

# 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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Number 18

## OPENING SERMON

Delivered at the Convention of the Joint Synod at Watertown, Wisconsin

By PRESIDENT JOHN BRENNER

Acts 15: 22. 23

We often hear the expression, a synod is, after all, merely a human institution. Sometimes the speaker wants to distinguish between the local congregation and the synod in a manner that is not warranted.

True, the Scriptures do not command us to found synods as we know them, nor do they, incidentally, prescribe a certain form for the local congregation, but the substance is found abundantly in them. We have, in fact, a concrete example, the Synod at Jerusalem. Its story will serve to show us the importance of our Synod in our Christian life. The thoughts of the text could be summed up as follows:

**Our Synod Unites Us Who are One in the Lord  
For Mutual and Joint Service in Love**

**1. We believers are one in the Lord.**

Many of the Christians who were persecuted in Jerusalem escaped to Antioch. Sometimes a believer, who fled alone, left all his possessions behind him. But not his chief possession, his faith in the Redeemer. Through this faith he laid hold on God and on the hope of life everlasting. Outwardly most miserable, he was a royal priest of God; oppressed, a man free in the Lord and independent of all men. "To his own master he standeth and falleth." And this freedom he



Our Representatives at the Twenty-Fifth Convention of the Joint Synod of Wisconsin held at Watertown, Wisconsin, from August 2-9, 1939

had to maintain, as Stephen had done, against all the powers of this world and of hell. "Ye are bought with a price; be not the servants of men."

This man could have lived and died at peace with his God without having contact with any other man. "Ye are complete in Christ," says Paul.

And yet this Christian really could never be considered as being alone. In his conversion he was born into the Church, becoming a fellow citizen with the saints and a member of the household of God, a member of the body of Christ and, consequently, a fellow-member of all other members, sharing with them the grace that flows down to all members from the Living Head.

The bond that unites a believer with all the other children of God is and will remain invisible here in time. Yet it is the will of the Lord that this blessed fellowship find expression in the life of a Christian.

The Spirit who builds the individual into the spiritual temple of God is the Spirit of brotherly love. "By this shall all men know that ye are my disciples indeed that ye have love one to another."

What joy for our fugitive to find a brother on the way! They could comfort and strengthen each other and unite their hearts and voices in prayer. Settled in Antioch and coming into contact with other people, he could not remain silent. He had to tell others of the Savior, at first, perhaps, only Jews, but later Gentiles as well. Gradually the group became larger and larger, and soon we find at Antioch what had occurred in Jerusalem: "And they continued steadfast in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in prayer." The Holy Ghost led the individuals to seek the blessings of Christian fellowship: public preaching, the administration of the sacraments, pastoral care, brotherly admonition, joint prayer, etc.

The individual Christian did not thereby lose his spiritual priesthood, on the contrary, he exercised it in the fellowship and through the fellowship. Nor did he surrender his spiritual freedom when as a free man he served the brethren in love.

The church in Antioch was a free and independent church. It did not have to gain the consent of any man or body of men to establish itself. The Gospel of Jesus Christ was its charter. As spiritual priests the Christians at Antioch called men to the public ministry and ordered the public preaching of the Word and the administration of the Sacraments. Yes, moved by the Holy Ghost to do so, this church sent the first missionaries into the heathen world, Paul and Barnabas. No man could prescribe what it was to believe and to teach, or burden it with ordinances and laws of any kind. When the false teachers came down from Jerusalem and demanded that the Gentile Christians submit to circumcision, this church rejected their

teaching and insisted on its freedom in Christ. A Christian congregation must fight for its freedom, not from carnal pride, but in obedience to its Lord. And still we are told that this church sent Paul, Barnabas, and others, to Jerusalem "about this question." Why? Geographically these churches were far from each other. Each was complete in itself. The question of race could have stood between them for many members in Antioch were Gentiles.

Peter gives us the answer: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The Gospel was their common possession, Christ, their Lord. They were brothers, and as such it was their aim to walk together in love before the Lord, "to speak the same thing," and to avoid carefully everything that could disturb that relation.

In whatever field they worked, they were all engaged in the one great task the Lord had assigned to his Church. An attack on the Gospel at Antioch concerned and affected the churches in the cities of Syria, Asia Minor, Greece, and Italy.

This is the oneness that the Holy Ghost brings about, and that exists between all Christians everywhere and at all times. If Christ dwells in us, we cannot deny or despise this oneness, nor refuse those our brother-love who confess the Lord and His Gospel, no matter who they may be.

It is written: "My children, let us not love in word, neither in tongue; but in deed and in truth." This brother-love leads to brotherly service.

