adjourn Wednesday, August 11, 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.

Delegates will find lodging in the college dormitory, and are asked to bring bedclothing, towels, etc. Packages may be sent at any time, addressed to yourself in care of Northwestern College. Lodging and meals will be provided only for accredited delegates and such others as are required to attend the convention in an official capacity.

Karl F. Krauss, Sec'y.

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Editorial Committee: W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

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 (9), Wisconsin.

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EDITORIALS

"WHERE WILL WE GO TONIGHT?"

FIRST THINGS FIRST

WHAT IS HULL TO DO?

"Where Will We Go Tonight?" That question has a very familiar ring. How often do we not hear it? Perhaps we ourselves are among those that ask it.

What a terrible indictment of the modern home that question contains! It takes for granted that we do not want to stay at home. It takes for granted that we must spend the evening away from home. The home may be the most convenient place where to eat and sleep, but when it comes to relaxation, to entertainment, to an exchange of views and experiences, to things serving the enrichment of the heart and mind: then the home is out of the question. We ask, "Where will we go tonight?" It may be the club, a lecture hall, a concert, a theater, or a road house and a tavern; but go we must; we feel bored to death at home.

This is not according to God's arrangement. Adam and Eve could not ask the question, "Where will we go tonight?" They were given by God to one another; and they were dependent one upon the other. — And they were not bored, they were happy in their mutual company, they were mentally and spiritually enriched by their association — until sin ruined their happiness.

When God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18), He laid the foundation of family life and pronounced His blessing on it. And when Adam received Eve out of the hand of God he rejoiced, and spoke these very significant words: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2, 24). God instituted, and Adam accepted with praise and thanksgiving, the institution of matrimony. A man shall cleave unto his wife, and they shall be one flesh.

Yet, let us not overlook the first part of Adam's hymn of praise: "Therefore shall a man leave his father and mother." This presupposes that up to the time of his marriage a man stays with his father and mother. At his marriage he naturally starts a home, a family, of his own. That means a separation from his father's home. But until that event takes place, he is considered as a member of his father's family.

After sin had entered into the world and had ruined this blessed institution of God's, God gave two commandments, among His ten, which deal specifically with family life. There is the sixth: *Thou shalt not commit adultery*. While sinful men and women are prone to forget the sanctity of the marriage relation, and may think little of observing marital fidelity, God draws a wall around His institution and posts a warning to all would-be trespassers. God knows that once the integrity of family life is lost, one

of the chief pillars not only of human society, but of that society for the benefit of which alone God preserves human society, the church, has fallen. Marriage and family life are not sacraments, are not means of grace; yet the family was instituted by God as the basic unit of all forms of social life on earth. State and church may continue to vegetate for a while, even though family life be shattered; yet neither state nor church can hope to enjoy a healthy and vigorous condition if the family is neglected. It is not for us to prescribe to the state nor to counsel the state, what measures to apply; our duty is to set the Christian conscience on edge, and to stimulate Christian faith and consciousness so that every individual in his particular position will strive for the preservation of home and family.

God gave a second commandment dealing with family life. It is the fourth in the order of the ten. *Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth*. We may omit for the present a study of the demands, both positive and negative, that God here makes on children. But let parents remember that God in the Fourth Commandment appoints them to be His representative in the home. They should guide and direct the affairs in their home just as God Himself would if He took over personal charge. God grants parents this honor. He will hold them accountable.

If God were managing your home would He ask the question, "Where will we go tonight?" Would any member of the family have occasion to ask it? J. P. M.

* * * *

First Things First The parents of Moses knew that they could keep their son but for a short time. All too soon the time would come when he had to be taken to Pharaoh's daughter, there to live as a prince and to be educated as a prince. Yet they felt that the things they had to offer, — the promises given Abraham, Isaac, and Jacob, the hope of Israel, far outweighed any material advantage their son might enjoy at court. Pomp, riches, education, culture, pleasure, honors were to be his, the son of Jewish slaves, but the truth lay in the promises of Jehovah. The future, eternity, belonged to the faithful in Israel, not to Egypt. It was with a heavy heart, therefore, that they resigned Moses to the life in the palace. They didn't feel that their son was getting a wonderful "break" but were concerned about his future. They hoped to impress upon the young mind the promises given Israel, the future promised Israel, the great King who some day would be born in Israel, that no material gain or advantage he might enjoy would bear comparison. And they succeeded.

Our sons and daughters leave the home and our schools all too soon. Again we are graduating classes from our parish schools. In church, school, and home the beauty of Him who is called the Rose of Sharon, and the Lily of the Valleys has been pointed out. Godliness has the promise of the life that now is and that which is to come. Every promise of the future belongs to Israel of the New Testament, to Christendom. The promises of old have been fulfilled in Christ Jesus. He is the great King. The government is upon His shoulders forever. No honor or earthly gain can bear comparison with that which we have in the Savior. To those who believe on His name the Word applies, "All things are yours." Of Christ's Kingdom there shall be no end, and only the members of His Kingdom have "succeeded in life."

Has this been impressed deeply enough upon our graduates to tide them over the rest of their life? Has our school and church always had the full cooperation of the home in this correct viewpoint? Israel's destiny, the shame of Christ for a season, and then glory, or the pleasures and culture of Egypt for a season and then eternal doom, which shall it be? First things first. "Seek ye first the Kingdom of God," this is the Lord's injunction. Let us take this seriously, more seriously than we have, in our own life and in the education of our children.

If your sons and daughters, our graduates, know true values then the Lord may in His grace make use in His cause, of whatever education, or position to which they may attain, as He did in the case of Moses. But all knowledge and power must be sanctified by faith in Christ before the Lord can use it for the furtherance of His plans. The great requisite is humility and obedience to the divine will.

We appeal to the members of the congregation to pray for our Christian youth in these trying times, and to set the example in putting first things first. We appeal to our homes, to the parents, to show the mind of Jochebed and Amram, the parents of Moses. You will have the graduates in your home circle at least a few more years. We appeal to the youth to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, having respect unto the recompense of the reward." L. H. K.

* * * *

What Is Hull To Do? Some Protestant church bodies are having trouble with the Roman Catholic church. The fight is over the right of the Protestants to do work in South America. This is an old battle. The Roman Catholic church insists that because South America is overwhelmingly Catholic, the Protestant churches have no right to encroach upon that field. The Protestant church bodies, particularly, the Presbyterian and the Reformed Church in America insist that as long as there are some Protestants in South America and others without any church affilia-

tion they are free to support missionaries in that country, and that they shall do so. The Catholic church, however, is not satisfied with the position taken by these Protestant bodies and continues its attack upon them through the U. S. Catholic press. The attitude of the Catholic church so incensed The Reformed and the Presbyterians that they wrote a protest to the State Department avowing their right to work in South America and disavowing the whole Catholic attitude in the matter, especially their continued propaganda in their press. These bodies made an issue of it on the basis of violation of "religious liberty."

The Reformed Church's General Synod, meeting at Buck Hill Falls, Pa., addressed the following words to the State Department: "(To) restrain all but one faith from doing what under conscience is the duty of all faiths is a violation of religious liberty."

