

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 45

Volume 31

Milwaukee, Wisconsin, April 30, 1944

Number 9

JUBILATE

JUBILATE! Cantate! The very words, the very names of these Sundays which lie before us, are euphonious, 'tis music to the ear. And if we translate these names they speak not only to the ear, but to the heart. Jubilate, rejoice! Cantate, sing!

Does it not strike you, that these are living fountains of refreshing water in the unpromising, perplexing waste-land and wilderness in which our world is traveling? A world at war is hardly a world in which men are prone to rejoice and sing. And Christian men and women, Christian homes and families are troubled, and perplexed, and cast down. Yet into the night of weeping the Church, the Gospel enters with its Jubilate and Cantate.

Songs in the Night

The answer is in the text before us. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Search your Bible and you will find that our Lord God from the beginning in His dealings with His people has been smiting refreshing water out of the rock, indeed, as Moses puts it, "God has made His people to suck honey out of the rock, and oil out of the flinty rock." Deut. 32, 13. In other words the Jubilate came to His people in the midst of their "miserere." Everywhere in the Scriptures and in the experience of the believers this is repeated, "Ye rejoice, though now ye are in heaviness." Paul and Silas at Philippi were cast into the inner prison and their feet were made fast in the stocks. But at midnight Paul and Silas prayed, and sang praises to God. Songs in the night, rejoicing in tribulation, "in much affliction, with joy of the Holy Ghost." A Jubilate and Cantate, the perplexing, troublesome days in which we live notwithstanding; this is still God's way with His people.

The lesson before us is plain. The spiritual joy of the child of God is not conditioned by any external circumstances. When the shadows thicken in the Christian's life, the night of adversity and sorrow shall not be without a cheering light. There shall be light enough to enable the Christian to see his way, to walk without stumbling and falling. Indeed, there shall be songs in the night, and ye shall rejoice, though now for a season ye are in heaviness. Yet, lest we be given to wishful thinking, we must consider the source, the fountainhead of our Jubilate.

A Living Faith — A Lively Hope

"Wherein ye greatly rejoice," Peter writes. In what do we rejoice? The answer is contained in the previous verses. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last times. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." The abundant mercy of God the Father manifested toward us in Christ Jesus,

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1, 6. 7.

the living hope, the inheritance incorruptible and undefiled, untouched by any sorrows of this present life, this it is, wherein ye greatly rejoice.

But mark it well, the Apostle emphasizes the fact that we are *begotten* again unto a lively hope, that we are kept through *faith*. Men everywhere are looking for a change in the affairs of the world around them, they are hoping for a new and better world to live in. The external circumstances in which they live should change for the better, this is their hope and desire. They are looking for a world without pains and privations, without its manifold trials and temptations. This, however, is not the promise of God and His Word. When man sinned God pronounced the bane, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in

the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This is and will continue to be the world in which we live. "Now ye are in heaviness through manifold trials and temptations." And we know that the whole creation groaneth and travaileth in pain together until now. We must not look for a change in the world around us. But the Apostle does say that ye are *begotten* again, ye are *regenerated*. Through the power of God ye have been regenerated to faith and begotten again to a lively hope. The precious Gospel of Christ has given us a new outlook on life, a new attitude, a new heart. Through the Gospel we have the assurance of the Father's love and of His great mercy toward us. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust." — Through the Gospel of the risen Savior we have been begotten to a lively hope, a hope that reaches beyond the grave, a hope that lays hold on a salvation full and complete, our final redemption from every evil of body and soul. There is laid up for us in heaven an inheritance that fadeth not away. This faith, this hope is the source of our perennial joy.

The manifold trials and temptations will remain while we sojourn here on earth. Our affairs will continue to be tossed into the most annoying and perplexing complications. But even as Paul and Silas in the inner prison, with their feet fast in the stocks, sang songs of praise to God, so does our faith and hope prompt us to rejoice, though we be in heaviness.

The Trial of Our Faith

And there is more to prompt us to rejoice. God's way with His children on earth is to change their trials and afflictions into blessings. The text reminds us that, "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The manifold trials and temptations in our life are to prove our faith. Now, to prove faith means more than to test it. It means, to begin with, that our faith is to be revealed, made manifest, through the trials which beset

(Continued on page 101)

Editorials

He Lives Who Once Was Dead In the public square of Moscow in a specially built mausoleum beneath a glass pyramid lies the dead body of Nikolai Lenin. Daily crowds silently file by the tomb to view the life-like remains of the father of Russian Communism. To many the mausoleum has become a shrine to which annual pilgrimages are made to keep awake the principles for which he lived and to revive their hopes in the promises he gave to Russia and to the world.

It is said that the display of the lifeless body of Lenin has done much to spur on his followers to great sacrifices for the achievement of the ideals instigated by him. *But Lenin himself is dead.* He is as helpless in fulfilling the promises he has made as his body is helpless to see, hear, or breathe. (Whether the Russian communism will sweep the world and revolutionize it will depend upon those who have gone on from where Lenin left off and upon others who will carry on from there. Future generations may arise who will curse Lenin and his followers for having duped them into a social system by which blind leaders brought the blind into the ditch. But the "God of communism" will not even be able to defend himself — because he is dead.)

Jesus came also into this world and made great promises. Promises which did not only offer people better days on earth, but eternal bliss in heaven. He did not only offer man improved social conditions, but promised to take away from man the root of all evil, sin. He did not only offer to free man from tyrannical rulers of this earth, but promised to free them from the Prince of all tyrants, Satan. In short Jesus offered man forgiveness of sin, life, and salvation.

Jesus also died. And His enemies knew that if He were dead, others might carry forth His ideas and ideals, but a dead man is helpless in fulfilling the promises He made. Later men might even curse Him for having duped them into bringing sacrifices for sheer folly.

But Jesus no longer is dead. He lives. He arose from the dead. He is now at the right hand of God and has all power in heaven and on earth. He did not merely overcome sin, death, and hell for himself, but He has defeated them for us — for all mankind. He, by means of His Living Word, makes all His followers victors with Him.

Today Christianity is not merely, as some think, the carrying forward of ideals, which were given to the world by Christ, but it is the Message of Salvation brought to the world by a living Savior. Where His Word is preached, He is working mightily (Mt. 28); in Holy Baptism, the living almighty Savior is giving the child the power to become a child of God and an heir of eternal life; in the Lord's Supper the living Jesus is offering Himself to us in the bread and wine that we might be forever connected with His death for our sins. We know that Jesus is present in Word and Sacrament, because He arose from the dead and lives.

Today we see this living and risen Christ by faith in His Word. To give us this faith God had to make our hearts over, He had to give us a new birth. To God belongs the honor of saving us through faith in Jesus our Savior. And so we are saved by grace alone without works.