## 2. Our Synod unites us who are already one in the Lord in mutual and joint service of love.

The delegates from Antioch did not go up to Jerusalem to consult a higher authority, be it that of one man or a group of men, and to obtain from it a decree in the matter to which everyone would have to submit. Nor did they want to inaugurate an ecclesiastical government of that kind.

Yes, the apostles and elders had, after the delegation had been welcomed, met with it alone; James presided in the open meeting; and we hear only the leaders speaking against the Judaizers and declaring the truth. But the other apostles had acknowledged Paul as their equal; the members of the church took part in the convention; James lays his summation of the findings before them; they approve it, and they vote to send Judas and Silas to Antioch with the letter: this was a gathering of brethren in their common cause. No speaker assumed authority over the others. They simply told the gathering what God had revealed to them and confirmed to them by signs and wonders; and James substantiated their statements with the words of the prophet Amos. Here we have no human rule. It is the Word of God that decides the question,

and all assent to its teaching. James can truthfully say and write, "It seemed good to the Holy Ghost and us."

And thus it should and must ever be in the Church; "One is your master, even Christ; and all ye are brethren." Paul says of himself and of all preachers: "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." Jesus makes this plain to his disciples when He says to them: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."

Now, what is the purpose of this mutual service? "Endeavoring to keep the unity of the Spirit in the bond of peace." "Be of the same mind one toward another." "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "With one mind striving together for the faith of the Gospel." "Always abounding in the work of the Lord." "That ye henceforth walk not as other Gentiles walk, in the vanity of their mind."

We are to strengthen one another in the faith, and to encourage one another to serve the cause of the Lord faithfully and to lead a holy life in brotherly love. By its brotherly discussion of this question of doctrine and practice, by the letter it wrote, and by the sending of Judas and Silas, the Synod of Jerusalem served this purpose. So do our conferences for pastors, for teachers, and for delegates, our District and Synod conventions, our institutions of higher learning, our church papers, and the ministrations of our officials.

We do see certain men in the foreground here as we see them among us today. The apostles the Lord had placed there by His direct call; the others had been chosen by the churches. Such men are not to be regarded as lords over the church, but as gifts of God

to His Church. In Ephesians four, Paul refers to these gifts and enumerates some: apostles, prophets, evangelists, pastors, teachers. More are mentioned in 1 Cor. 12.

Our story shows us how these churches shared their gifts with each other. But they are not self-centered. They keep in mind also the churches that were not represented, yes, one could say, even those that would be founded in the future, and let them share these gifts. The mission field is divided between Paul and the other apostles. The letter is to be carried to all the churches. Jerusalem releases Silas that he can become the companion of Paul on the second missionary journey.

So we in our Synod share with each other and lend to the service of missions the special talents found among us by calling such men as professors, missionaries, editors, and members of the various boards that serve our Synod. It is difficult to conceive how our work could go on under the present conditions without this brotherly mutual and joint service, especially how missions could be founded and maintained by individual congregations. Truly, our God blesses us richly through uniting us in our Synod. Many of the churches represented here have been founded by the Synod. Most of our congregations are being served by pastors and teachers trained by the Synod. How greatly do not our conferences and conventions, our institutions and our church papers, contribute to our spiritual growth and enrichment. Is it necessary to remind ourselves of the many instances when brother-love stood by a troubled church and helped it back to peace and joy?

What congregation can say, I do not need the Synod? — and how can a church that the Holy Ghost has gathered and that loves the Lord selfishly refuse to take part in this mutual and joint service of love, or be cold and neglectful in this service, to which the Lord has called us, which glorifies his name, and serves those whom he loves and wants to aid and bless by our ministration?

Lord, fill our hearts and lives with Thy love! Amen.

## Announcements

### THEOLOGICAL SEMINARY

Wednesday, September 6, God willing, the new school year will be opened in the Theological Seminary at Thiensville, Wis. Services will be held in the seminary chapel, beginning at 10 A. M. Friends and patrons are herewith cordially invited.  
Joh. P. Meyer.

### DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College, New Ulm, Minn., will begin on the morning of Wednesday, September 6, at 8:30. All inquiries and announcements may be sent to  
Carl L. Schweppe.

### WINNEBAGO LUTHERAN ACADEMY

The new school year of this Lutheran High School begins September 5, at 9:00 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, \$10.00 additional for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann, Director,  
229 East Second St.,  
Fond du Lac, Wis.

## THE NORTHWESTERN LUTHERAN

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## Missions

Arise, O God, and shine,  
In all Thy saving might,  
And prosper each design  
To spread Thy glorious light:  
Let healing streams of mercy flow,  
That all the earth Thy truth may know. Amen.

### "THY LAND SHALL BE MARRIED" Is. 62:4

By ARTHUR P. VOSS

#### Home Missions

"Thy land shall be married" — pleasant prospect! With a view to our homeland, our country, our people it makes all the difference in the world whether we are on our way to a funeral or a wedding. Shall we sound the requiem or the wedding march, shall it be cypress or orange blossoms, mausoleum or marriage altar? — The answer depends greatly upon you and me. From many sources we hear the sounds of muffled drums prophesying evil for our country and its people. But above the ominous sounds we may hear the voice of our Lord — a prophecy and a promise — "Thy land shall be married." O you Christian patriots, who seek the good of the city, by your prayers and contributions hasten on the fulfilment of this gracious promise! Support our Home Missions!

Our land has many suitors. So much depends upon you and me whether this or that suitor for the heart and hand of our people shall be accepted or rejected. — Almost every coin that passes through the hands of the American is embossed with the words, "In God we trust."

— Do we as a nation? Have we not given heart and hand to the suitor "Wealth" and all that money can buy, position, power, and pleasure? — This is a marriage which must end in tragedy. For though all the world should congratulate our nation for its wealth and power, "What is a man profited, if he shall gain the whole world, and lose his own *soul*? or what shall a man give in exchange for his *soul*?" — Perhaps your very neighbors, the Jones' next door, are spending their lives in making money, never realizing that their life will thus become inane, disgusting, bitter, and hopeless. — The love of money is blind. Stop this marriage of hearts and mammon.

Another suitor for the heart and hand of our homeland is the Infidel and Infidelity. He favors early marriages. He is courting the young men and young women of our nation. He proposes to take the Bible and to tear it into fragments so small that no man can read a word of it. He proposes to rob our people of faith and hope. — Are we asleep while infidelity carries on its shameful flirtation with the sons and daughters of our homeland? Will we not be roused and forbid the banns of that marriage to be published?

Still another Suitor presents His heart and His hand to our nation. His plea is: "I will betroth thee unto Me forever: Yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. — I will say to them which were not My people, "Thou art My people; and they shall say, Thou art my God." Hos. 2:19, 23. Christ Jesus, our Savior, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption seeks the heart and hand of our people.

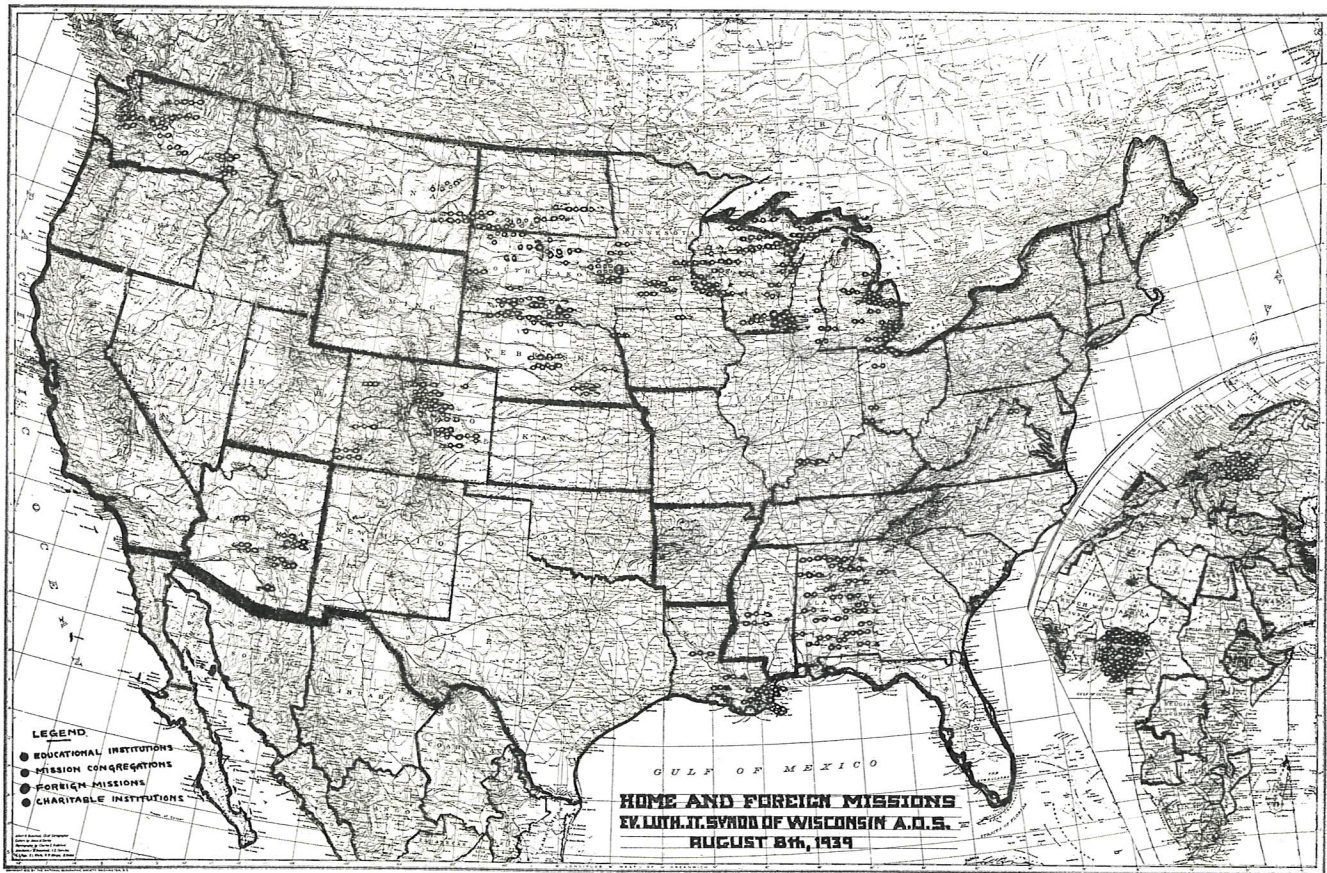
"Thy land shall be married," some suitor will take possession of our homeland. — Who deserves to possess it? Jacob served fourteen years for Rachel. Christ gave His life to win the love of our homeland. — You and I have tasted and seen the truth and blessedness of His promise: "I will betroth thee unto Me in righteousness, in loving-kindness and mercies." — Will we prevent others from meeting the Bridegroom? *Must* we not introduce Him to others? *Must* we not go out into the highways and byways of our homeland and bring in the strangers to the marriage feast? *Must* we not hasten on the fulfilment of the promise: "Thy land shall be married?"

### Where Shall the Marriage Altar Be?

Wherever the Gospel of Christ is proclaimed, hearts are won for the Savior, hearts are united with Him in love. For His word shall not return unto Him void. The Word is *never* preached in vain. Mission work is *never* love's labor lost. Our contributions for missions are *never* wasted.

The accompanying map of the United States shows the Home Missions Fields of your Church and mine, the Joint Synod of Wisconsin and Other States. It shows that we are represented in fifteen States of the Union. A good beginning of mission work in our homeland — but

command and promise, and leaves results to Him. He is content to give means, and life itself, if only to save *one* soul. He indignantly repudiates the dollars and cents wisdom in this matter. He will not accept the counting house law of gain and loss when the enterprise is mission work and the salvation of souls. — "A decided gain all along" in our home mission fields, how encouraging! "And there are fourteen prospective new fields," how challenging! Either we possess them for Christ, or another suitor will take them. Fourteen prospective new fields in home mission work. — "Thy land shall be married." Hasten on the fulfilment of the promise.



*only the beginning.* — During the past two years our Synod has ventured upon a method of doing mission work which is new among us. Following the exploration of the States of Colorado and Arizona for mission possibilities, a general missionary has been called to each of these States who will establish new mission stations into which missionaries are then to be called. — The statistical report on our Home Missions "shows a decided gain all along." — Do you want the figures? — Do you measure effort and success in cold figures? Shall we divide the number of dollars spent for mission work by the number of souls gained for Christ and call the result success or failure? — The Christian has another rule, and walks in this matter, under other guidance. Even when efforts seem fruitless, and toil wasted, it stands on the Lord's

### Indian Mission

We speak of *our* homeland. This beautiful, affluent land is ours today. — But we took it from the Red Man by force of arms, in many a long and bloody conflict. "Forty years the struggle lasted between the American military forces and the Apache in Arizona, the longest of all Indian wars." — We took his homeland and what shall be given in exchange — beads, reservations? — Bring him the Gospel of the Prince of Peace! All spiritual blessings, in heavenly places, in Christ. Let the Apache bless us for moving in on him and bringing to him the charter of Salvation.

Some sixty years ago "there were possibly twenty-five missionaries among the Indians in the whole boundaries of the United States. That represented the Chris-

tian effort of the United States on *home* heathenism." About that time, in 1893, our Synod heeded the command: "Peace, peace to him that is far, and to him that is near," and established our Apache Indian Mission in Arizona. — Here you and I have our work cut out to our hand, our duty laid at our feet. There is no need of going to the world's end to engage in heathen missions. — Reports on the progress of our Indian Mission in Arizona have appeared in the *Northwestern Lutheran*. Recently our Synod also published a booklet for free distribution on our Apache Indian Mission. In words and pictures it portrays the work which under God's blessing is carried on among the Indians in Arizona. Have you read it?

### Our Mission in Poland

Centuries ago Europe turned to the East with the plea: "Come over and help us." Paul's answer was: "Immediately we endeavored to go, assuredly gathering that the Lord had called us to preach the gospel unto them." Acts 16. