

The Northwestern Lutheran


"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 18:57

Volume 31

Milwaukee, Wisconsin, June 11, 1944


Number 2

Prof. Henry J. Vogel
 395 Ellis St.
 Jan 45




PROF. MAX LEHMAN PROF. PAUL PETERS PROF. JOHN P. MEYER PROF. ADALBERT GWALLER PROF. EDMUND REIP

Ev. Lutheran Theological Seminary



19

KARL HEINZ NEUMANN




44




NORMAN BERG

Chirosville Wisconsin


Faculty And Class




JOHN SCHAEFER




PAUL KUEHL




WINFRED KUELPIN




LELAND GRAMO




MARVIN HAUKE




RALPH GERKE




GERHARD FRANZMANN




WALTER SCHUMANN




LLOYD WENZEL




ARVIN LAPER



THEODORE STERN



GORDON HAULTEL



ARMIN KEIDEL



THEODORE FREY

THEOLOGICAL SEMINARY

Closing Service

IT was a most inviting campus which welcomed the visitors at Thiensville, Wisconsin, on May 26, the day set apart for the closing exercises of our Theological Seminary. Clusters of lilac bushes were foaming with blossoms against a background of fresh spring green.

The Seminary chapel has been artistically decorated in keeping with the architecture of the chapel. An inscription done in Greek letters over the platform of the chapel immediately strikes the eye, bold letters which repeat the great commission, "Preach the Gospel!"

Following the procession of the faculty and

this year's class of graduates, Luther's stirring hymn, "May God Bestow On Us His Grace," which is wedded to its own familiar tune, was sung by the assembly. The liturgy included the reading of the Sixty-seventh Psalm, the prayer, and the Apostles' Creed. — A service at the Seminary would hardly be complete without a choral or an anthem sung by the Seminary chorus. "The Battle Hymn of the Reformation" and a paraphrase on the Twenty-third Psalm, "The King Of Love My Shepherd Is," were chosen by the director of the chorus, Mr. Arndt, for this service.

President John Meyer conducted the service and also preached the sermon. This address

has been reproduced for the readers of the *Northwestern Lutheran* in this issue.

Sixteen young men have completed the course at the Seminary and were presented to the Church as candidates for the holy Ministry. The majority of these candidates have received calls and will soon begin work in mission fields or as tutors at our institutions. It is expected that all members of the class will be placed in the near future. Our prayers shall attend them in their fields of labor.

Our Synod is lengthening its cords — fields are ripe for the harvest. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest." A. P. V.

ADDRESS

Delivered in the Seminary Chapel to the Graduating Class May 26, 1944

BY PROFESSOR JOHN MEYER

Dear Friends, Particularly Dear Members of the Graduating Class:

YOU are the first class to be graduated from our Seminary after this chapel hall has been decorated. What does the chapel mean to you? In a way it may be said that the chapel symbolizes the spirit of the Seminary and the work that is being done in it. In this hall the new students are received in a solemn service. Here those that have completed their course are dismissed, again in a special service. Here we assemble daily in our morning devotions to gather strength for our work.

The meaning of this chapel, and the meaning of the Seminary, yes, the meaning of the work for which you are being prepared here, is summed up in the inscription over this platform: *Keryxate to Euaggelion*, Preach the Gospel.

Let me, on your graduation day, point to a few thoughts in connection with that general commission to preach the Gospel.

I

Remember that Jesus wants you to preach the Gospel.

As His witnesses, as men who have tasted its blessed truth.

So He said to His disciples as He was about to ascend into heaven: Ye shall be My witnesses. Jesus promised them that He would give them a taste of the Gospel, so that they could proclaim the glad tidings as witnesses from personal experience.

In this way then the apostles also performed their task. In the house of Cornelius Peter emphasized the fact: We are witnesses of all things which He did; yes, witnesses who did eat and drink with Him after He rose from the dead. In a similar vein John wrote in his first epistle: That which we have seen and heard declare we unto you. Their experience was of such a nature that they simply could not keep silent. Peter and John stressed before the high court in Jerusalem: We cannot but speak the things which we have seen and heard.

When Jesus says to you, Preach the Gospel, He does not want you to repeat, parrot-like,

something which you have learned by rote, from scientific books: He wants you to testify as His witnesses. Paul, in instructing Timothy, expresses the same thought in this way: "The husbandman that laboreth must be first partaker of the fruits. Consider what I say" (2 Tim. 2, 6).

If you wish to be faithful preachers of the Gospel, then always remember these instructions. Apply the Gospel which you are to preach first to your own hearts, so that you experience its comforting and strengthening truth. You will be enriched personally and become better equipped to carry out your ministry.

Look at Paul. Look at his afflictions which came upon him because he preached the Gospel. Do not make the mistake that you expect to be spared. All true ministers of the Gospel must deny themselves. Pride and arrogance and shying away from the cross disqualify a man for the ministry. Did Paul's sufferings hinder him in his work? He may have thought so. He prayed the Lord to relieve him of the buffeting by the messenger of Satan. But he learned that his very afflictions served to prepare him all the better. In them he experienced the grace of God which is sufficient. He learned that wherein he had been troubled and comforted he could now comfort others in their troubles.

In the same way Jesus wants you to preach His Gospel, as men who can from personal experience testify to its efficacy.

II

This leads directly to another thought. Jesus wants you to preach the Gospel

As a word filled with divine power.

Such it is. Jesus said so at the very time when He gave orders to preach it. He added: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Damned? Why? — All men are under the curse by nature. They are the children of wrath. You know that since the fall of Adam all men are conceived and born in sin, without fear of God, without love of God, having a heart from which spring all manner of evil

thoughts and desires. And the wages of sin is death, temporal death and eternal damnation. All men are doomed, no one can save himself.

They that reject the Gospel in unbelief remain in their damnation. The Gospel would have been powerful to save them, as it witnessed in those that believe. What a powerful instrument, then, the Gospel must be, if it can lift men out of their doom, can rescue them from hell, and secure to them the blessedness of heaven! This is exactly what Jesus promised.

This is what all those who preached the Gospel found it to be. Take Paul as an example. He preached the Gospel to a world that was not only filled with sneering Pilates: "What is truth?" but who also bitterly opposed him and persecuted him. His only weapon of defense and of attack was at all times nothing but the Gospel. But the Gospel proved superior both to the callousness and to the enmity of the world. Paul compares his mission journeys — which for him often meant to be thrown from one prison into another — with one grand triumphal procession, because the weapon which he wielded proved mighty to the pulling down of every stronghold. He could sum up his experience in the well-known words: "I am not ashamed of the Gospel of Christ, for it is a power of God unto salvation."

In this conviction Paul determined not to know anything save Christ, and Him crucified. Paul did not add anything to the Gospel to make it strong and more attractive. He knew that if he tried anything of that kind he would thereby become guilty of adulterating the Gospel, he would be bringing disgrace on it.

Paul's is precisely the way Jesus wants you to preach the Gospel.

Today you can frequently hear the suggestion that the Gospel itself is not strong enough to combat the evil forces in the world. In order to achieve results, we must give our preaching the strong backing of a united front, of impressive numbers, of imposing titles, of strong organization, of abundant financial resources. But while the promoters of such

(Continued on page 126)

Editorials

Jesus the Key to the Holy Trinity Our new Hymnal, on page 53, contains the so-called Athanasian Creed. Some of the propositions presented in this Creed are: "The catholic (*i. e.*, universal) faith is this, that we worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal" (3-6). And again: "The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. . . . Like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the catholic religion to say, There be three Gods, or three Lords" (15. 16. 19).

The relation of the three Persons to one another and to the divine Essence is further set forth in these propositions: "The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after another, none is greater or less than another: but the whole three Persons are co-eternal together, and co-equal" (20-25).

Inscrutability These statements, never presented in this naked form in the Scriptures, are nevertheless all based on clear Scripture passages, which it would carry us too far to assemble in a brief editorial. Yet when presented in this bare form they seem repulsive, for they are not only far above the reach of our reason, but plainly against it. If the Father is God complete in every respect, and the Son likewise is God, and so is the Holy Ghost, then there are plainly three Gods — so our reason says. And if there is only one God, then Father, Son, and Holy Ghost may be parts or qualities in that one divine essence, or perhaps different impersonations, but never can each one of them simply be identified with God.

However, the proper approach to this mystery is not through mathematics, but through faith. When Jesus said to doubting Thomas: "Blessed are they that have not seen, and yet have believed" (John 20, 29), He did not except the matter of the Trinity. In fact, that three are one, and one is three, is in itself no more impossible than that a dead person should by his own power return to life, as Jesus did. Both are contradictions in themselves, according to the principles of our reasoning.

Key Jesus, who asks us to lay aside our mathematics and to accept faith, is himself the key to the mystery of the Trinity.

When we enumerate the three Persons of the Trinity, we usually begin with the Father. We call Him the first Person; the Son we call the second Person; and the Holy Ghost the third. Jesus Himself gave us that pattern. When He instituted Baptism He said, Baptize in the name of the Father and of the Son and of the Holy Ghost.

In the conclusion of his second epistle to the Corinthians St. Paul changed the order: "The grace of our Lord Jesus Christ, and the love of God (the Father), and the communion of the Holy Ghost be with you all" (2 Cor. 13, 14). This change is not arbitrary, nor meaningless. Paul named Jesus first because He is the door to our fellowship with the Triune God. He established grace. He died on the cross to secure it for us. As sinners we were separated from God, doomed to outer darkness where there is wailing and gnashing of teeth. Only grace can save us. Jesus secured it. — By grace we are reconciled to God. The love of God is now fully shed abroad in our hearts. We are led to accept and enjoy the blessings of our loving Father through the painstaking work of the Holy Spirit in our hearts, who is sent to us from the Father as our Comforter by our Savior.

Let us always approach the mystery of the Trinity through our Savior Jesus Christ. Then, although the mystery as such will remain inscrutable to our reason, our faith will rejoice that our God, one in Essence, three in Persons, grants Himself to us for our eternal happiness in His presence.

J. P. M.

"Touch Not, Taste Not, Handle Not" We find the above words quoted by the Apostle Paul in his Epistle to the Colossians, chapter 2, verse 20. The Colossians were exposed to the influence of a group of men who advocated more and greater self-denials in religion. Their slogan was: "Touch not, taste not, handle not." Their religion consisted largely in prohibitions, in forbidding things that might bring some physical enjoyment to the body. They proceeded from the idea that if the body got some pleasure out of it then it was wrong, unspiritual. They belonged to the "mind-over-matter" school.

They wanted more asceticism in religion. This word "asceticism" is a big word and is not used much in our common, everyday speech, but we have no word which expresses more completely the idea which the apostle wished to convey. An ascetic is one who suppresses everything in the way of physical enjoyment.

The old hermits, who left their families and all the comforts of life behind to live the rest of their lives in the most primitive way: all by themselves in the desert, were ascetics and so were the monks and nuns who shut themselves up behind monastery walls and tortured their bodies with self-imposed fastings, vigils and beatings. It is similar with those people who say that it is wrong and unspiritual to partake of this or that article of food and drink, who teach that the single state is holier than the married state or who take the position that it is wrong to have any kind of physical enjoyments. They belong to that school of religion whose watchword is: "Touch not, taste not, handle not." The apostle describes their religion as one which consists in neglecting the body and condemns it as one which is mere will worship.

There is something intriguing and glamorous about that type of religion. When we see a person shutting himself off from all physical enjoyments, denying himself this and that article of food and drink and living a drab and dreary life, all in the name of religion, we may be inclined to admire him, to praise his willpower and to conclude that God is bound to be pleased with such self-imposed restrictions.

But, after all, it is not what we think but what God says. Jesus said of such people: "In vain they do worship me, teaching for doctrines the commandments of men." God does want us to practice self-denials, to put aside those things which would interfere with our race to the heavenly goal, for Jesus said: "If any man will come after me, let him deny himself, take up his cross and follow me." God does strictly forbid worldly enjoyments which are sinful in their nature and which war against the soul. But God's religion is not just: "Touch not, taste not, handle not," don't smoke, don't drink, don't do this or that, but is rooted in the salvation which Christ purchased with His blood.

God is so good to us that He permits us also physical enjoyments, good things to eat and to drink and so forth. The apostle writes: "Every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the Word of God and prayer." Jesus, we are told, came eating and drinking and, seeing that, His enemies called Him a gluttonous man and a wine-bibber, which of course He was not. God does condemn gluttony and drunkenness but nowhere does He condemn enjoyable food and drink in moderate form but rather pictures it as a divine gift which is to be received with thanksgiving.

There is a sort of halo, a sort of holy glamour about a religion which consists in all sorts of prohibitions and which calls for the exercise of a lot of willpower, while the true Christian religion, with its offer of full and free salvation in Christ Jesus, looks rather lacking in spiritual power. The general public thinks more of the man who tries to pull himself into heaven by his own bootstraps than of the man who says to Jesus: "Nothing in my hands I bring, simply to Thy cross I cling." Let no man, therefore, beguile you of your reward with those things which have a show of wisdom and holiness in will worship and neglecting of the body. The doctrines of men, however, glamorous, can not amend or supplant the doctrines of God.

I. P. F.

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.

VIII

WE have considered a number of expressions which the Scriptures use in order to picture before our eyes the joys that await us in heaven after Christ's return to judgment, when our dead bodies shall have been raised

from the grave. But in what will those heavenly blessings consist? What will they be essentially?

The Scriptures have two ways of presenting them. In speaking of the resurrection and the glorious life that is to follow St. Paul

uses the short and terse expression that God will be "all in all" (1 Cor. 15, 28). God is good. God is love. God is life. God is light. Every good and every perfect gift comes from God.

Think of the many Scripture passages that tell us about God's goodness. Where God is there is safety. Ps. 18, 2: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps. 31, 3, and Ps. 71, 3, repeat similar expressions, and Ps. 46, 5, makes the application: "God is in the midst of her, she shall not be moved; God shall help her, and that right early." Yes, "God is the God of our salvation" (Ps. 68, 19, 20) "who daily loadeth us with benefits."

It is the greatest promise that God can make to any one when He says: "I will walk among you and will be your God, and ye shall be my people" (Lev. 26, 12); or when He adds: "I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God" (Jer. 24, 7). When God is for a people, then who can be against them? When God is with a people, then they can rejoice with the Psalmist in the midst of deep affliction: "Whom have I in heaven but thee? and there is none upon earth that I desire be-

side thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever" (Ps. 73, 25, 26).

In heaven God will be *all in all*. That will mean the richest blessings and complete happiness.

Scripture has another way of stating this great truth. It says, we shall *see* God.

This was the great hope that sustained Job in his afflictions: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (chap. 19, 25-27). In pronouncing a blessing on His disciples Jesus said among other things: "Blessed are the pure in heart, for they shall see God" (Matth. 5, 8). The author of Hebrews warns us to "follow peace with all men, and holiness, without which no man shall see the Lord" (chap. 12, 14). In describing the beauties of the new Jerusalem the book of Revelation says: "There shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads" (chap. 22, 3, 4).

How can this seeing of God take place? God is a spirit, and spirits are invisible. Yes, they are invisible to ordinary human eyes. But if God and the angels were able to assume some form so that mortal men could see them, why should it be impossible that we receive such eyes after our resurrection with which we can see spirits, even God? It is said of the angels even now that they see God. Jesus warned us that we should give no offence to the little ones, adding: "For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven" (Matth. 18, 10). If the angels can see the invisible God — God gave them that kind of sight — why should He not be able to give us similar eyes on that great day when He shall "change our vile body that it may be fashioned like unto his glorious body"? (Phil. 3, 21).

Some people hesitate to accept this. They speak of a seeing of God with the mind only, a mental vision. But Job expected more. He very emphatically mentions his "eyes" with which he will see God. In heaven we shall have more than a mental vision of God.

Others assume that we shall see God only in the person of Jesus Christ. Jesus Christ assumed human nature and thus became visible to human eyes. Yet what men in the days of Jesus actually saw, was only the human form. His divine nature as such, though most intimately united with His human nature, remained hidden to human eyes. It is true that Jesus is "the express image of God's person" (Heb. 1, 3) and that "in Him all the fulness of the godhead dwelleth bodily" (Col. 2, 9); it is true also that Jesus at times, *e. g.*, in His miracles, and in His transfiguration, revealed His glory, so that St. John could write: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (chap. 1, 14), yet the eyes of faith were required to recognize Him as the Son of God.

It is also true that in heaven we shall behold the glory of Jesus, as He Himself prayed in His highpriestly prayer: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me" (John 17, 24). This prayer of Jesus indicates that it will bring exquisite joy to our hearts when we behold the glory of our Savior. Yet heaven has greater things in store for us. We shall see God directly with our own eyes.

What joy that vision of God will create in our hearts, we can only faintly imagine here on earth. Here we have only a mental vision by faith meditated by the Word of God. Yet with what happiness does it not fill our hearts when we contemplate this mental picture, seeing how fervently God loves us and what sacrifices He made to save us! But over there we shall look directly into His loving eyes! Paul compared these two visions and said: "Now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know as also I am known" (1 Cor. 13, 12). St. John also has a comparison: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" — and think what a blessing that means, John wants to say; but, he continues, there is an unspeakably greater joy in store for us — for "it doth not yet appear what we shall be; but we know that when it shall appear, we shall be like him, for we shall see him as he is" (1 John 3, 1, 2).

Think of the promise of Jesus: "Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16, 22). St. Peter adds: "Rejoice, in as much as ye are partakers of Christ's suffering, that when his glory shall be revealed ye may be glad also with exceeding joy" (1 Pet. 4, 13).

All true Christians always kept their eyes of hope fixed on this glory which heaven held in store for them. In it they found strength to do the work the Lord had assigned to them and to bear the cross cheerfully which He laid on them.

If we follow their example and concentrate on the true heavenly hope, then we shall also be able to withstand the temptations of spurious earthly hopes which assail us.

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.

All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee (8), Wisconsin.

All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

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



IN THE CROSS OF CHRIST I GLORY

BY PASTOR H. A. KOCH

THE subdued Lenten message has again given way to the glorious Easter proclamation: Christ is risen indeed and will soon be followed by: He ascended into heaven. What effect has the message had? True repentance should have been the fruit, but alas! very few signs of real repentance are to be seen. Proportionately there are more proofs of real repentance to be found in our camps and on the various battlefields than at home. Otherwise a more pronounced change of attitude toward God, the Bible and the Church would be the result. Materialism controls only too many hearts and homes. Business as usual is the slogan of many. It can't happen here or to us is the attitude assumed by most people, when their attention is called to a possibly dismal future. Repentance is a rare fruit at home and it is therefore not surprising that the hand of the Lord is still very heavy over us and the whole world.

One should have thought that the Lenten season would have brought about a change of heart in the midst of Christendom at least. A great share of the blame will however have to be placed on the preachers. What kind of a Christ was preached by most of them? Did they merely want to arouse sympathy with their flowery and suave oratory? If the Lenten message did not strike the heart of the individual hearer and convince him that he had no right to put the whole blame for the suffering and death of the Savior on the Jews and Pilate, but that he himself was guilty, a sinner before others, then the message failed to strike home. Only a preaching that on the one hand stressed the holiness and righteousness of God over against sin and His love toward the sinner could produce real repentance. Only such a preaching has the power to change the heart of man. We who have therefore preached during the Lententide should conscientiously ask ourselves, whether we have only gloried in the Cross of Christ or whether we also tried to glory in our own person. If the latter was the case, how can we expect fruits for eternity? Let us therefore refrain from taking a fling at flashy pulpit orators on the other side of the fence, who seek their own glory and know nothing of the glory of the Christ of the Scriptures, but let us rather smite our own breasts and ask ourselves, whether or not much of the spiritual indifference among our hearers can be traced to our ineffective preaching of the Cross. A grave responsibility rests upon the shoulders of the ministry at all times, but especially in these trying times of ours, where there is so much self-glorification and so great an unwillingness to glory in the Cross of Christ alone. May we again sit at the feet of Saint Paul and learn from him how to glory in the Cross of Christ alone!

At the close of his famous Epistle to the Galatians (6, 14) Paul wrote these memorable words: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world." When Paul had left the congregations in Galatia Judaizers had made their entry and tried to convince the Gentile Christians that they should permit circumcision in their midst as a sign of true Christianity.

Since the Jews insisted on circumcision, they would then no longer be persecuted by them and could worship unhindered. They, the Judaizers, would receive all the glory for this established peace and for having persuaded the Gentile Christians to accept the Jewish law, from which Paul had freed them according to his preaching. In the former chapters Paul had made it clear, that the Christian is no longer under the Law and now he finally answers the Judaizers bringing forth his most forceful argument, when he writes: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Here Paul reveals himself as the champion of Christian liberty over against the binding slavery of the Law. The Epistle to the Galatians has been called the Magna Charta of spiritual emancipation by Farrar. This comparison or likeness however has its limitations. In the Magna Charta the royal powers of John Lackland, King of England, had been restricted after he had lost his French possessions and had surrendered England to the Pope. John was forced to grant these liberties to the English people and the Magna Charta only in a very limited sense can be looked upon as a *grant* of liberty. When Christ set us free from the Law by fulfilling it and atoning for our sins we were completely set free. Our Christian liberty is a complete freedom from the bondage of the Law with no strings attached to it, a perfect gift of God. God was not forced to do this as was John Lackland, but out of love for the whole world He sent His only Son and freed us from the yoke of our deadly enemies: sin, death and the devil. We can therefore understand why Paul would not compromise with the Judaizers. He would not sacrifice a principle for the sake of outward peace.

Luther also contended for the same principle of Christian liberty and would not give way an inch over against the Papacy, the later and more resplendent edition of the Judaizers. For a thousand years Roman Catholicism had practically smothered the pure Gospel. In his famous commentary on Galatians he again asks Christendom to retain that liberty with which Christ had set them free. The spirit of Paul lives again in Luther. Today after about four hundred years of spiritual freedom Christendom is again in danger of coming under the yoke of legalistic Rome. Let us be on our guard lest the Church of Rome, the Papacy, the Church of the Antichrist (2 Thess. 2) again covers Christendom with the lava and dust of Roman legalism blinded by the splendor and power which is being unfolded before our very eyes. Only if we with renewed vigor champion the cause of Paul and Luther for true Christian liberty can we hope to hold our own and gain the victory. The Word alone must do it and faith in the Word and its revealed doctrines alone can do it. He who would compromise for the sake of expediency to enlarge the church and obtain peace at the price of the principles of the Reformation will surely be engulfed by the maelstrom. The fear of the nations to antagonize Rome and the success of the Papacy in convincing the other churches not excluding so many within the Lutheran fold of the harmlessness of their enterprises and the Christian

character of their church ought to open our eyes, but it would almost seem as though the sad experiences of Luther and his warnings had practically been forgotten today even by so many Lutherans. Where the powers of man toward his salvation are glorified, the power of the Cross is diminished, if not nullified. Let us be reminded of Paul and his warning: "God forbid that I should glory in anything save the Cross of Christ." This reveals the heart of our Christian faith: justification through faith alone, with which article of faith our Lutheran Church stands or falls.

Paul significantly continues: "by whom, namely Jesus Christ, the world is crucified to me and I unto the world." As far as Paul is concerned, the world is crucified, dead, for him. He lives in the world, but is not of the world. He has no company with the children of this world, neither with the sanctimonious and selfrighteous moralists nor with the open idolaters, extortioners, fornicators, and the like. This does not mean that he is ready to go out of the world, to live in a cave like Jerome, to flee into the desert like Antony, but it does mean that as far as he is concerned the world can have its pleasures and indulge in its own passions and be consumed by them, he will have nothing in common with them. This world is crucified to him. His human heart may once have craved for these same worldly pleasures, his sinful flesh is still warring against his better self. Now the world with its pleasures and ambitions cannot entice him away from Christ and His Cross.

Paul is also crucified to the world. The philosophers in Athens may consider him a fool and chide his preaching of the Cross foolishness, may consider him an ignoramus, a negligible quantity among the wise of this world, they may ostracize him as the greatest evildoer in the world, they may even persecute him and try to kill him as did his own kinsmen, the Jews, they may even force him to appeal unto Caesar and end his days in a prison cell, this neither bothers nor deters him from making the best possible use of his limited time in the spreading of the Gospel of Christ. He may be dead to the world, they may hate him to such an extent as to want to crucify him as a criminal. He will still glory in nothing but the Cross.

Compare with Paul so many of our so-called Christians of today, who have but one desire to be something in this world, to play an important role on the stage of this world. They seek the glories of this world and still they think they are in line for the glories of heaven. Materialistic at heart, seeking the pleasures of this world, mammon being their god, they try to satisfy God with lip-service, thinking they can appease Him, who is a holy and righteous God, with a Christianity on the installment plan and even there only too frequently defaulting with their payments. Paul had learned that one cannot serve two masters, Christ and the world. His motto was: "For me to live is Christ" and "Christ lives within me." Materialism and lip-service were the sins of Israel in the days of Isaiah and the Lord rebukes them for the same sins in His days. Human nature does not change. These are the grave sins of today. We shall

not overcome them by outwardly fleeing this world but by inwardly bidding farewell to all the fleeting, pernicious pleasures of this world and live for Him alone, who lived and died for us. Is it not worth the price? May the conviction of Saint Paul be our life's motto: "I can do all things through Christ, which strengthened me" (Phil. 4, 13).

During the Middle Ages some Christians tried to carry out the injunction of Paul: "the world is crucified to me and I to the world" by fleeing into the deserts, living in caves, seeking the seclusion of monasteries as recluses, thinking only of their own salvation and ignoring that of others, striving after an impossible perfection by means of self-imposed penances and monastic rules. It is possible to ban the world outwardly, but deep within the human heart there remains that longing for the pleasures of the flesh and the treasures of this world. It is the tendency of all human institutions to degenerate. This can best be observed in the development of the monasteries. What became of the mother monastery, of all of the Western monasteries, the Benedictine Abbey on Monte Cassino in Italy, so much heard of in our war reports today? Worldliness and luxury set in and reform after reform had to be sought to restore the pristine intentions of its founders, but in vain. The Cluniacs and Cistercian orders, the Mendicant Friars arose out of such reforms. The decline could not be halted. Long before the abbey of Monte Cassino was shot to pieces in the bloody carnage of our days it had become a victim of worldliness. The sheltering cloister walls could not and cannot keep out the three greatest enemies of the soul of man, often called the unholy trinity, the devil, the world and sinful flesh. They will penetrate the most secluded and fortified heart if not warded off by a higher power, the Holy Trinity. As little as the myterious radio waves are prevented from penetrating the thickest walls can the human heart alone defy the temptations of Satan and crucify the world within him. This the Cross of Christ alone can do. Only when we permit Christ to govern our hearts, lips and hands can we overcome the world and all of its vain promises and glories. Ever mindful of our own frailty and sinful nature we shall have to heed the admonition of Saint John (1 John 2, 15f.) "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him. The world passeth away and the pleasure thereof, but he that doeth the will of God abideth forever."

The words of Saint Paul: "God forbid that I should glory save in the Cross of our Lord Jesus Christ" inspired the British Consul in Hong Kong, China, Sir John Bowring, in the past century to write the well-known hymn:

In the Cross of Christ I glory
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.

While he was consul at Hong Kong, he visited the Portuguese settlement Macao, about forty miles distant from Hong Kong near the mouth of the Canton River. Already about the time of Luther Vasco da Gama had been lured on by the Travels of Marco Polo to seek new conquests for the King of Portugal.

After having found the sea route to India he sailed on, coming to and taking possession of Macao. The Pope had graciously divided the whole world then still to be explored and conquered between the kings of Spain and Portugal. In those feudal days the mighty conquerors and explorers took Jesuit missionaries along to convert the conquered heathens quickly by a little sprinkling of water and some indispensable ceremonies as a true sign of their conversion. By a sham conversion the zealous and fanatic Jesuits wanted to subdue the world spiritually for the Pope. With a grand sweep the Pope in those days settled the affairs of the world.

Today again preparations are again being made to carve up the world materially and spiritually and the Pope is not the only interested onlooker. Various Protestant denominations are desirous to have a seat at the peacetable to be sure that they and their interests are not overlooked in the postwar world. History repeats itself. Modern mass conversions by means of a social gospel to replace the glory of the Cross of Christ are being anticipated. Oh that we of the Lutheran faith at least would not be led astray but cling to Paul's emphatic warning: "God forbid that I should glory save in the Cross of Christ."

When Sir John Bowring visited Macao, a typhoon had destroyed the cathedral. Only the front wall remained defying time and destruction. On the top of the wall a huge bronze cross could be seen reaching into the skies. Tow'ring o'er the wrecks of time the author viewed the cross on the cathedral and it reminded him of the only sure comfort of the Cross of Christ, when the woes of life overtake man, giving to the weary soul that peace of heart, of which the sin-ridden and blood-thirsty world knows nothing. Outwardly Bowring was a member of the Unitarian Church. It is impossible for us to determine the innermost attitude of the author of that much-sung hymn, but this we do know: his hymn has been a consolation to thousands of Christians, who have looked to the Cross alone in all of their tribulations and before whose eyes the Cross of Christ loomed up, when they passed through the valley of the shadow of death.

The Cross of Christ is still towering over the wrecks of time in our days. Beneath the grim struggle for supremacy which is being carried on there is that struggle of the Church of Christ against the masses of ungodliness, who are again forming their battalions for their destructive onslaught against the Christian religion and Church. We have the assurance of Christ: "the gates of hell shall not prevail against it." It will remain victorious, not the many semblances of Christianity in ever so many visible churches and denominations, but that invisible Church, of which Christ is the Head and whose symbol is and remains the Cross of Christ. Let us also prove our mettle in the impending days of conflict for the Church by clinging to Paul's challenging words: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Let us do our duties as citizens of our country faithfully and conscientiously. Let us however draw a sharp line of demarcation between ourselves and the sinful world, so that the world is crucified to us and we unto the world. Then ours will be the victory too over all the wrecks of our times.

ADDRESS

(Continued from page 122)

methods appear to be very much concerned about the Gospel, they may be ready even to drop parts of it, which they declare to be non-essential. — Others will suggest that we must offer the people some inducements in order to attract them to our church. What a disgrace for the Gospel! as though the salvation which it offers to lost sinners were not the greatest, in fact, the only inducement to win the hearts.

People who try to reinforce the Gospel with inducements or with outward management thereby confess that they really do not believe that the Gospel is the power of God unto salvation.

Do you then always preach it as a word filled with divine power.

III

When Jesus says, Preach the Gospel, He does not thereby abrogate the ethical principles of love and order which God has set up for this world. He wants you to preach the Gospel

In accordance with a call by His church.

When Christ gave His order to preach the Gospel He authorized every Christian to be His witness and to testify of Him. Christians do this individually and jointly. When they do it jointly as bodies of Christians, they appoint some one to speak and act in their stead. They cannot all speak at once, nor can they all act at once, *e. g.*, in administering the sacraments. They therefore, in accordance with the will of their Lord, call some one to exercise publicly the functions which are really the proper rights of all. The one so called then acts in the name of the whole group that called him. Through the call he does not acquire any new powers which he did not formerly possess as a private Christian, but he does receive the right to exercise them in the name of his fellow-Christians.

Naturally church bodies who call a man may specify the work they expect him to do. They may call some one as a pastor of a congregation, or as an assistant pastor, or as a teacher for a parochial school, or as a leader for the adolescent youth, or as an itinerant preacher, or as a missionary among heathen, or as a trainer of future pastors and teachers, and so on. And when the church thus calls some one, it is really Christ who calls, because all authority to preach the Gospel comes from Him, from His death and resurrection.

Now when Christ says to you through a church body, Preach the Gospel, He wants you to preach it faithfully according to the specifications of the call, and within the limitations of the call.

Look at Paul, not only how bitterly he resented it when the Judaizers and others broke into the churches which he had founded, but also how careful he was not to work in another man's field. The Lord had called him to do pioneer work for the Gospel. Then, although he was always ready to share his gifts with any church — note, *e. g.*, his epistle to the Romans, a church not founded by him — yet he was very careful never to trespass.

Learn from Paul. And let me direct your special attention to his meticulous care in avoiding the sin of becoming a "busybody" in other men's matters. The danger is acute.

We know how we resent it when other church bodies with unctious phrases work

among members of our churches. We de-nounce it as "sheep-stealing." Rightly so. But then we on our part must be doubly careful to avoid the same sin.

We may, we must, condemn the errors of other churches. Yet as long as they have the real Gospel — though not in its purity, but adulterated with false doctrine or practice — they have as Christians the privilege from Jesus to call their own preachers. And we must respect this authority. When Jesus says to you, Preach the Gospel, He wants you to observe carefully all rules of decency and order.

Hence preach the Gospel to the full extent of the call to those Christians that have called you and to those unchurched to which you may be sent, carefully avoiding every appearance of proselyting.

Then, though the progress of your work may be slow outwardly, you have the promise of your Lord's presence and blessing.

Preach the Gospel. Amen.

A MISSION BECOMES SELFSUPPORTING

St. John's Congregation at Tappen, North Dakota, was, by God's grace, able to become self-supporting on January 1, 1944.

St. John's was formally organized in January of 1924. Since its beginning in 1920 as a mission outpost of the newly organized Dakota-Montana District it enjoyed a steady growth. The following pastors served the congregation: S. Baer, C. Strassen, H. Hinderer, Wm. Holzhausen, and the undersigned. The congregation is debt free since 1942 and now numbers 280 souls, 175 communicants, 49 voters.

To the Wisconsin Synod and the Dakota-Montana District Mission Board the members of St. John's extend sincere thanks for many years of financial help and Christian counsel.

May our gracious Lord continue to bless us in the future and lead us in the way that we should go!

E. L. Mehlberg.

KNOW YOUR SYNOD

Statistical Report for the Year 1943

PREPARED BY THE STATISTICIAN,
THE REV. G. E. BOETTCHER,

Hortonville, Wisconsin

Active and retired pastors, professors, tutors, athletic directors, one city missionary, two institutional missionaries	751
Congregations, members of the Synod	735
Congregations, not members of the Synod	101
Preaching Stations	70
Membership:	
Souls	324,492
Communicants	191,008
Voting members	50,284
Women	17,238
Schools:	
Pastors teaching	41
Teachers, male	193
Lady teachers	135

Pupils:

Day Schools	12,053
Summer Schools	5,697
Saturday Schools	4,541
Confirmation Schools	1,999
Sunday Schools	29,908

Ministerial Acts:

Baptisms, Children	9,437
Baptisms, Adults	656
Confirmations, Children	5,978
Confirmations, Adults	1,358
Holy Communion, Attendance	316,526
Marriages	2,740
Burials	3,413

Church Papers:

Subscribers, <i>Gemeindeblatt</i>	3,871
Subscribers, <i>Northwestern Lutheran</i>	13,000
Subscribers, <i>Junior Northwestern</i>	5,301

Contributions:

For Synodical Purposes	\$ 625,271.74
Other Purposes	91,488.66
For Home Purposes	2,139,921.47

ANNIVERSARIES

DOUBLE ANNIVERSARY Tacoma, Washington

April 30 was the occasion for a double anniversary celebration in St. Paul's Church, Tacoma, Washington. The congregation celebrated the fiftieth anniversary of its own organization and the twenty-fifth anniversary of Pastor Arthur Sydow's ministry in St. Paul's Church. Pastor William Lueckel spoke in the morning service, basing his encouragement to thankful joy and praise on Phil. 1, 3-7. Three sons of the congregation conducted the evening service. Pastors Emil and Reinhold Jaech spoke on the respective anniversaries and Pastor Gilbert Sydow conducted the liturgy. The anniversary thank offering was given to the Spiritual Welfare Commission of the Synod.

The church records bring the following items of interest from its history. St. Paul's Church was organized April 29, 1894; the first frame church was erected the same year. The congregation joined the Wisconsin Synod in 1895. In 1908 it became independent of Synod subsidy. The present brick church was dedicated November 20, 1910. The congregation has been free of debt since September 14, 1924.

Pastor F. Wolf organized the congregation and served until July 1, 1902; Pastor H. Viestenz from October, 1902 to August, 1903; Pastor A. G. Ernst from August, 1903 to July, 1907; Pastor R. C. Ave-Lallemant from September, 1907 to November, 1918; Pastor Arthur Sydow from March 30, 1919, to the present time.

In the past fifty years, 820 have been baptized, 440 confirmed, 625 marriages performed and 583 funerals conducted. The congregation numbers 250 souls today.

St. Paul's Church is the first church of the Wisconsin Synod in the Pacific Northwest and has been closely associated with the development and growth of the Synod's missions in this territory. Faith Mission in Tacoma is a direct outgrowth of St. Paul's and the congregation served as a base for the establishment of our missions in Yakima 1905, Leaven-

worth 1907, Mansfield 1910, Ellensburg 1912, Clarkston 1912, Portland 1912, and Omak 1914. Thus the beginnings of our Pacific Northwest District are closely linked with the history of St. Paul's Congregation of Tacoma.

St. Paul's Church and its pastor could indeed celebrate joyful anniversaries for which all praise and honor be to Jesus Christ who builds and extends His Church through the faithful ministry of His Word. W. L.

GOLDEN WEDDINGS

MR. AND MRS. F. W. OCHS

By the grace of God, Mr. and Mrs. F. W. Ochs, faithful members of St. Peter's Ev. Lutheran Church, Haven, Wisconsin, observed the fiftieth anniversary of their wedding on May 20, 1944. At a special family gathering the undersigned spoke on Psalm 92, 12-15. May the Lord continue to bless the jubilee couple with His grace and protection.

W. F. Schlink.

* * * *

MR. AND MRS. H. L. KIETZMAN

The fiftieth wedding anniversary of Mr. and Mrs. Herman L. Kietzman of Custer, Michigan, was celebrated in a special anniversary service at Emmanuel Church, Sheridan, Sunday morning, May 7. The pastor spoke on Luke 24, 29.

E. E. Rupp.

TWENTY-FIFTH ANNIVERSARY

MR. MARTIN GARBRECHT

May 7, 1944, Trinity Church of Waukesha, Wisconsin, celebrated the twenty-fifth anniversary of Mr. Martin Garbrecht as our teacher. Prof. J. Meyer preached the sermon in the evening. May the Lord give him many more years of faithful service.

Harry Shiley.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

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 23, 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 23.

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.

NEBRASKA DISTRICT CONVENTION

The fourteenth convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., in Immanuel Ev. Lutheran Church, Hadar, Nebraska (Rev. H. H. Spaude, pastor), June 21 to 26.

The opening service will be held on Wednesday, June 21, at 10:45 A. M. President Im. P. Frey will deliver the sermon. Holy Communion will be celebrated in this service.

Immediately after the opening service the District Secretary will receive the credentials of lay delegates. Credentials are valid only if signed by the chairman and secretary of the congregation which the delegate represents.

The first session will begin at two o'clock on Wednesday afternoon.

The following essays will be read: Gospel versus Canonical Law (Rev. A. C. Bauman); The History of the Lutheran Church in America from 1820-1870 with Special Emphasis on Various Efforts at Merging (Rev. Victor Schultz); Woman Suffrage in the Church (Rev. Herbert Witt).

On Sunday the convention visitors will be guests of the host congregation at the celebration of its Mission Festival. Services will be held at 9:45 and 11 A. M. and at 2:30 P. M.

The difficult task of making arrangements for quarters will be facilitated if all announcements of attendance are in the hands of the local pastor several weeks in advance of the convention. Also all correspondence pertaining to matters to be considered at the sessions of the District should be sent to the District President, Rev. Im. P. Frey, at the earliest possible date.

L. Sabrowsky, Sec'y.

DAKOTA-MONTANA DISTRICT CONVENTION

God willing, the Dakota-Montana District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene June 13 (10 A. M.) to June 16, 1944, at Bowdle, South Dakota. The opening service will be held Tuesday evening and will be a communion service. The service on Thursday evening will commemorate the twenty-fifth anniversary of the founding of the District.

Essays will be delivered by Prof. F. Blume (The High Calling of the Christian according to the First Epistle of Peter) and by Supt. F. Meyer (An Appraisal of Educational Principles in the Light of Scripture).

Credentials of the delegates should be signed by the chairman and secretary of the congregation. Please forward them to the District Secretary by June 10.

Lodging and breakfast will be furnished free, but a nominal charge will be made for dinner and supper. Please announce early.

K. G. Sievert, Sec'y.

PACIFIC NORTHWEST DISTRICT CONVENTION

The Pacific Northwest District will assemble for its fourteenth convention at Good Hope Church, Ellensburg, Washington (Albert Eberhart, pastor), June 27-29, noon to noon. The opening service will be held on Tuesday, June 27, at 2 o'clock, a synodical service with Holy Communion on Wednesday evening at 8 o'clock.

All lay delegates are to bring their credentials, signed by the president and the secretary of their congregation.

Please make your announcement of attendance and of the time of your arrival to the host pastor before June 17.

Walter Amacher, Sec'y.

THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

In response to the invitation extended by the Federation of our Lutheran Churches of Greater Cleveland, will meet in convention August 1 to 4 at St. Paul Ev. Lutheran Church (Pastor Theo. H. Dorn), 1486 E. 55th Street, Cleveland, Ohio. Essays by Prof. Theo. Laetsch, D. D., St. Louis, Missouri, on "The Holiness of God" and by Prof. E. Reim, Thiensville, Wisconsin, on "Christian Liberty." Delegates to the convention should secure three copies of their credentials, which must bear the signature of the president and of the secretary of the respective Synod or District, and should mail one copy to the chairman, Prof. L. Fuerbringer, D. D., 801 De Mun Avenue, St. Louis 5, Missouri, another one to the secretary, Prof. G. V. Schick, Ph. D., 801 De Mun Avenue, St. Louis 5, Missouri, and the third to Pastor Theo. H. Dorn, 1486 E. 55th Street, Cleveland 3, Ohio. Overtures, in order to appear in the printed agenda, must be in the hands of the chairman of the Synodical Conference by June 1.

G. V. Schick, Sec'y.

FOX RIVER VALLEY PASTOR, TEACHER, AND DELEGATE CONFERENCE

The pastors, teachers, and lay delegates of the Fox River Valley will meet on Tuesday, June 13, 1944, 9 A. M., at Bonduel, Wisconsin. V. J. Weyland, pastor. Matters of business that will be taken up at the coming district convention will be discussed at this meeting with the delegates. A special service with Holy Communion will be held in the evening. The Rev. Arthur Werner will preach the sermon. (The Rev. Wilmar Wichmann — Substitute Preacher.)

Announcements for both, pastors and delegates, should be made to the local pastor, V. J. Weyland, Bonduel, Wisconsin, no later than June 1. Kindly specify whether night's lodging will be required.

On June 14, 1944, 9 A. M., the pastoral conference will meet at the St. Paul's Lutheran Church of Town Angelica, V. J. Weyland, pastor. The following new essays have been assigned: Ex. Hom. Treatise on 2 Chron. 33, 9-16, J. Masch; Isagogics on Isaiah, Im. Boettcher; Catechesis on the first part of the Fifth Commandment, C. Roll; "What is meant by 'Repentance' in the Life of the Christian," W. Kuether; Practical Exegesis on Ezekiel 33, 8-9 in the light of the pastor's responsibility in the final judgment, C. J. Henning; "The content and scope of the Visitor's activity," W. Zink; Explanation of passages used as proof texts in the catechism which present difficulty of explanation, Ex.: "Let the dead bury the dead," "Search the Scriptures." "This say I and not the Lord"; A. Voigt. Previous assignments are to be delivered by Pastors P. Oehlert, E. Hinnenthal, J. Masch, W. Wichmann, F. Senger, F. Brandt, F. Kneuppel.

Victor Weyland, Sec'y.

EASTERN DELEGATE CONFERENCE, SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference, Southeast Wisconsin District, meets, D. v., Sunday afternoon, June 18, at Trinity Church, Pastor H. Shiley, 1076 White Rock Avenue, Waukesha, Wisconsin. Sessions will begin at 2 o'clock.

Wm. Holzhausen, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will convene on Tuesday, June 13, at 9:30 A. M. in Immanuel's School, Mankato. The various reports of the program for the District Synod Convention will be considered and discussed.

W. Schuetze, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet on Monday, June 12, at 9 A. M., at the First German Ev. Luth. Church, Manitowoc (Pastor L. Koeninger).

Essay: Faithfulness in Church Membership, Pastor C. Thurow.

E. H. Kionka, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet in Zion Lutheran Church of Morgan, Minnesota (W. Frank, pastor), on June 14, at 9 A. M.

Kindly announce to the local pastor.

W. Frank, Sec'y.

SEMINARIES, COLLEGES, ACADEMIES

Theological Seminary

The new school year of our Theological Seminary will be opened, D. v., with a special service in the Seminary Chapel on Tuesday, June 20, at 10 A. M. Friends and patrons are cordially invited.

Joh. P. Meyer.

NOTICE — NORTH WISCONSIN DISTRICT

As it is necessary to allow a number of days prior to the District Convention for preparing the treasurer's report and for the printing of same, all congregations are kindly requested to have their contributions, intended to be included in the report of the current bi-ennium, in the hands of the treasurer not later than June 8.

Herbert Voecks, District Treasurer.

NOTICE IN REFERENCE TO THE POSTPONED CALLING OF A PROFESSOR FOR THE SEMINARY

In compliance with a resolution adopted by the General Synodical Committee: "that the Seminary Board be instructed to proceed with the calling of a younger man for this professorship," the Seminary Board herewith invites further nominations. The names already proposed will remain on the list. The professor to be called is to teach Old Testament and pedagogical branches. All nominations are to be in the hands of the undersigned by June 28, 1944.

E. Ph. Dornfeld, Secretary,
212 East North Avenue,
Milwaukee 12, Wisconsin.

NOTICE

Professor Hilton Oswald has accepted the call as professor of music at Thiensville and Northwestern College. He will begin the work at the opening of the fall term.

Kurt A. Timmel, Sec'y.

INSTALLATIONS

Being authorized by the Rev. H. C. Kirchner, President of the Western Wisconsin District, I installed the Rev. Walter E. Wegner, as pastor of the newly organized St. Paul's Ev. Lutheran Congregation in Moline, Illinois. Pastors R. Jungkuntz and R. Witt assisted.

Address: Pastor W. E. Wegner, 1909 1/2 15th Street A, Moline, Illinois. A. L. Mennicke.

* * * *

At the request of President W. T. Meier I installed Pastor H. A. Mutterer to serve St. John's Church at Paradise, North Dakota, May 21, 1944.

Oscar Lemke.

* * * *

Authorized by President W. T. Meier of the Dakota-Montana District, I installed Rev. A. Heilmann as pastor of St. Paul's Church of Havana Township, Deuel County, South Dakota.

Address: Rev. A. Heilmann, Mound City, South Dakota. W. F. Sprengeler.

MEMORIAL WREATHS

In memory of Sgt. Raymond R. Heuer, Florence, South Dakota:

Mr. and Mrs. E. F. Heuer and Clayton	.....\$100.00
Mr. and Mrs. Elmer Dumann	..... 5.00
Mr. and Mrs. Helmut Heuer	..... 5.00
Mr. and Mrs. Elmer Heuer	..... 5.00
Mr. and Mrs. Otto Heuer	..... 5.00
Mr. and Mrs. Harry Stein	..... 5.00
Mrs. Martha Schmeling	..... 2.00
Mr. and Mrs. Harold Painter	..... 1.00
Mr. and Mrs. Austin Painter	..... 2.00
Mr. and Mrs. Clarence Ahrens	..... 2.00
Mr. and Mrs. Edgar Bunde	..... 2.00
Mr. and Mrs. Harold Lokken	..... 1.00
Mr. and Mrs. Gustav Nelson	..... 2.00
Mr. and Mrs. Chas. Jones	..... 1.00
From N. N.	..... 1.00
	\$159.00

* * * *

In memory of Henry Kilber the following donations were made to the Church Extension Fund:

The Grandchildren	.....\$ 26.00
Andrew Kilber	..... 1.00
Edward Schumacher	..... 1.00
August Schumacher	..... 1.00

\$ 29.00

S. E. Johnson, Dist. Treas.

CHANGE OF ADDRESS

Mr. Adolph Fehlaue, 6505 Vista Avenue, Wauwatosa 13, Wisconsin.