Until now the glory of our living Lord has been hidden from the unbelievers, but the day is coming when Jesus shall come again. Then shall He sit upon the throne of His glory. Then all the world will see His glory, the glory of the only begotten Son of God full of grace and truth. Then unbelief will condemn those who rejected the Truth of God's Word and believed the lies of their sinful flesh, of the unbelieving world, and of Satan himself. Then there shall be weeping and gnashing of teeth, but it shall be too late, — the time of grace will have been past.

Lenin is dead — and with him are dead all those who made great promises to their faithful: Confucius, Buddha, Mohammed, Mary Baker Eddy and hundreds of others. They are as helpless in fulfilling the promises which they have made, as their bones are in coming back to life. But Jesus lives, He lives to prove the promises of His salvation He has made to the world, He lives to come again to receive His own to Himself into heaven. He lives to bless us with His love. He lives to calm our troubled hearts, He lives all blessings to impart. He lives our mansions to prepare; He lives to bring us safely there.

He lives all glory to His name!
He lives, my Jesus, still the same.
Oh, the sweet joy this sentence gives,
"I know that my Redeemer lives."

G. W. FISCHER.

Mission Task of the Parochial School The present school year is drawing to its end. Not much over a month separates us from its close, as these lines reach our readers. This is a time of the year in which we are concerned with our children perhaps more than ordinarily. In many of our churches a class of catechumens was confirmed on Palm Sunday; in other churches this rite will be performed in the near future.

Do we always realize the sacred obligation God has placed on us and the glorious privilege He granted us by giving the training of children into our hands? They are really His children, entrusted to our care.

Yes, they are His children. Who was it that created them? Who gave them body and soul, eyes, ears, and all members, reason and all mental faculties? Who was it that provided them with all they need for their welfare, and protected them from harm? In the First Article of our Creed we have the answer. — Our children were sinners, conceived and born in sin. They were by nature children of wrath. Who redeemed them, purchased and won them? Not we, the parents. It was Jesus Christ, our Lord, the eternal Son of God and son of Mary, who, not with silver or gold, but with His own precious blood, shed in innocent suffering and death, redeemed them to be His own. — Who kindled the spark of faith in their dead hearts and worked in them the new birth by which they became truly the living children of God? Find the answer in the Third Article.

Our children are God's, entrusted to our care.

Not only the children in our own home, not only those in the houses of the members of our congregation: all children were created by God, all were redeemed by Jesus Christ. Have they also all been reborn by water and the Holy Ghost?

The Holy Spirit certainly is willing, and Jesus wants us to preach the Gospel to every creature, also to children whose own parents neglect them spiritually.

It is a matter of course for us that we maintain Christian day schools for our own children. Our Christian honesty and sincerity could seriously be questioned if we did not — and it would be very difficult for us to find a satisfactory answer. But what about unchurched children? Are they no concern of ours?

It may be bracing to hear what others have to say. *The Presbyterian Guardian*, the church paper of the Orthodox Presbyterians, who staunchly oppose the inroads of modern unbelief, recently carried an article under the heading "The Christian and the Next Generation." The author assumes that a child, like Timotheus, has been properly trained in his pre-school years by his God-fearing parents. Then he complains that in our public school system this Christian training cannot be continued, rather is replaced by the very opposite. We now quote the following two paragraphs verbatim.

"This ought not to be! True education is necessarily *Christian* education. And since distinctively Christian education is barred from our public schools, it becomes the duty of Christian parents to seek *Christian* schools for the education of their children. That is more easily said than done, but Christians, whether with or without children of their own, need to pray, plan and work for the establishment of Christian schools. This accomplished, the Christian must sacrifice greatly, if need be, in order to have his children educated in these schools. — Our present-day outlook generally goes no farther but, if true education is necessarily *Christian* education, then our vision should not be limited to covenant children. It should be enlarged to include *all* children of pagan families. Why should we not extend Christian education to children from non-Christian American homes?"

What are the "covenant children" mentioned in the article? There is a false conception underlying this term. The Reformed churches assume that children born in Christian homes automatically become members of God's kingdom, just as a child born to American parents automatically becomes an American citizen. No, that is not true, also children of Christian parents need a new birth by water and the Holy Spirit in order to become truly "covenant children."

With this correction we can subscribe to the thought expressed in the quotation. Ponder it prayerfully.

J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVII

Of Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

V.

THIS study shall bring our discussion of hell to an end. Not that we have exhausted the subject, but there are other matters for us to contemplate.

A question that is asked very often is, Where is hell? Our Article, which simply says that *ungodly men and the devils will be tormented without end*, does not refer to the place where this will happen.

We may well begin by asking, Is hell a place at all?

Is hell not merely a name for a state or condition? Does hell not simply mean unspeakable torment which may befall a person in any place?

The Scriptures plainly refer to hell as a place. When the rich man was in hell he called it a "place of torment" (Luke 16, 28). And Abraham, in his reply to the rich man's pleas, spoke about a "great gulf" which is fixed between the blessed and the condemned, which no one can cross, so that no one can go over from the one place to the other. Abraham refused to "send" Lazarus, either to bring a drop of water to the rich man in hell, or to preach to his ungodly brothers still living on earth. — Both heaven and hell are here plainly represented as definite places with definite boundaries.

But, it may be objected, this is a parable in which the point that Jesus wishes to drive home is, not whether heaven and hell are localities in the ordinary sense of the word, but that here on earth is the time to prepare for heaven by hearing Moses and the prophets, which God has given us for our salvation. Besides the main point of the parable no

doctrines are to be drawn from any literary embellishments of the narrative, which all serve to furnish the proper background for the main truth presented in the parable.

This is correct. Yet the parable of the rich man and poor Lazarus refer to heaven and hell so definitely as places that it is hard to escape the conclusion that both are connected with some specific locality.

There are other Scripture passages which corroborate this impression. When Judas hanged himself, St. Luke records the event with the words that he went "to his own place" (Acts 1, 25). This is not a parable, but a matter of historical record. Here also hell is called a "place." — St. Peter speaks about the unbelievers that perished in the flood, saying, that they are "in prison," and that Jesus on Easter morning "went" and preached to them (1 Pet. 3, 19).

Add to this a few passages which compare heaven and hell spatially. "I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth" (Matth. 8, 11, 12). — "Blessed are they . . . enter in through the gates into the city; for without are dogs and sorcerers" etc. (Rev. 22, 14, 15).

Where is this place of torment?

This is not revealed in the Scriptures. It is customary to refer to heaven as being above, and to hell as being somewhere below the earth. Thus Paul says in Phil. 2, 10: "That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth."

Catholics understand this expression in the literal sense. In fact, they teach that there are five apartments in the hereafter. Beginning at the bottom, they assume that in the deepest depths there is hell with its torments and agony. Just above hell they locate their Purgatory, a place where souls are to be purged by suffering for the penances which they failed to pay in this life. Above Purgatory, which will gradually be vacated as the purified souls are admitted into heaven, they place their so-called Limbus infantum. That is a place, they say, to which little children will go who died without Baptism. They are excluded from the joys of heaven, yet not subjected to the torments of hell. However, these children do not realize their loss. They do not know what they are missing. Above the Limbus infantum they have another Limbus, the Limbus patrum. This is the place where the believers of the Old Testament were kept who died before the coming of Christ. On His ascent into heaven Christ took them with Him, so that this Limbus is now vacant. Above all is heaven.

All of this is pure fancy. To assume a Limbus infantum, and a Purgatory is directly contrary to the Scriptures, which speak of only

two goals, either eternal life or eternal death. And to assume a spatially lower or higher position for heaven and hell, has no direct Scripture passage to support it. Hell is somewhere, but precisely where it is has not been revealed to us.

The question, raised by human curiosity, is an old one in the church. Already John Chrysostom, the famous preacher of Constantinople, who died in 407, warned: "Let us not be over-curious to know where it (hell) is, but rather how we may escape it."

That is the reason why the Scriptures speak about hell at all. John the Baptist, who announced that Jesus as judge would "burn up the chaff with unquenchable fire" (Matth. 3, 12) warned the people, "Repent ye, for the kingdom of heaven is at hand" (v. 2). When Jesus threatened that an unfaithful servant would receive "his portion with the hypocrites; there shall be weeping and gnashing of teeth" (Matth. 24, 51). He introduced His warning with the admonition: "Watch therefore" (v. 42). — It is not pleasant to contemplate the torments of hell, and many, as we have seen, try to tone down the Scripture truth, saying either that there is no hell at all, or at least that its torments will not be everlasting. Yet God warned the prophet Ezekiel: "O son of man, I have set thee a watchman unto the house of Israel. . . . When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way . . . his blood will I require at thine hand" (Ez. 33, 7, 8).

There is an escape from hell. Not, indeed, by what we do. With our best efforts we can accomplish only what Luther experienced: "My own good works availed me naught; . . . My fears increased till sheer despair left naught but death to be my share; the pangs of hell I suffered." Jesus provided an escape. He suffered the agony of hell for us, in our stead. When on the cross He exclaimed, "My God, my God, why hast thou forsaken me?" then He was in the midst of outer darkness, suffering the tortures of hell. He came out victorious. And now He offers His victory to us in the Gospel. He who believes shall be saved.

If any one now still loses his soul to hell, he cannot excuse himself that there was no escape, that hell was inevitable. Jesus conquered hell. Nor can he plead ignorance. Though no one may arise from the dead to warn us of the hereafter, we have Moses and the prophets. Their warning is sufficient. Moreover, their word is powerful enough to create in our dead hearts a living faith in our Savior. If they do not kindle faith, if our hearts remain dead in unbelief, it is because, as Jesus told Jerusalem, "Ye would not."

Having spent some time on a study of the Scripture doctrine about hell — for our warning, that we may be spared its painful experience — we shall now nourish our faith and hope by a contemplation on what the Scriptures tell us about the joys of heaven.

THE MINISTRY OF RECONCILIATION

THERE are all sorts of views concerning the ministry of Jesus and the proper objectives of the Christian ministry today. Nearly every sort of ism and movement tries to boost its stock by claiming Jesus as a sort of patron saint and kindred spirit. Even some communists claim that if Jesus were alive today He would be identified with their movement. Most of those who are trying to clean up the community, remove inequalities and make this world a better place to live in, by means of so-called moral legislation and pressure on the law enforcement agencies, imagine that they have the same objectives that Jesus had. However, when there was a dispute about the division of property and Jesus was asked to settle it, He flatly refused to meddle and replied: "Man, who made me a judge and a divider over you?" He had more important things to do.

Likewise you will search the New Testament in vain for a precedent for such aims and methods. The apostles did not employ them, neither did the churches which they founded. Theirs was a spiritual ministry. It had to do with eternal values. The ministry of Jesus was in its essence a ministry of reconciliation, and the ministry of the Church, too, is to be a ministry of reconciliation.

The Need of Reconciliation

The aim and purpose of Christ's ministry here on earth is set forth by St. Paul in the words: "God was in Christ, reconciling the world unto himself." Christ's mission was to reconcile God and the world. The word "reconcile" comes from the same root word as the word "conciliate." A labor conciliator, for instance, is a man who is called in to settle a strike, to adjust the differences which have arisen between an employer and his workers. When he has ended the strike and adjusted the differences, then he has reconciled the two contending parties.

It was the task of Jesus to reconcile God and men who had become estranged because of sin. The pure and holy God hates and abominates sin. It arouses His sore displeasure. His curse rests upon the sinner. "The wages of sin is death." The holy God will not associate with sinners. He will not tolerate them in His presence. See what happened to Adam and Eve after the fall into sin. Before that they lived in close fellowship with God, but when they had sinned, God banished them from His presence and expelled them from paradise. God and men needed reconciling. To bring about a reconciliation was the ministry of Jesus.

The Manner of Reconciliation

How was the reconciliation brought about? Did God simply decide to ignore and overlook sin? It was not as simple as all that. God's justice would not permit that. He repeatedly declared that sin had to be punished. If sinners were to be forgiven, a way had to be found of sparing sinners and yet punishing sin, and God did find such a way. It is summed up in the statement: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

Jesus had no sin, and yet God made Him to be sin for us, treated Him as though He were the world's greatest sinner, surpassing even a Cain, an Ahab, a Jezebel or bloody Herod. God treated Jesus as though He were the very personification and embodiment of sin.

God took your sins and mine and laid them on Jesus. He took the sins of that evil generation before the Flood, the sins of the Jews, the sins of America, the sins of Germany and Japan and the sins of all the nations from the beginning to the end of time. God took all these billions of sins, these awful, abominable sins, and piled them layer upon layer, mountain upon mountain on Jesus, so that Jesus was buried deep under mountains of sin. God could not see the holiness of Jesus anymore. He saw nothing but sin. And the righteous God unloosed the thunderbolts of His wrath against this foul and tremendous pile of sin and the Son of God beneath it. No wonder that bearing that load and being buffeted by the sledgehammer blows of God's wrath He sweat blood in Gethsemane and shrieked in agony from the cross: "My God, my God, why hast thou forsaken me?" All the taunts and insults, all the blows and the spitting, all the agony and torture which He endured came upon Him because God made Him to be sin for us who knew no sin. That was His ministry of reconciliation. It was by shouldering the world's sin and bearing its punishment that He reconciled God and sinners.

God made a great exchange. He took our sins, gathered the sins of men from the ends of the earth and piled them all on Jesus, so that He could not see the holiness of Jesus for sin anymore. And He took the perfect holiness and righteousness of Jesus and draped it over us, so that He does not see the filthy rags of our sinfulness anymore but only the holiness and righteousness of Jesus as though it were our very own. Or, to use another expression: "Not imputing their trespasses unto them." God no longer imputes our trespasses unto us. He no longer charges them against us. He has, as it were, torn out of His record book the page on which all our sins and wrongdoings were set down, because He had imputed them to Jesus and held Him responsible for them. What a comforting feeling to know that our sins are no longer charged against us because they were imputed to Jesus!