The Southern Presbyterians were a bit more caustic in their protest. They had this to say: "Our Church will not be deterred by this campaign. If the hierarchy is right in insisting that Protestant missions should cease in Latin America because Protestants are in the minority in those countries then, on the same principle, Roman Catholic propaganda should be excluded from the United States. In the highly delicate situation that faces us in the world . . . the Catholic hierarchy has indeed taken upon itself a grave responsibility in thus introducing the divisive elements of sectarianism, bigotry and religious intolerance. Lovers of democracy everywhere will be shocked at this open-handed effort to gain ecclesiastical advantage at the expense of the very principles for which free men are fighting."

Now, what is Secretary of State Hull going to do with this protest? Few will disagree with the righteousness of the protest coming from these Protestant bodies. All who know Rome, her claims and "unconditional surrender" demands upon all other church bodies, will fully sympathize with the Protestants.

But, why the protest to Hull? The Reformed Church stated her case quite clearly when she says: "The duty has been laid upon us by Christ to preach the Gospel to all nations." Why not keep the hand to the plow, then, neither looking back, nor to the right or left? Is there a higher authority than Christ? Can Hull do more for a persecuted church than He who dares the very gates of hell to prevail against her? W. J. S.

NOTICE

The Synod's fiscal year closes June 30. All collections reaching the District cashiers by June 30, or postmarked June 30, will be credited to the current biennium. Money received later will be credited to the next biennium.

Board of Trustees.

FINAL CONCERT AND GRADUATION AT NORTHWESTERN, JUNE 9 AND 10

By Professor M. H. Franzmann, Northwestern College

"FRIENDS of Northwestern" are the words with which President Kowalke has greeted Graduation audiences for many a year past. But this year we experienced to an unusual degree how many and how loyal those "Friends of Northwestern" are. The amount of gasoline-scrimping and car-cramming that went into the transportation of the large and still cheerful audience for the two functions that mark the close of the school-year at Northwestern is a subject fearful and wonderful to contemplate. Perhaps one is not over-optimistic in assuming that it was not merely the love of music or interest in some particular graduate that furnished the motive for the coming of so many of our friends but also a renewed and sober appreciation of all that an institution like Northwestern means to the life of the church.

It is hard to convey to one who has never taken part in or at least attended a final concert at Northwestern just what that event really is; for besides being a concert, it partakes also of the nature of a reunion, a farewell, and a homecoming. It does not by any means end when the last note is played or sung, any more than it begins with the opening number; you meet some of your friends before the concert, spot others between numbers, and search each other out after the concert. Not that the music itself is negligible; to your correspondent, a case-hardened veteran of many concerts, this year's music seemed unusually good. The work of the student conductors was especially interesting; and in general, the obvious delight and enthusiasm with which the performers presented their wares was infectious and added to the pleasure of the

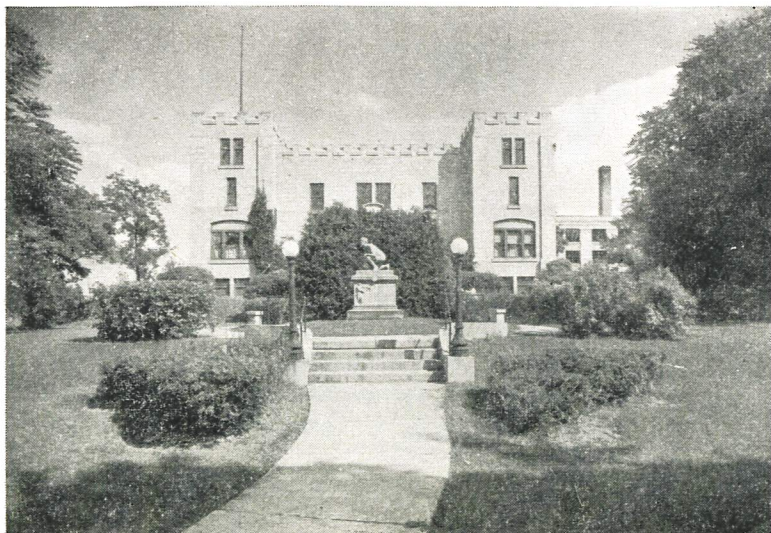
hearer. Music at Northwestern has until now been on a more-or-less amateur footing; the addition of a Director of Music to our faculty should bring the interest and enthusiasm already existing to even finer fruition.

Graduation

A soft and beautiful evening was followed by a graduation day equally fair. The marchers in the long procession — there were twenty-nine graduates from the Preparatory Department and twenty-four from the Collegiate Department this year — that wound along the three-lined walks from the Recitation Building to the Gymnasium never saw their Alma Mater looking prettier; like all mothers, she grows lovelier with age. The exercises themselves adhered to the pattern of former years; who would care to miss, for instance, the singing of "Wach' auf, du Geist der ersten Zeugen" or "A Mighty Fortress is Our God"? The student speaker of the English and German Orations were well-guided in their choice of subject, crisp and clear in delivery. The public address system, by the way, a gift of a friend of the college functioned unobtrusively and well. A special attention should be called to the address by President Kowalke, which is printed elsewhere in this issue. "The world that we are now approaching and in which these graduates will have to act as teachers, guides, and comforters . . . will be a world that has been greatly influenced and changed by the waste of war, by fear, and by many false hopes. . . . No new Gospel is needed, although there will be many voices clamoring for one. What is needed

is a firmer faith in the old Gospel, a more earnest searching of the Scriptures, a more willing yielding of the mind and heart to the working of the Holy Spirit, who will teach us all things . . . God is our refuge and strength. Therefore will we not fear."

So we close another year, grateful for all that we have and hold, grateful especially for that gift of God to which Pastor William Mahnke called attention in his prayer at graduation, that we have been enabled to continue in our work unhindered by the exigencies of war. Nor is this a selfish gratitude we feel; for we have and bring the Light of the World to a world that never needed it more sorely than now.



COMMENCEMENT ADDRESS

By Professor E. E. Kowalke, President

TODAY we are graduating 29 students from the Preparatory Department and 24 College Seniors. Of the Seniors 23 have already enrolled at our theological seminary, and God willing, within a few years, they will be established in the public ministry doing their part in carrying out the Lord's command to preach the Gospel to all creatures.

The world that they will then encounter will hardly be the same as the one we now know and have known. When a great war engages most of the people in the world, it does not, when it is over, leave the world unchanged. A great war usually marks the end of one mode of living and thinking and the beginning of another. A great war leaves deep scars behind.

TWO EMOTIONS THAT HAUNT US

The Emotion of Fear

While a war of such magnitude as this one is in progress, it engenders two opposite, and yet, related, emotions in the hearts and minds of people. It awakens fear of many kinds, and at the same time it awakens as many hopes. The fears may be mere worries entirely without any foundation in fact, and the hopes may be mere delusions, but both are none the less real for being baseless or false.

Parents and wives naturally fear for the safety of sons and husbands drawn into the military service. They fear not only for their physical welfare, but fear also the mental and moral effects that the violent separation of ties of home and church may have on a young man.

Very few people seem to fear the possibility of military defeat and its consequences, but they do fear the effect of the stupendous wastage of war and the terrific burden of debt and taxes to come. They fear inflation, and they fear depression with its unemployment, loss of savings, business failures, and misery.

People fear to face the difficulties, the perplexities, and the need for readjustment to new and strange conditions in the post-war world. Some fear that the war will rob us of much of our political, economic, and religious freedom. And some look forward with no little uneasiness to the likelihood that the returning millions of soldiers will bring back into the home and the church an attitude of indifference or restless impatience with old manners and old doctrines.

Perhaps many of the things that people fear will never become fact, but some of them will. And whether they become fact or not, the effects of fears will be there in the form of discouragement, bitterness, and selfishness.

Deluded Hopes

The opposite emotion of hope and happy delusions is as common a product of war as fear.

The wildest of all such delusions is the one that this

war at last will establish what is fondly called the Kingdom of God upon the earth. People look to it to bring about the happy era of perpetual peace and universal love.

Others see in the war a brilliant opportunity to reshape governments and religious and educational institutions so that they will in the course of time bring about an earthly paradise of plenty.

The less idealistic are satisfied to hope for a long period of plenty money, easy work, and an easy life as the fruit of a victorious war.

The world that we are now approaching and in which these graduates will have to act as teachers, guides, and comforters among the people who called them to be their pastors, will be a world that has been greatly influenced and changed by the waste of war, by fear, and by many false hopes. There will be many new problems and difficulties, many new religious and educational vagaries, a loosening of the ties of family and church. We do not know yet how difficult a world it will be for him who would lead a godly life, but we do know that it will not be an easy world for him.

How Are We to Prepare to Meet These Conditions?

What ought to be done to prepare these and following graduates who enter the ministry to meet the conditions of a post-war world that is bound to present new problems? Our first answer is that no matter how much the conditions of living may be changed economically and politically, there will be no fundamental change in the character of the world. The great cause of all fears and false hopes will still be what it always has been, sin and unbelief in the human heart. From one age to another these may exhibit themselves externally in new forms, but to the eye that is well-trained in the Word of God, they are all fruits from the same evil tree.

The pastor who enters a changed world may have to learn to recognize new and subtly disguised manifestations of the same old sin of Adam, but he will not have to look for new weapons to combat it, nor for a new cure for the disease of man.

No New Weapon Needed

Nothing new is required, neither a new doctrine nor a new technique. Such world catastrophes as this one are common in the history of the world and of the church, and Christ's words apply as aptly today as they did 1,900 years ago. He said: "There shall be upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." There is no need to despair. Our salvation is nearer than when we believed.

No new comfort need be invented for distressed souls. Christ's assurance: "Lo, I am with you always, even to the end of the world" is still the Christian's strong support in all manner of trials.

As for the false hopes and delusions regarding an earthly paradise, the old warning is still true and sufficient: "If any man shall say unto you, Lo, here is Christ or there, believe it not. For there shall arise false Christs and false prophets." Do not believe them. The Gospel of the Son of Man is still the truth and no redecoration of the form of the world and no mere collapse of civilization will change it.

No New Gospel Is Needed

No new Gospel is needed, although there will be many voices clamoring for one. What is needed is a firmer faith in the old Gospel, a more earnest searching of the Scriptures, a more willing yielding of the mind and heart to the working of the Holy Spirit, who will teach us all things. It may well be that the new world will be a more difficult one for the Christian to live in, but God be praised that he has not made us dependent on our own reason and strength to keep our footing firm and to remain faithful in the confession of the truth. Our faith is the victory that overcometh the world. God is our refuge and strength. Therefore will we not fear.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XIII. Of the Use of the Sacraments

OF THE USE OF THE SACRAMENTS they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

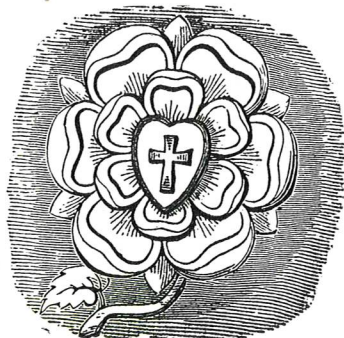
They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

I

WHAT IS the use, the purpose or the benefit, of the sacraments?

Our Article admits, in the first place, a certain secondary purpose, viz., that they serve as *marks of profession among men*. By reducing this use to one of

minor importance our fathers at Augsburg drew away from Zwingli, the Swiss reformer, and his followers. According to Zwingli, to be marks of profession is the chief, in fact, the only purpose of the sacraments. God did not institute them as vehicles and instruments of grace, but merely as outward



signs of recognition whereby a Christian might be distinguished from a non-Christian.

According to Zwingli's opinion, sacraments, far from conveying grace on us, do not even bring it any nearer to us. They have nothing to do with grace. The Holy Spirit does not need any such vehicle to descend on us from heaven; He does not need such vehicles to ride into our hearts. It is degrading to assume that the Holy Ghost could not enter our hearts without these or any vehicles.

Now we readily grant that the Holy Ghost is not dependent on the use of any means. He is not limited. If He saw fit to come into our hearts directly and to work in our hearts without means, He could easily do so. If He preferred, He could have chosen other means, and then those would have served His purpose perfectly. But that is not the question. It pleased the Holy Ghost to choose the sacraments as His vehicles and means; and now it is up to us to recognize and use them as such.

Zwingli, denying the necessity of the sacraments under the present dispensation of God, reduced them to mere *marks of profession among men*, and limited their use to this one point. Our fathers drew away from his position at Augsburg by assigning a subordinate importance to this use. Only in a certain sense do the sacraments serve as *marks of profession among men*.

Yet, while we must maintain over against the Zwinglians that the principal use of the sacraments is something altogether different, yet, on the other hand, we dare not neglect their use as marks of profession.

If any one refuses to be baptized, he thereby clearly indicates, so that there can be no mistake about it, that he does not want to be classed with the Christians, he does not accept the Gospel, because he refuses to accept the outward sign of admission into the church, the sacrament of Baptism. And again, if any one persistently fails to take Communion, he clearly indicates that he does not want to be identified with the Christians, because he refuses to join them in their sacred meal.

On the other hand, if any one accepts Baptism and participates in the Lord's Table, he thereby gives evidence that he wishes to be numbered with the Christians.

The Apostle Paul stresses the importances of this use of the Lord's Supper. He says to the Corinthians, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11, 26). By partaking of the Lord's Table we show publicly before men that we know of no other way to salvation than by faith in our Savior's vicarious suffering and death. — By partaking of the Lord's Supper we, furthermore, draw a clear line of demarcation between us and all servers of idols. "Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and the table of devils" (1 Cor. 10, 21).

We do well not to neglect this use of the sacrament, rather to impress its importance deeply on our hearts. Our going to Communion is an act of confession.

Consider a few practical cases.

You are a guest at your Lord's Table. You come as a poor sinner by invitation of your Savior to receive His body and blood which He gave as a ransom for your sins. You do not come because you think you are worthy of your Lord's attention, nor do you imagine that you can pay part of the penalty for your sins yourself. "Nothing in my hand I bring, simply to Thy cross I cling" — that is the spirit in which you approach the Table. And that is the confession which you by your coming make publicly before the congregation, yes, before the world.

More. By taking Communion in this spirit you announce to all the world that every man is a poor lost and condemned sinner. You announce that every body is doomed to death and damnation if he does not find salvation in the blood of Jesus.

Now while you are making this confession, a Mason or some other lodge member joins you at the Lord's Table. Does he also come as a poor lost and condemned sinner? The lodges all proclaim "salvation by character." Their trust is that a man is saved by doing good. We are not totally corrupt, they say, there is at least a little good even in the worst of us. We must find that trace of good that is still present in us, we must cultivate and develop it. By doing so we shall in the end overcome the evil in us, and thus we shall secure for ourselves a verdict of justification. They admit that there is some evil in us, we all have our weakness; but by properly cultivating the good that also is present we build up our own character. In that way we are saved.

What will become of your confession when you kneel at the Lord's Table together with a man who boasts salvation by character? Will not people say, must they not say, with his mouth this man sings, "Wash me, Savior, or I die!" and "Thou must save, and Thou alone" — but he is not serious about it. If any one believes in salvation by character, if he tries to bring a little of his own labors in his hand, it is all right too.

Taking Communion is a *mark of profession*.

Consider another possibility.

When you approach the Lord's Table you do so with the firm belief that according to His promise He will give you there His very body to eat and His blood to drink.

By going to Communion you make public confession of your faith, and by your example you urge others also to take your Lord's words at face value.

Now suppose that at the same table there kneels a man who says. "Impossible! How can the Lord give us His body and blood? His body and blood are in heaven. The bread and the wine are symbols. They represent for us the absent body and blood of our Savior."

What will become of your confession? Must not people from your action get the impression that it makes very little difference what any one believes? Jesus may have said, "My body, My blood"; but if that does not seem to make sense, we may disregard His words and understand them as we think He should have spoken.

Many more similar instances might be cited, but let these suffice. Sacraments are *marks of profession*. That may not be their chief purpose, but it dare by no means be overlooked.

God granting, we shall take up for consideration the principal use of sacraments in a future study.

The Christian School a Precious Treasure

Particularly in the mission work at public institutions it is that one recognizes the great blessing of a Christian schooling. This is true, for one thing, in the spiritual ministrations at the sickbeds of adults. But, especially, how many a boy or girl would have been saved from a correctional institution or prison if he or she had been brought up in the nurture and admonition of the Lord in childhood! How many a child would abhor sin if he had the example of pious Joseph before his eyes, who, when he was tempted, declared: "How, then, can I do this great wickedness and sin against God?" Gen. 39, 9.

The Christian school is most certainly the best means under our circumstances to cultivate pious children, enlightened Christians, zealous church members, honest businessmen, faithful laborers, useful citizens, and law-abiding, genuine patriots. It is a lovely garden of God, bathed in the sunshine of the Gospel. And in this children's paradise there works a gardener appointed by God and called by the Christian congregation — the Christian teacher, carefully cultivating the tender plants entrusted to his custody, in order that might grow, blossom, and become strong, defy the storms of life, and ultimately, in the last great harvest, be gathered and stored in the heavenly and eternal garner.

The Christian school is, therefore, a precious treasure that can not be paid for with all the gold in the world. It is a nursery of the Christian Church that is sanctified by the word of the Lord. It is the apple of our eye, as it were, that we must guard and defend with the greatest care and with every Christian means at our disposal against enemies from within and without. The Lord God takes pleasure in this institution, and the holy angels shout for joy as they look down upon it. God bless our parochial school abundantly to the praise and honor of His Holy name!

E. A. Duemling.

Siftings

BY THE EDITORS

The Persistent Clammering For One Language for all the people of the world is becoming more audible as times goes on and the war continues. Many believe that the greatest hindrance to universal peace — the dream of the worldling — is the confusion of tongues, the many languages. Hence if the world could be given one language a better understanding among nations would result. Those who believe such a thing possible point to mathematical symbols and the Morse code in navigation, chemical terms and musical marks — which are all universal — as proof of the possibilities of a universal language. We fail to see the relation between such purely mechanical things and a human language. The human language is born of a common history and experience and comes from down deep in the heart. The Bible is the one language that can unite all men and it alone.

* * * *

Back To The Farm is the watchword of the Roman Catholic Church at this time. This cry has been heard again and again from the lips of prominent Catholic leaders. Recently Msgr. Luigi G. Ligutti of Des Moines, Iowa, addressing a Catholic Rural Life conference at Marquette University again stressed this point. He listed as "the four principal aims" of the Catholic Rural Life conference:

1. To take care of all Catholics now living on the land.
2. To keep on the land the Catholics now living in the country.
3. To settle more Catholics on the land.
4. To convert the non-Catholics now living on the land

He stated that the Catholic church in the United States cannot expect to prosper so long as 80% of its resources is concentrated in the big cities, the graveyard of America, and a minority of its attention is given to the rural communities, habitats of large families and wholesome home life, according to a report in the *Milwaukee Journal*.

* * * *

The Venom Patrol is the name given to three young men of the South African Army. It is up to these three young men to supply venom or poison for serum-making which is used to inject into the veins of the fighting men who have been bitten by a venomous reptile. The work of these boys has saved the lives of many soldiers. Armed with nothing more than a forked stick and a canvas bag the boys go out a seek the lairs of the asps and adders, capture them and bring them into camp and extract the poison from them. A deadly task, you say. It is. These young men are daily playing with death. We wonder how many are being daily inoculated with the deadly venom of the old serpent called Satan and never recover from its effect because they know not Christ who crushed the head of the devil and heals all through faith in Him from his deadly venom? May they seek this antidote and find it.

Something New Has Happened. In Detroit the application of the Grosse Pointe Unitarian Church for membership in the council of Churches was rejected on the grounds that none but "evangelical" churches may hold membership in the Council. Not all cities which have a Council of Churches have taken and do take this stand against the Unitarian Churches. The Unitarian is not "Trinitarian" in its confession. Besides denying all the cardinal doctrines of the Bible, they deny the Trinity. Their God, whom they worship, therefore, is just an idol, and their worship idolatry. This move on the part of the Detroit Council of Churches surprises us. These associated ministers and churches do not hesitate otherwise to pray and worship with even the Jew — who denies Christ. — May this stand against admission of the Unitarians lead to an ever clearer confession on the part of these Detroit Protestant churches.

* * * *

To Strike a More Effective Blow against the ever increasing wartime problem of crime and particularly, juvenile delinquency a fundamental change in the federal court system is now being seriously considered by a judiciary subcommittee of the house. A committee composed of senior court judges, has drawn up proposals which would replace the present parole board with a ten member Authority with "quasi-judicial" powers. A member of the Authority would interview a prisoner within six months after being sentenced, review the case with him, obtain his prison record and then recommend any change of the sentence to the sentencing judges which he believes desirable. This new Authority would have power to order the discharge from prison of an offender. It is said that this new proposal has the sanction of Attorney General Francis Biddle and Chief Justice Stone of the supreme court. The federal circuit judges are divided on the question of its advisability, it is claimed. We are fearful of such super-Authorities. It will, we believe, interfere with the stern hand of the law. Instead of an aid to justice it may easily work out to be an aid to the criminal.

* * * *

A Comprehensive Social Security Plan is contemplated in a new bill filed this week in the senate by Senator Robert F. Wagner. If this bill becomes a law every American citizen will be provided for from the "cradle to the grave" and will be safe-guarded against unemployment, sickness and old age. Thus this bill goes far beyond anything attempted up to the present time to control abject poverty. We hope this bill will receive the support of the congress of the United States. At the end we pay anyhow, so why not do something in advance. But, as for a Christian, he will still say: "I will lift up mine eyes unto the hills, whence cometh my help; my help cometh from the Lord, which made heaven and earth." Ps. 90.

FIFTIETH ANNIVERSARY OF SERVICE

Apostles' Congregation of Milwaukee recently celebrated a jubilee of its pastor. The occasion presented one feature which was somewhat out of the ordinary. The jubilarian himself pointed this out when he said to his people: "Throughout the years of my career as a minister of the Word it has been my aim to emphasize my office and my mission and to keep my personality in the background. And so, when this anniversary day drew near, I had planned quietly to observe it as a day of thanksgiving between me and my blessed Savior. This would have been fitting and proper had this day more particularly con-



cerned only myself. But I realize that it concerns others just as intimately as myself: I have been privileged not only to be a *pastor*, but I have been *your pastor* for this period of time, and this fact naturally accords you a voice in the matter of its celebration."

Some of the older members of the church, gathered in a reminiscent mood and discussing bygone days, had figured out that their pastor must have been with them about fifty years and on enquiry the fact was easily established.

Regarding the lapse of time during this half century, the pastor told his people: "As with other periods of time, they seem long when they lie in prospect before us, but seem to shrink in dimensions when they lie behind us and we look back upon them, — so it is with this lapse of years. Today it seems almost impossible to me that half a hundred years have passed since I first came among you — almost one and a half generations of time have flowed

down into the ocean of eternity. I have seen some that I baptized and confirmed bring me their children for Baptism, and these again, grown to manhood and womanhood, have brought me their children to be accepted into the Holy Christian Church by the rite of Baptism."

The date of the jubilee being fixed, the congregation quietly set about arranging for the celebration. President John Brenner was invited to come and preach the anniversary sermon and all the members of the church were notified by mail. The choice of the preacher was particularly happy, as he is pastor of the mother-church from which Apostles' was branched in the early nineties. Besides, the friendship between him and the jubilarian covers a period of fifty-six years and dates back to the time when they were roommates in Northwestern College at Watertown, Wisconsin. The President took his text from 1 Cor. 3 and emphasized the fact that Christ should be all in all in the ministry of His servants, their service should be of Christ, for Christ, through Christ, and to Christ. The key-note of the whole celebration was therefore what is said Ps. 115, 1. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." At the conclusion of the church service the jubilarian gave expression of gratitude to God and his people. He closed with the words: Of course, the days were not all sunshine; there were dark days, too, as there always will be in the life of a pastor; times came when I felt depressed and dispirited; but He did not desert me who has promised His Church, "I will not leave thee nor forsake thee: behold, I am with thee always, even to the end of the world." An excellent remedy for depression I found in my ministry — to go to the hospitals and homes and minister to the sick and dying. The oftentimes wonderful faith and hope created by the Word was stimulating in the extreme. It works both ways: in offering comfort, one finds comfort. The good Lord who has thus been with me in the past keep me humbly grateful to the end."

For a term of twenty-five years Pastor Graeber was a worker on the staff of the *Northwestern Lutheran*, being one of the original editorial committee appointed by President Gausewitz back in 1913. Other members of the staff were the Pastors J. Jenny, J. Brenner, and H. K. Moussa. It was at the convention in Green Bay, Wis., in August, 1913, that a resolution was adopted to issue an English church paper. The name and the size of the periodical were determined by the editorial committee. For a few years it appeared as an eight-page sheet. The first issue bears the date January 7, 1914. The proof sheets of this number are still in existence and will some time be transferred to the archives of our Synod. At the New Ulm convention in 1919 the resolution was adopted to enlarge the paper to sixteen pages and the editorial committee was consequently enlarged by the addition of the Pastors Karl Krauss and Im. P. Frey and Prof. C. Schweppe. During the entire period of his connection with the paper Pastor Graeber served as "News Editor", gathering material and preparing it for print where neces-

sary, reading proof, reviewing books, and on occasion helping out with the production of articles. His sight and hearing beginning to fail, he resigned from his post in 1939.

After the church service on the evening of June second a social gathering was held in observance of the jubilee in the hall of the school, where the ladies of the church had set out a bountiful repast for all who participated in the festivities. The members of the church had contributed generously to a gift-purse and the Men's Club added a token of regard.

W. J. S.

FIFTIETH ANNIVERSARY

Trinity Ev. Lutheran Congregation, Milwaukee, Wis.

The week of May 30 was a time of rejoicing for the members of Trinity Ev. Lutheran Congregation at Milwaukee, Wis. By the grace of God they were privileged to celebrate the fiftieth anniversary of the organization of

the Ascension Day service in which Pastor Albert Lorenz of Slades Corners, Wisconsin, preached. The latter three are sons of the congregation. Pastor Arthur Tacke addressed the Mens Club on Tuesday evening. On Friday evening Prof. G. Martin of the Lutheran High School spoke in a Sunday School service.

On May 18, 1893, the sainted Pastors August Bendler and Adolf Baebenroth of Milwaukee visited North Milwaukee for the purpose of arranging church services. Arrangements were made to begin services in the old St. Peter's church on the Hopkins Road. The church was organized on Trinity Sunday, May 28, 1893. Its name was derived from the day of its organization — Trinity Ev. Lutheran Church of North Milwaukee, Wis.

Nine men took part in the organization. That same fall a church building was started and before the end of the year it was completed, and dedicated on January 7,



Trinity Evangelical Lutheran Church

the congregation. Three festival services were held. In the morning May 30 a combined German-English service was held in which Prof. Otto Hoenecke of Saginaw, Michigan, the first Pastor, preached in German, and Pastor Hans Schultz of Clear Lake, South Dakota in English. Dinner was served by the ladies to accommodate the guests of the day. In the evening Jubilee Song Service Prof. Armin Schultz of Saginaw, Michigan, gave the address and the choir sang hymns of praise unto the Lord, Mr. Ed. Strauss, directing the choirs. Mr. A. Bergmann served as guest and concert organist. The closing service was held Thursday evening combined with

1894. The present church building was dedicated April 17, 1921.

The congregation was served by the following pastors: Otto Hoenecke, 1894-1898; R. Jeske, 1898-1900; C. Auerswald, 1900-1904; Henry Zapf 1904-1908 and the undersigned since December 1908. In those 50 years Trinity has been blessed by the Lord who had begun the work. Today Trinity numbers about 900 communicants and 1,200 souls.

"The Lord our God be with us as He was with our fathers: let Him not leave us nor forsake us."

Arnold Schultz.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

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.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will convene at Randolph (H. Zimmermann, pastor) on July 6 at 9 A. M.

Kindly announce early and also give number of delegates you bring from your congregation.

H. Geiger, Sec'y.

MILWAUKEE DELEGATE CONFERENCE

The Milwaukee Delegate Conference will meet on July 12, 8 P. M., at Bethesda Church. Discussion of Synod Program.

S. E. Westendorf, Sec'y.

CALL FOR CANDIDATES

The Board of Control of our Seminary at Thiensville herewith requests the members of our Synod to nominate candidates for the position of director of our Seminary at Thiensville.

The nominations should be limited to the five active members of our present faculty, since according to resolution of the Synod the Seminary faculty is to consist of five active members.

Nominations should be in the hands of the secretary on July 6, 1943.

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

* * * *

Pursuant to a resolution of the Synod, adopted at Saginaw (Report, 1941, p. 50), authorizing the calling of a professor of music for Northwestern College and the Theological Seminary, the members of the Synod are herewith requested to nominate candidates for the position.

I. Qualification

- A. Candidates should possess a thorough knowledge of music, especially of church music, and the ability to cultivate in the student an appreciation of what is soundly Lutheran (evangelical? Christian?) in music.
- B. Preferably they should also possess a theological training.

II. Duties

- A. In Northwestern College the professor of music shall be required to:
 - 1. Conduct the male chorus, the mixed chorus, and the band.
 - 2. Give courses in elementary music in the Preparatory Department.
 - 3. Give optional courses in music at the collegiate level.

To the pastors and treasurers of the congregations of the Southeast Wisconsin District

In accordance with new postal regulations it will be necessary to address correspondence to me in the following manner in the future.

Chas. E. Werner,
1844 No. Oakland Ave.,
Milwaukee (2), Wisconsin

Signed: Chas. E. Werner.

B. In the Seminary, which he shall visit once a week, he shall be required to:

- 1. Acquaint the students with music appropriate for use in the congregational services.
- 2. Teach the relation of the music to the text of hymns, etc.
- 3. Give a course in the history of church music.
- 4. Direct the Seminary Chorus.

Nominations must be in the hands of the Secretary not later than August 2.

Kurt Timmel,
612 5th Street,
Watertown, Wisconsin.

LIST OF CANDIDATES FOR THE PROFESSORSHIP AT NEW ULM

In accordance with the published notice the following have been nominated for the vacant professorship at Dr. Martin Luther College, New Ulm:

- The Rev. Martin Albrecht, Thiensville, Wisconsin.
- Paul G. Bunjes, Wausau, Wisconsin.
- Henry Engelhardt, Wood Lake, Minnesota.
- The Rev. G. W. Fischer, Milwaukee, Wisconsin.
- Roland Jacobs, Juneau, Wisconsin.
- O. Jungkuntz, Jefferson, Wisconsin.
- The Rev. Arthur Koehler, So. St. Paul, Minnesota.
- Theo. J. Pelzl, New Ulm, Minnesota.
- Prof. W. Schaller, Saginaw, Michigan.
- Henry Schulz, St. Paul, Minnesota.
- Otis Stelljes, Milwaukee, Wisconsin.
- Meilahn Zahn, Oshkosh, Wisconsin.

All correspondence relative to these nominations should reach the undersigned secretary of the College Board before July 18, 1943. The Board will meet for election on July 19, 1943, at the college business office, beginning at 9 A. M.

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

ORDINATION AND INSTALLATIONS

In a special afternoon service on Sunday, May 30, in which Pastor Walter Koepsell of Powers, Michigan, had charge of the liturgy and Pastor William Lutz of Escanaba preached the sermon, basing his remarks on 1 Cor. 4, 1.2, Candidate Alvin Schabow of Appleton, Wisconsin, upon authorization of the president of the North Wisconsin District, the Rev. E. G. Behm, was ordained and installed by the undersigned as pastor of St. Paul's Evangelical Lutheran Church, Hyde, Michigan.

Address: The Rev. Alvin Schabow, R. 1, Bark River, Michigan.
Theophil Hoffmann.

* * * *

Upon authorization by the president of the Dakota-Montana District, the Rev. W. T. Meier, the Rev. Wayne Ten Broek was installed as pastor of St. Paul's Ev. Lutheran Church of Rapid City, South Dakota. May the Lord's richest blessings rest upon pastor and congregation.

Address: The Rev. Wayne Ten Broek, 618 6th Street, Rapid City, South Dakota.
Albert G. Eberhardt.

* * * *

Authorized by President Adolph Ackermann of the Minnesota District the undersigned installed the Rev. Otto Klett as pastor of St. John's Ev. Lutheran Church, Bay City, Wisconsin, on Cantate Sunday, May 23, 1943. The Pastors P. R. Kurth, B. F. Laukandt, and Geo. Ehlers assisted.

Address: Rev. Otto Klett, Prescott, Wisconsin.
Karl A. Nolting.

ACKNOWLEDGMENT AND THANKS

Mr. A. Reinhardt, a member of Pastor A. Schultz's congregation in Milwaukee, has again, as in former years, donated a number of plants to the Seminary.

Pastor M. Lemke, R. 1, Watertown, South Dakota, has sent approximately 600 sprigs for a buckthorn hedge, and Mr. Erwin Beskow, one of his elders, has defrayed the transportation charges.

The hearty thanks of our Theological Seminary are hereby expressed to these brethren. M. Lehninger.

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Mrs. Arnold Ewerdt, Brownsville, Wisconsin, donated to Dr. Martin Luther College Library the sum of \$5.00. Our cordial thanks to the donor.

E. R. Blifernicht, Librarian.

CHANGE OF ADDRESS

Rev. Wm. Fischer, P. em., c-o Rev. M. Glaeser, Wone-woc, Wisconsin.

Rev. G. P. Eckert, Clifton, Arizona.

F. W. Meyer, 2663 North Palmer Street, Milwaukee (12), Wisconsin.

PASTORS — ATTENTION

An informative and timely FORM LETTER drafted by Pastor Edgar Hoenecke — printed in two colors, blue and red, on a white letter-head 8½×11 inches — which may be used to announce your MISSION FESTIVAL to the members of your congregation, may be had, without cost, in any quantity from our Northwestern Publishing House.

MISSION FESTIVAL ENVELOPES are also available. Write the Northwestern Publishing House stating how many copies of the letter and how many envelopes are desired. A sample copy of the letter will be sent upon request.

* * * *

MISSION FESTIVAL

Rogate Sunday

St. John's Church, Omro Twp., Minn.
Offering: \$400.00. A. W. Fuerstenau, pastor.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1943

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference

Pastors:

J. Jeske (A. Lengling).
Wm. Pankow (E. Pankow).
L. Karrer (Wm. Sauer).

Teachers:

A. H. Backer (A. Meyer).
A. Fehlauer (O. Stelljes).

Congregations:

Apostles:
(Bethel:
St. John's: Emil Winter (Wm. Strege).
(St. Paul's: Albert Knueppel).
St. Matthew's: William Kluessendorf.
(Parkside: Herman A. Fricke).

Eastern Conference

Pastors:

E. Ebert (G. Hoenecke).
F. Gundlach (W. Keibel).
Ph. Hartwig (P. Kneiske).

Teachers:

M. Garbrecht (M. Hackbarth).

Congregations:

Fairview: Wm. Strauss.
(Jordan:
Good Shepherd's:
(Mt. Lebanon: Alfred Hollmann).
Grace, Waukesha:
(Nain: Delbert Kleist).

Southern Conference

Pastors:

O. Heidtke (M. Plass).
O. Nommensen (W. Diehl).

Teachers:

H. Fehlauer (G. Pape).

Congregations:

Friedens, Kenosha: W. Gitzlaff (A. J. Adelt).
St. Luke's, Kenosha: A. Buchholz (P. Vigansky).

Dodge-Washington County Conference

Pastors:

F. Marohn (Ph. Martin).
R. Pietz (W. Reinemann).

Teachers:

A. Wilbrecht (J. Bremer).

Congregations:

St. Jacobi, T. Theresa: Frank Bellin (Rud. Kamrath).
(St. Peter's, T. Addison: John Wernicke).
Peace, Hartford: Henry J. Falk.
(Zion, T. Theresa: Leonard Billing).

Arizona Conference

Pastors:

Arthur P. C. Kell (E. Sprengeler).
O. Hohenstein (R. Wm. Schaller).

N. B. Conference secretaries please supply missing names at once.

W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Pastor Fr. Schumann; alternate: Pastor E. C. Hinnenthal.
Pastor R. Ziesemer; alternate: Pastor F. Thierfelder.
Pastor Frank Reier; alternate: Pastor V. Weyland.
Layman and Alternate from:
St. Paul's Congregation, Green Bay, Wisconsin.
Grace Congregation, Sugar Bush, Wisconsin.
St. John's Congregation, Valmy, Wisconsin.

Lake Superior Conference:

Pastor H. A. Kahrs; alternate: Pastor Paul Eggert.
Pastor Geo. Tiefel; alternate: Pastor Wm. Roepke.
Layman and Alternate from:
St. Paul's Congregation, Hyde, Michigan.
Trinity Congregation, Marinette, Wisconsin.

Manitowoc Conference:

Pastor W. Schink; alternate: Pastor Dr. Henry Koch.
Pastor Harold Eckert; alternate: Pastor E. C. Schroeder.
Layman and Alternate from:
St. John's Congregation, Gibson, Wisconsin.
First German Lutheran Congregation, Manitowoc, Wisconsin.

Rhineland Conference:

Pastor Paul Gieschen; alternate: Pastor W. Gieschen.
Layman from Zion Congregation, Rhineland, Wis.
Alternate from St. Paul's Congregation, Crandon, Wisconsin.

Winnebago Conference:

Pastor W. C. Piess; alternate: Pastor W. W. Gieschen.
Pastor W. Strohschein; alternate: Pastor W. Wadzinski.
Pastor John Dowidat; alternate: Pastor F. C. Weyland.
Layman and Alternate from:
St. Peter's Congregation, Fond du Lac, Wisconsin.
St. Luke's Congregation, Kewaskum, Wisconsin.
Trinity Congregation, Neenah, Wisconsin.

Teacher's Conference:

Mr. S. Wacker; alternate: Mr. Ernst Schulz.
Mr. W. Pape; alternate: Mr. G. Koepsell.
Mr. E. Behrens; alternate: Mr. M. Busse.
Mr. E. Kopitzke; alternate: Mr. A. Coppens.
Mr. L. Keup; alternate: Mr. A. Moldenhauer.
Note: Please send credentials of laymen.

G. E. Boettcher, Sec'y.

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WESTERN WISCONSIN DISTRICT

Central Conference:

Pastors:

O. Engel (W. Krueger).
W. Keturakat (A. Dornfeld).
O. Kuehl (F. Mueller).
W. Eggert (W. Zank).

Congregations:

- St. John's, Fox Lake.
- St. John's, Pardeeville.
- St. Matthew's, Oconomowoc.

Southwestern Conference:

Pastors:

- F. Gilbert (G. Zunker).
- A. Loock (A. Dobberstein).

Congregations:

- St. John's, Barre Mills.
- St. Paul's, Hustler, Albert Maier (Irwin Mueller).

Mississippi Valley Conference:

Pastors:

- H. Kesting (H. Nommensen).
- W. Gutzke (A. Mennicke).

Congregations:

- First Lutheran, La Crosse.
- First Lutheran, Ridgeway.

Wisconsin River Valley Conference:

Pastors:

- O. Hoffmann (E. Otterstatter).
- L. Koenig (W. Nommensen).

Congregations:

- Immanuel's, Medford (Grace, Tp. Maine).
- Trinity, Minocqua (St. Paul's, Hurley).

Chippewa Valley Conference:

Pastors:

- S. Fenske (C. Toppe).

Congregations:

- St. John's, Cornell.

Teachers:

- A. Glende (J. Gawrisch).
- E. Wilde (W. Johnson).
- Prof. Theo. Binhammer (P. Kolander).
- A. Wilbrecht (L. Raabe).

Professors:

- F. Blume (H. Fleischer).

N. B. Secretaries of the conferences are requested to send the names of the lay delegates to the undersigned.

A. W. Paap, Sec'y.

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MINNESOTA DISTRICT

Pastors (circuits)

- Pastor Wm. Haar, Jr.; alternate: Pastor W. C. Nickels.
- Pastor Raymond Haase; alternate: Pastor O. K. Netzke.
- Pastor G. T. Albrecht; alternate: Pastor K. Brickmann.
- Pastor Rud. F. Schroeder; alternate: Pastor Theophil Haar.
- Pastor Aug. Sauer; alternate: Pastor G. F. Zimmermann.
- Pastor P. R. Kurth; alternate: Pastor R. J. Palmer.
- Pastor O. Klett; alternate: Pastor E. M. Schroeder.

Pastors (at large)

- Pastor E. Schaller; alternate: Prof. O. Naumann.
- Pastor A. W. Fuerstenau; alternate: Pastor W. Schmidt.
- Pastor E. G. Hertler; alternate: Pastor Sam. Baer.

Teachers

- Mr. Paul Denninger; alternate: Mr. E. H. Sorgatz.
- Mr. Otto Hellermann; alternate: Mr. J. Wantoch.
- Prof. H. Palmbach; alternate: Prof. E. D. Backer.

Congregations (circuits)

- Pelican Lake; alternate: Johnson.
- Alma City; alternate: St. Clair.
- Sanborn; alternate: Darfur.
- Immanuel's, West Florence; alternate: Nodine.
- Gibbon; alternate: Olivia.
- Grant Township; alternate: Town Weston.
- St. James, St. Paul; alternate: Centuria.

Congregations (at large)

- North St. Paul; alternate: Morgan.
- Zion's, Morton; alternate: Emmanuel's of Wellington.
- Zion's, East Farmington; alternate: Salem of Stillwater.

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

R. A. Haase, Sec'y.

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NEBRASKA DISTRICT

Central Conference:

- Rev. L. Tessmer (Rev. L. Sabrowsky).
- St. John's Congregation, Brewster, Nebr. (Immanuel Congregation, Hadar, Nebr.).

Colorado Conference:

- Rev. Wm. Wietzke (Rev. O. Kreie).
- Mr. Rudolph Dieckhoff, 711 Arapahoe, Golden, Colorado.

Rosebud Conference:

- Rev. W. Oelhafen.
- Mr. Paul Schemm, Valentine, Nebr. (Mr. Herman Eucker, Valentine, Nebr.).

Southern Conference:

- Rev. John Raabe (Rev. E. Breiling).
- St. Paul's Congregation, Gresham, Nebr. (Zion Congregation, Garrison, Nebr.).

Teacher Delegate:

- Mr. Wm. Neujahr (Mr. C. G. Fuhrman).

L. Sabrowsky, District Secretary.

DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE

April 1, 1943 to May 31, 1943

For Missions

Estate of Anna Koehn, Appleton, Wis.	\$ 500.00	
N. N. South Milwaukee, Wis.	2.00	
N. N. South Milwaukee, Wis.	2.00	
		\$ 504.00

For Chapel

In memory of Mrs. A. W. Sauer by Mr. and Mrs. Carl Riebe, Marshall, Minn.	\$ 5.00	
		\$ 5.00

For Spiritual Welfare Commission

S. B. Club, Watertown, Wis.	\$ 5.00
St.-Sgt. A. J. Meschefske, Barraboo, Wis.	1.00
Sgt. Leonard A. Bauchs	10.00
Pvt. Ehler F. Henke, Camp San Luis Obispo, Cal.	1.00
Pvt. Harold Neske, Fort Sill, Okla....	5.00
Cpl. George Krause	1.00
Marquette Homemakers Club, Mar- quette, Wis.	5.00
Lt. Clarence F. Sundermeyer, Camp Carson, Colo.	2.00
Trinity Lu. Church, Hendricks, Minn.	40.95
P. F. C. Christian F. Erlenbusch, Camp Cooke, Cal.	10.00
In memory of Miss Emma Papenfuss by one of her friends	3.00
Rev. W. H. Lehmann, St. John's Con- gregation, Libertyville, Ill.	5.00
Rev. T. F. Uetzmann, Immanuel Ev. Lu. Congregation, Manitowoc, Wis.	10.00
P. F. C. Alvin A. Kurth	25.00
Lutheran Ladies' Sewing Circle of St. John's Church, St. Clair, Minn.	5.00
Memorial Wreath in Memory of Mrs. Otto Wegeman, Water- town, Wis., by Mr. and Mrs. Moldenhauer, Racine	\$ 2.00
Mr. and Mrs. L. Bandelin, Racine	2.00

Mrs. J. Klingmann, Water- town, Wis.	1.00
Della C. Klingmann	2.00
Mrs. H. F. Husemann	7.00
Erwin J. Herzfeldt, Madison, Wis.....	5.00
Mrs. John H. Dreier, Green Bay, Wis.....	2.00
Mr. Walter Dobberphuhl, Rockfield....	10.00
St. John's Lutheran Church, Arco.....	10.00
St. John's Ladies' Aid, Shelby, Nebr.	11.33
Mr. Athur K. Schroeder, Brillion, Wis.	5.00
Mr. Dora Behrend, Estelline, So. Dak.	1.00
Walter H. Schmidt, Brooklyn, N. Y....	5.00
R. D. Frazier, New York, N. Y.	3.00
Pvt. Wilbert A. Hermel, Camp McCoy, Wis.	5.00
Pvt. Harold J. Ramoie, New York	10.00
Sgt. Harold G. Berg, Tomah, Wis.....	5.00
Mr. and Mrs. Wm. Heisel, Strambaugh	2.00
Cpl. Otto C. Moesche, Chico, Cal.....	5.00
S-Sgt. Cliff E. Wahl, New Orleans....	1.00
Mr. Paul A. Prill, Pine River, Wis.....	5.00
Cpl. Henry Frautschy, New Orleans....	1.00
Pvt. Herbert Lentz, San Francisco....	5.00
Aid Assn. for Lutherans, Kewaunee....	15.00
Viola Meyer Dahlke, Neenah, Wis....	5.00
Edward Fritzler	10.00
Pvt. Solomon F. Haar	5.00
Ladies' Sewing Circle, St. John's Ev. Luth. Church, St. Clair, Minn.	5.00
Mr. and Mrs. John Krueger, Wayzate	2.00
Mrs. Julius Klatt, Hazel, So. Dak.....	1.00
Kewaunee Lutheran Men's Club, Kewaunee, Wis.	5.00
Ev. Luth. Church of St. Paul the Apostle, Detroit, Mich.	59.00
Pvt. W. A. Meyer, Jr., Miami Beach	2.00
Mr. and Mrs. Melvin Wolfrath, New London, Wis.	1.00
Calvary Lutheran University Church, Madison, Wis.	40.00
Sgt. Milton F. Rusch	4.00
Ruth and Esther Mission Circles, Rev. W. H. Lehmann's Congrega- tion, Libertyville, Ill.	12.00
Cpl. M. John Stuhr, Goodfellow Field, Texas	2.00
Lutheran City Mission Auxiliary, St. Paul, Minn.	10.00
P. F. C. Edwin Stremlo, Seymour Johnson Field, North Carolina.....	1.00
Vernon Koenig, San Francisco, Cal....	5.00
Flowing Wells Mission, Tucson, Ariz.	13.00
Pvt. Arthur A. Seekel, Seattle, Wash.	5.00
Grace Lutheran Church, Birnamwood	10.00
St. Peter's Ev. Luth. Church, Scho- field, Wis.	30.00
	\$ 474.28

For Home for the Aged

8 lots adjacent to the institution valued at \$175.00 donated by F. Lindhorst....	\$ 175.00
	\$ 175.00
C. J. NIEDFELDT, Treasurer.	

TREASURER'S STATEMENT

July 1, 1942 to May 31, 1943

Receipts

Cash Balance July 1, 1942	\$ 25,804.26
Budgetary Collections:	
General Administration	\$139,355.21
Educational Institutions	59,464.48
Home for the Aged	3,575.94
Spiritual Welfare Commission	24,640.91
For Other Missions	214,456.69
Indigent Students	3,033.11
General Support	10,700.27
School Supervision	533.57
To Retire Debts	9,649.43
Revenues	81,578.33

Total Budgetary Coll. and Revenues...\$546,987.94

Non-Budgetary Receipts:

From Debt Retirement Committee....	\$ 57,565.88
R. Kopske Estate for Theol. Sem.	1,000.00
Fred Lindhorst, donation of 8 lots	175.00
Miscellaneous	344.13

Total Receipts	\$606,072.95
	\$631,877.21

Disbursements**Budgetary Disbursements:**

General Administration	\$ 18,213.34
Theological Seminary	25,063.14
Northwestern College	60,967.59
Dr. Martin Luther College	49,289.08
Michigan Lutheran Seminary	17,300.18
Northwestern Lutheran Academy....	10,687.56
Home for the Aged	8,111.55
Missions — General Administration	251.45
Indian Missions	32,985.42
Negro Missions	14,954.35
Home Missions	186,526.21
Poland Missions	6,788.65
Madison Student Mission	1,088.36
Spiritual Welfare Commission	20,596.33
General Support	23,051.00
Indigent Students	1,390.00
School Supervision	2,657.27

Total Budgetary Disbursements\$479,921.48

Non-Budgetary Disbursements:

Notes Paid	\$ 71,975.19
Accounts Payable Paid (Poland Mission)	5,121.11
U. S. Gov. Bonds Purchased	19,981.00

Total Disbursements\$576,998.78

Cash Balance May 31, 1943\$ 54,878.43

Debt Statement**Budget Debt:**

Notes Payable July 1, 1942.....	\$122,715.55
Decrease in Notes Payable.....	71,975.19

Total Notes Payable May 31, 1943....\$ 50,740.36

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 3,714.38	\$ 2,835.25
Nebraska	4,708	12,315.58	12,947.00
Michigan	15,983	59,993.52	43,953.50
Dakota-Montana	5,798	16,643.14	15,944.50
Minnesota	31,637	90,047.90	87,001.75
North Wisconsin	39,905	96,278.13	109,738.75
West Wisconsin	40,788	84,596.45	112,167.00
Southeast Wisconsin	43,893	99,643.97	120,705.50

Total 183,743 \$463,233.07 \$505,293.25

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 879.13	131.00%
Nebraska	\$ 631.42		95.12%
Michigan		16,040.02	136.49%
Dakota-Montana		698.64	104.38%
Minnesota		3,046.15	103.50%
North Wisconsin	13,460.62		87.73%
West Wisconsin	27,570.55		75.42%
Southeast Wisconsin	21,061.53		82.55%
Total	\$ 62,724.12	\$ 20,663.94	91.67%

Collections for Chapels

Cash Balance June 30, 1942	\$ 3,127.65
Collections since July 1, 1942	3,348.91
Repayments on Chapel Loans	1,507.54
	\$ 8,047.10
Less Disbursements	1,185.00

Available for Loans May 31, 1943.....\$ 6,862.10

C. J. NIEDFELDT, Treasurer.