The Task of the Christian Ministry

Christ's ministry of reconciliation, then, consisted in this that by assuming the sins of men and paying for them with His suffering and death He reconciled God to the extent that God is willing to write off the sins for Jesus' sake. And it is the ministry of the Church to proclaim the fact that God has been reconciled by Christ and to invite men to avail themselves of the reconciliation thus brought about. It is to publish and make known that fact.

After a labor strike has been settled and all the differences have been adjusted, announcement of that fact must be made by some responsible official, otherwise the strikers will not go to work and nothing has been accomplished in a practical way by the preceding negotiations. Similarly, if men are to derive any practical benefit from Christ's work of

reconciliation, announcement must be made of the fact that God has been reconciled. That is what is meant when it is said that God hath given to us the ministry of reconciliation and committed unto us the word of reconciliation.

In its essence the Christian ministry is a ministry of reconciliation. "Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The Christian ministry, both laymen and pastors, in private and in public, is to announce the fact that God has been reconciled, that the cause of the enmity has been removed because Jesus bore the sins of men and paid for them in a way which satisfied God.

God is reconciled, and all that remains is that sinners, too, be reconciled, that they be made willing to accept God's peace terms of salvation by grace, approach God in the name of Jesus and trust in the full and free salvation which Jesus provided when God made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. That is God's offer of reconciliation sealed in the blood of His Son. I. P. F.

FOR JESUS' SAKE

I would not dare to come to Thee
And ask for peace today,
If Jesus had not died for me
To take my sins away;
But since He is my Substitute,
I may approach Thy throne,
And claim a place in heaven above
And Thee as Father own.

O, what great and wondrous love,
To live and die for me!
To clothe me in His righteousness
That I His own may be.
I, therefore, boldly knock and ask
For Peace on earth once more
And trust that when His hour will come
His grace will end this war.

Till then we must abide His time
While days pass swiftly by
I know He can't forget His own
He hears each prayer and sigh.
I know His love will hasten on
The day of Victory
Because of what our Savior did
For us on Calvary.

Adeline Weinholz.

THE NORTHWESTERN LUTHERAN

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

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

Siftings

BY THE EDITORS.

It Is A Pleasure to quote men outside of the Lutheran Church whose sympathies are with the Church School and recognize their surpassing value. We quote Rev. W. H. McLaughlin as reported by *News Service*. "All the education of Christians should be imparted by Christians; and in the absence of a State Church, which we Americans neither have nor want, the only agency to keep this total training of Christian children under the Christian control is the Christian congregation calling a Christian teacher who will efficiently act and co-operate as the pastor's assistant, being actuated by the same faith and pledge to the same confessions. He is not merely a teacher of the Christian religion, but in every subject he teaches he is always a Christian teacher. He is not merely a teacher of 'secular subjects'; for he does not recognize the unnatural divorce between any subject of human knowledge and the God who made both the world we investigate and the inquiring mind."

That is well stated and who is willing to dispute this position? It is Scriptural and logical — it is Christian.

* * * *

Anent Religious Broadcasting. "The Mutual Broadcasting System announced that, effective September 15, religious programs over its network will be broadcast for a limited period on Sunday only, and sponsors of such programs will be prohibited from *soliciting funds over the air.*" (Italics ours.)

It was indicated, however, that the network will continue to sell time for religious broadcasts under its new policy. Mutual is the only national network which accepts religious programs on a commercial basis.

Under the new arrangement Mutual religious programs will be restricted to a period not exceeding a half hour for each program. Religious programs will not be broadcast after 1 P. M. each Sunday.

The new policy, according to Mutual officials, was evolved following conferences between network executives and sponsors of religious programs.

The following programs, all of which are now heard on Sundays, will be directly affected by the new plan.

Young People's Church of the Air; Voice of Prophecy; Wesley Radio League; Pilgrim Hour; Old Fashioned Revival Hour; Lutheran Hour; and Radio Bible Class.

The Mutual System will continue to broadcast its own "Minute of Prayer," which is heard every evening at 6:00 to 6:01 P. M. The prayers are read by clergymen of the three major faiths." — *Lutheran Herald*.

The Unwanted Jew. Under this title the *Australian Lutheran* writes: "To what extent it is his own fault that nobody wants him need not be stated here. There is still being fulfilled what was threatened through Moses, namely, that if this nation would not hearken diligently unto the voice of the Lord its God and do His commandments, then, among other things, 'The Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . and among those nations thou shalt find no ease, neither shall the sole of thy foot have rest.'" Driven off of the continent of Europe many Jews sought and found a place of refuge in Britain. But that they are not altogether viewed with favor there is evident from the suggestion that is made in a religious journal, 'that in view of the rising tide of anti-Semitism in our land, Christian teachers in day and Sunday schools should seek to combat this evil by pointing out to the children under their charge what we owe to the Jews; that our Lord was a Jew according to the flesh.' The idea has occurred to some that the great empty spaces of Australia could well afford room for a Jewish colony. This question of a proposed Jewish colony in the Kimberleys was recently debated in West Australia. The conference expressed its determined opposition and adopted a resolution urging the Commonwealth and State Governments to resist any proposal of the kind. So what is the poor Jew to do? Wherever he goes to in the world, he sees, as it were, a notice put up: No Jews Wanted Here."

* * * *

A Practical Scotchman. Discussing the possibilities for church extension after the close of this war, a presbytery in the north-west of Scotland, proposes that all churches should be built without the customary high steeples. "They are expensive," said he, "in their original cost and in the upkeep as well, and, serve no useful purpose."

* * * *

The Lutheran Commission For Prisoners Of War for German-speaking war prisoners, sent out an appeal to Lutheran churches in this country, some time ago, for books in the German language suitable to be given to the German war prisoners to read and help them while away the hours. The response to this appeal was gratifying. 75,000 readable and presentable books were received and have been sent to the various prison camps. It is estimated that more than one-half of these German war prisoners are Lutherans (Protestants). The books thus far received will form the nucleus for a permanent library. But more books are needed; and the commission is calling upon all people to search their attics for books that will augment the existing library.

An Easter Message:

Oh, by golly! Oh, by Jo!
Why, of course, we're going to go.

EASTER DANCE

Sponsored by the Holy Family Church C. Y. O.

FLAT ROCK

Al Steede and his Melody Band

Town Hall

Easter Sunday Night

The above announcement was published in the *Daily Press*. How do you like that Easter message? It must certainly bring great joy to the sorrowing hearts of men, these days. Remember, the above is not the message of a dance hall operator, but the message — Easter message — of a church! O Church, what crimes are committed in thy name!

JUBILATE

(Continued from page 97)

us. When trials and temptations come your faith shines forth brightly. The text reminds us of the preciousness of our faith. It is more precious than your gold; it is the rarest and most exquisite of your possessions. It is that because of the priceless treasure on which your faith has laid hold, Christ Jesus, the Father, The Word. Yet, the real value of your faith is revealed in the day of adversity.

But our trials do more than to reveal our faith. The trial that reveals our faith also strengthens and confirms it. Our losses may strip us of our possessions, of the gold that perisheth, but they refine and strengthen and enrich our faith. The strong winds and the rains which try the tree also serve to invigorate it. In the day of adversity we lay hold on the Lord and His Word. And the man who has sustained his hold on God through one temptation will have added strength to meet the next trial.

Finally, the trial of our faith shall be found unto praises and honor and glory at the appearing of Jesus Christ. On that great and last Day when all things shall be made clear, we shall also discover what our trials have accomplished. We shall see that they were at all times the instruments of our Lord's gracious dealings with us. We shall then see that what we thought to be severe, was really gracious, what we thought to be neglect or forgetfulness on His part, was really faithfulness.

We shall see that He was nearest to us, when we thought Him farthest away. And the wonderful revelation will fill our soul with undying praise. On that great Day our faith and hope shall be crowned with glory, we shall take full possession of our inheritance, and God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain: for the former things are passed away. On that great Day the eternal Jubilate of the believers will begin.

A. P. V.

SPIRITUAL WELFARE COMMISSION



THE CONGREGATION AND THE MEMBERS IN THE SERVICE



THE letters from the servicemen and women of our Synod reveal that they are not only longing for the day when they may again return to their homes, but they sorely miss their home churches, where many of them were baptized, confirmed, and attended services. And especially when no church and no services of our faith are available, this loss is felt more keenly. It is therefore apparent that the first duty for providing for the members in the service devolves upon the home congregation and pastor. We know however that it is extremely difficult for every home congregation to carry on this work by itself. Being cognizant of this our Synod established the Spiritual Welfare Commission, not only to carry on our extensive mailing program as our chief endeavor, not on the other hand to supplant the close contact between the congregation and its members, but also to encourage and assist the home church and pastor in maintaining contact with their members in the service.

No greater joy can be brought to one away from home than knowing that his relatives and friends in his home church are thinking of him, praying for him, and providing for him spiritually. The S. W. C. is at your service to be of help to the local churches and pastors in this endeavor. When a new inductee is leaving for service, he receives a *Communion Identification Card*, provided by the S. W. C. which will identify him for the reception of the Lord's Supper in a Synodical Conference church and give him a hearty welcome by her members. Many congregations or individual members also bestow a gift of a *service testament* and *prayer book*. The *Northwestern Lutheran* may then be ordered through our office and will be

sent to the pastor, to be sent out by him to the servicemen stationed in this country. Our *Service Scrolls* are available for the immediate family of the servicemen to give assurance that our Synod and the home congregations are mindful of their obligation to our men and women in the service. The ways and means utilized by the various congregations in serving their members vary. The local *church bulletins* with their spiritual content, items of local interest, and news of other servicemen and women are of great interest to those away from home. Other congregations edit a special *service pamphlet* or leaflet at regular intervals for those in the armed forces. Occasionally *entire sermons* may be sent out, as well as *tracts* and other material, pertinent to the situations which may arise. We all know how much a *personal letter* is appreciated. Many pastors spend long hours in maintaining this correspondence, which also offers splendid opportunities for answering any problems which may trouble the mind. Here the individual members of the congregation may help to uphold this bond with their fellow members by sending them occasional cheerful and newsy letters and cards. And at Christmastime and also for birthday anniversaries *gifts and mementos* are mailed by the congregations, the bible classes, the ladies, the individual members, and by the pastor.

One of the most laborious and yet extremely important duties incumbent upon the congregation is the filing of the latest addresses of the servicemen. To this end whole-hearted cooperation is required from the parents of the servicemen who usually receive these changes first, from whomever has been designated for that work, and the pastor. The S. W. C. will

provide the cards for the new inductees, changes of address, and discharges, so that we may receive the correct up-to-date addresses promptly, legibly, and accurately.

Since the S. W. C. is your servant, we invite any and every suggestion which may help to facilitate our work. We extend a hearty welcome to you to make use of our office in every way at our disposal. We ask for *your prayers*. We need *your support*. Every donation of two dollars to the S. W. C. assures the donor that he is providing for the spiritual welfare of one of our servicemen for one year.

The home congregation can do more. Now is the time to *hear God's Word* more than ever before, to fill our churches to capacity, not only that the servicemen may know that they will return to congregations zealous for God's pure Word, but also that we may continue to receive the Lord's blessings now. Now is the time to rally to the *support of the home church*, so that it may continue its work among the servicemen and also at home. And when the entire congregation arises in the Lord's house on Sunday morning and with bowed heads speaks a fervent and devout *prayer* to the Lord that He may watch over the body and soul of the members in the service, than we know that the Lord will hear that prayer as He has so repeatedly promised.

By faithfully carrying out this co-operation between the home congregation and the S. W. C. we shall assure our members in the service that under the stress of these days we are endeavoring to maintain, as closely as possible, the tie which binds us together by faith, as members of Christ's spiritual kingdom, and of the local congregation.

"A HELPER OF MANY"

"She herself also hath been a helper of many, and of mine own self" (Rom. 16:2)

PERHAPS no one has excelled Paul in giving credit for service where credit was due without detracting from the glory which belongs to the Lord. Phoebe was a deaconess in Cenchreae. She had been of great service to the church there as well as to Paul. What help she had rendered we are not told, though we can imagine she had performed countless small errands for the sick and the needy, comforting, consoling and helping. She was a helper whom Paul characterizes as a "fellow-worker in Christ Jesus."

Her help gave proof of a Christ-centered life. Her desire had been to give and not merely to receive. In that she was like unto Christ, who said of Himself, "The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10, 45). Do we covet places of service where we might "shine," or where credit is sure to be given for the work done, or are we willing to just "help if we can"?

Our selfish nature wants everything for self. We are by nature like children grabbing things for ourselves, even taking things from others that we might have the more. But the heart in which the Spirit of Christ has come to dwell desires to share, to give, to be of help to others. Having received much from the Lord it desires that others less fortunate shall share these blessings too.

Willingness to be of "help" gives proof of eyes that see the need of others. Many go through the world and see little or nothing they could do for others. Selfishness, the concern for "me and mine" so fills their thoughts that the needs of others are not brought into the focus of their attention. Are we seeing things to be done for others? Or are we afraid to see lest we become uncomfortable if we do not help? Or do we not care how "the other half lives," as long as we ourselves can be comfortable? Dare we pray, "Open mine eyes, O Lord," so that day by day we may see opportunities around us to be of "help" to some one else? Having once begun to "see"

the need about us, we shall find that the vision of that need grows and becomes enlarged until we shall see so many opportunities for service that we scarcely will know where to begin.

The desire to be a helper comes from the prompting of a willing heart. To be said to be willing is not simply a pretty compliment, it is the evidence of the death of "self" and the domination of a Christ-spirit within. By nature we are not willing, we do not desire to "put ourselves out" for others, especially if they are "not nice." Only in the measure that the desires of "self" are put to death and the spirit of Christ is allowed room in the heart will there be a willingness to perform whatever service may be helpful to others. What greater epitaph to the memory of Phoebe could Paul have left than this, "She hath been a helper of many"? Who would not desire that people should remember us in that same way. And best of all, we know that service thus performed in the spirit of Christ will also have been rendered unto the Lord and will have His approval of, "Well done."

The Bible Banner — A. W. K.

OBITUARY

PASTOR MAX HUGO TARAS

Pastor Max Hugo Taras died suddenly on March 8, 1944, while he was about to leave the house to shovel a bit of snow. He was born June 16, 1867, in Karlsruhe, Germany. Upon his confirmation, young Taras expressed the desire to become a missionary. Realization of this desire was made possible by the devout Christian Princess Mathilde of Wuerttemberg who financed his education while at the theological school at Breklum, Germany. In 1897 Rev. Taras came to the United States and continued his studies for nearly two years at the Lutheran Seminary at Dubuque, Iowa. He served congregations in Weyerts, Nebraska; Arpin, Wisconsin; Spring Valley, Wisconsin; Daggett, Michigan; Town Greenfield, near Baraboo; Wisconsin; Doylestown, Wisconsin; and eleven years at Sugar Island, Town Lebanon, Wisconsin, when his retirement from the active ministry became imperative because of a heart ailment. He served in the ministry nearly 44 years.

Pastor Taras was married on February 14, 1900, to Miss Bertha Wegener, a deaconess. She and five daughters survive: Mrs. Alb. Herritz, Ableman, Wisconsin; Theodora, teacher in the La Crosse High School; Margaret, a nurse, Marie and Eva, teachers in St. John's Ev. Luth. Christian day school, Watertown.

Services were conducted by W. A. Eggert at St. Mark's church, Watertown, March 11, who chose the departed's confirmation memory verse 1 Tim. 6, 12, as his text for the sermon. The body rests on the cemetery of the congregation he served last, Town Lebanon. He attained the age of 76 years, 6 months, 22 days.

May the Lord continue to be a comfort to the aged widow and the children.

W. A. E.

ANNOUNCEMENTS

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, May 10, 1944, at 9 A. M.

Group Meetings

General Mission Board and Board of Trustees — Monday, 10 A. M. — St. John's.

School Committee — Monday, 10 A. M. — Jerusalem School.

Conference of Presidents and Seminary Faculty — Church Union Committee — Monday, 2 P. M. — Grace Church.

Representatives of our Educational Institutions — Tuesday, 10 A. M. — Grace Church.

Committee on the Assignment of Calls — after the adjournment of the General Synodical Committee, perhaps on Friday, at Thiensville.

Reports of Boards and Committees that are to appear in the preliminary printed program should be in my hands on or before April 26.

John Brenner.

CALENDAR OF CONFERENCES

MICHIGAN DISTRICT CONVENTION

God willing, the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will hold its 72nd convention in St. John's Ev. Luth. Congregation, Wayne, Michigan (Rev. G. Press, pastor), June 12 to 16. The opening session will be held Monday afternoon, June 12, at 2 o'clock. Credentials of lay delegates, bearing the signature of the Chairman and the Secretary of the respective congregation, should be in the hands of the District Secretary not later than 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock; First Vice-President K. F. Krauss will deliver the sermon. Holy Communion will be celebrated in this service. Confessional service will be held at 7:30; Pastor R. Koch of Zilwaukee will give the address.

On Thursday evening at 8 o'clock another service will be held in which the Second Vice-President Pastor Adelbert Westendorf of Bay City will preach the sermon.

The doctrinal paper will be presented by Dr. Paul Peters, professor at our Theological Seminary at Thiensville, Wisconsin, on the subject: "The Natural Knowledge of God in the Light of the Law and Gospel."

All memorials, official reports, and other documents or communications to come before the convention must be in the hands of the President of the District, the Rev. John Gauss, Jenera, Ohio, not later than May 27, 1944.

All pastors, teachers and congregations desiring to join our Synod should send their applications to the President, Rev. J. Gauss, on or before May 27.

Pastors and teachers coming from another District into the Michigan District should send their release from their former District with their application for membership in the Michigan District to the President on or before May 27.

Candidates from our Seminary who received and accepted a call to a congregation or into a Mission field in the District should file their application for membership with the President at an early date.

Congregations applying for membership are to send a copy of their Constitution to the President before the District meeting.

Since the pastors, teachers, and lay delegates are to have quarters in the homes of the members and are also to receive their breakfast in the private homes, it is absolutely necessary that all announcements to attend the convention be in the hands of the local pastor, Pastor G. Press, 3626 Elizabeth Street, Wayne, Michigan, not later than June 1. Please, do it, brethren, and make a difficult task a little easier for the local pastor!

A. W. Hueschen, Sec'y.

NORTH WISCONSIN DISTRICT CONVENTION

Pursuant to an invitation of Trinity Ev. Luth. Congregation of Neenah, Wisconsin (Pastor Gerhard Schaefer), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its fourteenth regular meeting in its midst June 19 to 25, a. c., inclusive. The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The lay-delegates of the respective congregations are kindly asked to hand their "Credentials" to the Secretary of the District immediately after services. These Credentials must have the signature of the Chairman and the Secretary of their respective congregations.

The first session will be held Monday afternoon at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward.

All petitions and memorials must be sent in English and German to the President of the District, Pastor Ernst Behm, by June 1, a. c.

Meals will be served at the regular price, lodging and breakfast will be free.

A paper will be submitted by Pastor Paul Bergmann, Menasha, Wisconsin, bearing the theme: "First Synodic Convention."

Please make your announcement at your earliest date possible.

G. E. Boettcher, Sec'y.

MINNESOTA DISTRICT CONVENTION

The fourteenth biennial convention of the Minnesota District will be held in New Ulm, Minnesota, Dr. Martin Luther College, June 19, at 2 P. M., until and including June 25.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

The opening service with Lord's Supper will be held in St. Paul's Ev. Lutheran Church, New Ulm, on Monday evening, June 19.

On Thursday evening services will be held in the convention hall.

Essays: "The Progress of True Lutheranism in the old Minnesota Synod" (conclusion), Dr. Paul W. Spaude; "A Popular Commentary of 1 Corinthians 12," by the Rev. LeRoy Ristow.

The Housing Committee will send information on quarters.

R. A. Haase, Sec'y.

SOUTHEAST WISCONSIN DISTRICT CONVENTION

The Southeast Wisconsin District of the Joint Ev. Lutheran Synod of Wisconsin and Other States convenes, God willing, June 26 to 29, 1944, at St. Matthew's Ev. Lutheran Church, North 10th Street and West Garfield Avenue, Milwaukee, Wisconsin, Arthur Halboth, pastor. Opening service on Monday, June 26, at 10 A. M. Thereafter presentation of credentials of lay delegates, properly signed by the chairman and secretary of their respective congregations, to the undersigned.

Essays will be read by Pastor H. J. Diehl (Sanctification — with German excerpt) and Dr. Alfred von Rohr-Sauer (Der Stand des Christen innerhalb der Schoepferordnungen Gottes — with English excerpt).

Holy Communion service on Wednesday evening, June 28.

The ladies of St. Matthew's will serve dinner on the four days of the convention, also supper on June 28. St. Matthew's is not assuming responsibility for lodging and breakfast.

Memorials, reports, documents, releases, applications for membership, et al., to be considered at the convention are to be in the hands of President R. O. Buerger by June 1, 1944.

W. Keibel, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference is to meet May 23 and 24 at South Milwaukee with Pastor O. B. Nommensen. The first session is to begin at 9 A. M.

Sermon: A. Koelpin, Rom. 1, 16-20 (W. Lehmann, 2 Tim. 5, 10-17).

Confessional Address: M. Plass (G. Schmeling). Essays: W. Diehl, R. Otto, R. Siegler, J. Toepel, T. Volkert.

R. P. Otto, Sec'y.

CENTRAL CONFERENCE

The Central Conference will meet at Oconomowoc, Wisconsin (Pastor N. Paustian), May 9 and 10, 1944.

Order of Business — Tuesday, 10 A. M., Opening and Roll Call, 10:15, Exegesis of Galatians, Chapter 3, 10ff, Prof. M. Franzmann, 11:45, Financial Report, Pastor M. Raasch, 1:30 P. M., Opening, 1:45, Lutheranism vs. Modernism, Pastor H. C. Nitz, 3:00, The Pastor as Shepherd according to Joh. 21, 15-17, Pastor I. G. Uetzmann, Wednesday, 9 A. M., Opening, 9:15, Sermon Criticism, 10:00, The Life of Jeremiah, the Prophet, Prof. D. Rohda, 1:30 P. M., Opening, 1:45, Interpretation of the Common Service, The Order of Holy Communion, Pastor K. Timmel, 3:00, Casual Questions and Miscellaneous Business. Sermon (English): Pastor O. Engel, Prof. E. Berg.

Remarks: Kindly announce early to the local pastor.

H. Geiger, Sec'y.

JOINT WISCONSIN RIVER-CHIPPEWA VALLEY CONFERENCE

The Spring Conference of the Joint Wisconsin River-Chippewa Valley Conference will be held May 2 and 3 at Our Savior's Lutheran Church, Wausau, Wisconsin, Rev. Lyle Koenig, pastor. Sessions on the second will begin at 10 A. M.

Essays will be delivered by L. Koenig, J. Mittelstaedt, G. Marquardt, S. H. Fenske, S. Rathke, W. Schulz.

Sermon: E. J. Otterstatter (H. Pankow). Confessional Address: Adolph Schumann (C. Toepel).

The brethren are kindly asked to announce themselves to the home pastor without delay.

L. Lambert, Sec'y.

ANNOUNCEMENT

The Intersynodical Committee on Hymnology and Liturgics announces the publication of "The Music for the Liturgy of the Lutheran Hymnal" and "The Graduals for the Church Year." The latter is a companion volume to "The Introits for the Church Year" which appeared a year ago. These volumes may be ordered from Northwestern Publishing House.

W. G. Polack, Chairman.

The Intersynodical Committee on Hymnology and Liturgics.

SEMINARY CLOSING SERVICE

On May 26, God willing, the present school year will be closed with a special service in the Seminary Chapel, beginning at 9:30 A. M.

The sixteen members of the Senior Class will receive their diplomas as Candidates for the Holy Ministry.

Friends of the Seminary are cordially invited to be present.

On the evening before, May 25, the Seminary Chorus will give a sacred concert in the Chapel, beginning at 8 o'clock.

Joh. P. Meyer.

INSTALLATIONS

Upon due authorization by President E. Behm Pastor Norbert Reim was installed in his new field, St. Paul's Church of Dale, Wisconsin, on February 27. Pastor Walter Pankow, assisted.

Address: Rev. Norbert Reim, Dale, Wisconsin.

* * *

Upon authorization by President Herbert Kirchner of the West Wisconsin District the undersigned installed Pastor Siegfried H. Fenske as pastor of St. John's Ev. Lutheran Church of Rice Lake, Wisconsin, on March 26. Pastors Carleton Toppe and R. Schierenbeck assisted. May the Lord bless both pastor and congregation.

Address: Pastor Siegfried H. Fenske, 706 N. Wilson Street, Rice Lake, Wisconsin.

Louis A. Winter.

* * *

Upon the authorization of President A. Ackermann, Mr. Heine Schnitker was duly installed as teacher of St. Paul's Christian Day School at St. James, Minnesota, on Sunday, March 26, 1944.

May the Lord and Savior, Jesus Christ, the Children's Friend abide with him and his charge.

Address: Mr. Heine Schnitker, St. James, R. 1, Minnesota.

ACKNOWLEDGMENT AND THANKS

During recent weeks the following gifts were received for the Chapel Fund of our Seminary at Thiensville: First Lutheran Ladies' Aid, La Crosse, Wisconsin, \$25.00; Rev. F. H. Senger, \$5.00; Mission Society of Grace Church, Milwaukee, \$19.50; a former student of the Seminary who wishes to remain unknown, \$100.00; Mrs. Anna Beckmann Estate, \$100.00; Organizations of St. Mark's Church, Milwaukee, \$25.01. Our sincerest thanks to all of these donors.

E. Reim.

* * *

To Dr. Martin Luther College Library the following donations have been given: \$10.00, a gift from Mr. and Mrs. Weede, Balaton, Minnesota; \$25.00 as a memorial wreath for Mrs. C. O. Weilandt, New Ulm, Minnesota; \$25.00, a gift from St. John's Congregation, Sleepy Eye, Minnesota.

To all the kind donors I beg to express our cordial thanks.

E. R. Bliedernicht, Librarian.

CORRECTION

In my report of receipts from the Western Wisconsin District for the months of October, November and December, 1943, under Memorial Wreaths was listed: In Memory of John Thoma (Rev. E. C. Frederich, Helenville) \$5.00 this was not a Memorial Wreath, but a Donation by John Thoma for Spiritual Welfare of \$5.00.

H. J. Koch, Treas.

REQUEST

Any congregation that has a pair of hymn boards of which it wishes to dispose, please get in touch with the undersigned, giving description and cost.

J. de Galley, Pastor,
St. Paul's Lutheran Church,
2919 North 74th Street,
Milwaukee 10, Wisconsin.

TREASURER'S STATEMENT

July 1, 1943 to March 31, 1944

Receipts

Cash Balance July 1, 1943.....	\$ 39,788.26
Budgetary Collections:	
General Administration.....	\$157,212.27
Educational Institutions.....	50,990.15
Home for the Aged.....	4,140.84
Spiritual Welfare Commission.....	24,649.47
For Other Missions.....	220,676.26
Indigent Students.....	2,689.27
General Support.....	10,212.12
School Supervision.....	613.05
To Retire Debt.....	4,760.00
Revenues.....	58,254.11
Total Budgetary Collections and Revenues.....	\$514,177.50
Non-Budgetary Receipts:	
U. S. Government Bonds Matured.....	49,952.50
From Debt Retirement Committee.....	32,000.00
Miscellaneous.....	19.80
Total Receipts.....	\$596,149.80
	\$655,958.06

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 18,886.43
Theological Seminary.....	18,781.29
Northwestern College.....	51,322.52
Dr. Martin Luther College.....	44,267.82
Michigan Lutheran Seminary.....	17,437.72
Northwestern Lutheran Academy.....	9,760.14
Home for the Aged.....	7,016.59
Missions — General Administration.....	123.98
Indian Missions.....	28,429.57
Negro Missions.....	24,290.26
Home Missions.....	142,951.14
Poland Missions.....	5,585.85
Madison Student Mission.....	1,039.78
Spiritual Welfare Commission.....	24,572.20
Winnebago Lutheran Academy.....	1,350.00
General Support.....	20,121.00
School Supervision.....	2,551.11
Total Budgetary Disbursements.....	\$418,465.20
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages.....	7,354.07
U. S. Government Bonds Purchased.....	179,971.50
Total Disbursements.....	\$605,770.77
Cash Balance March 31, 1944.....	\$ 30,167.29
(Amount of U. S. Government Bonds now held for Budgetary Account.....)	\$150,000.00)

Allotment Statement

Districts	Communicants	Receipts	Allotments
Pacific Northwest.....	1,070	\$ 3,542.38	\$ 2,889.00
Nebraska.....	4,715	12,648.41	12,750.50
Michigan.....	16,980	59,235.82	45,846.00
Dakota-Montana.....	5,586	19,315.59	15,082.20
Minnesota.....	34,014	86,229.08	91,837.80
North Wisconsin.....	59,604	91,722.37	106,930.80
West Wisconsin.....	41,420	85,877.77	111,834.00
Southeast Wisconsin.....	45,447	94,383.28	122,706.90
Totals.....	188,836	\$452,952.70	\$509,857.20

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest.....		\$ 653.58	122.61%
Nebraska.....	\$2.09		99.55%
Michigan.....		13,389.82	129.20%
Dakota-Montana.....		4,251.39	128.05%
Minnesota.....	5,608.72		93.89%
North Wisconsin.....	15,208.45		85.77%
West Wisconsin.....	25,956.25		76.79%
Southeast Wisconsin.....	28,523.62		76.91%
Totals.....	\$ 75,179.09	\$ 18,274.59	88.83%

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March, 1944

For Spiritual Welfare Commission

Mr. and Mrs. Wm. Schaefer, Osseo, Wisconsin.....	\$ 2.00
Cpl. Alvin A. Kurth, San Francisco, California.....	5.00
Memorial Wreath in memory of Donald H. Grams by:	
L. Marotzke Family.....	1.00
C. Milbradt Family.....	1.50
E. Valentin Family.....	.50
A. Gilb Family.....	.50
Herman Kremin Family.....	2.00
G. Wegner Family.....	1.00
W. Gilb Family.....	1.00
W. Christopherson Family.....	.50
W. Schneider Family.....	1.00
G. Milbradt Family.....	1.00
E. Becker Family.....	1.00
Henry Kremin Family.....	1.00
	12.00
Mrs. Wm. Vater, Milwaukee, Wisconsin.....	2.00
Mr. and Mrs. Wm. Rusch, Manitowoc, Wisconsin.....	1.00
Mrs. Henry Boeder, Milwaukee, Wisconsin.....	1.00
Ladies' and Mens' Dartball League, St. Peter's Church, Milwaukee, Wisconsin.....	10.00
Children of Zion English Lutheran School, Van Dyke, Michigan.....	7.50
Glen Heisa, R. M. 3/C, San Francisco, California.....	2.00
Rev. and Mrs. E. C. Schroeder, Manitowoc, Wisconsin	1.00
Keweenaw Lutheran Young People's Society, Keweenaw, Wisconsin.....	5.00
Rev. P. Monhardt, Wilton, Wisconsin.....	1.00
Memorial Wreath in memory of Wm. Huth, by Mr. and Mrs. C. G. Graupner.....	1.00
Mrs. A. L. Hallauer, Hazel, South Dakota.....	5.00
Memorial Wreath in memory of Rev. E. R. Blakewell's father who died recently by the Spiritual Welfare Commission office force and Rev. John Raabe.....	5.50
N. N., Broadhead, Wisconsin.....	6.00
T/Sgt. Fred A. Grun, San Francisco, California.....	5.00
Orville E. Doering, S. O. M. 3/C, San Francisco, Calif.....	2.00
T/5 Herman P. Gieschen, Alexandria, Virginia.....	5.00
Mr. H. Bode, S. M. 2/C, New York City, New York.....	10.00
Pvt. Henry Molthan, New York City, New York.....	35.00
Mrs. Arthur Griebenow, Beaver Dam, Wisconsin.....	2.00
Pvt. Francis Nesvacil, Camp Pinedale, California.....	2.00
Memorial Wreath in memory of Mrs. Karl Aeppler by:	
Paul Gleiter Family.....	\$ 5.00
Martin Adickes Family.....	1.00
	6.00
Ruth Mission Circle, Libertyville, Illinois.....	5.00
T/Sgt. Clifford E. Wahi, New Orleans, Louisiana.....	1.00
Lt. C. J. Haglund, San Francisco, California.....	5.00
C. L. Raaths, R. M. 2/C, San Francisco, California.....	1.00
Miss Virginia R. Utech, Schofield, Wisconsin.....	1.00
Memorial Wreath in memory of Mrs. Minnie Abels by Mrs. Kurth Daetz.....	3.00
Cpl. Otto C. Moesche, Victorville Army Air Field, Calif.....	2.00
	\$ 151.00

For Mission

Anna Beckmann, Milwaukee, Wisconsin.....	\$ 100.00
N. N., South Milwaukee, Wisconsin.....	2.00
	\$ 102.00

For Indigent Students

A. W. Tappens, Milwaukee, Wisconsin.....	\$ 100.00
	\$ 100.00

For Church Extension Fund

Memorial Wreath in memory of Arthur Isken by:	
St. John's Ladies' Aid, Lomira, Wisconsin.....	\$ 1.00
Henry Perlewitz Est., Algoma, Wisconsin.....	100.00
	\$ 101.00

C. J. NIEDFELDT, Treasurer.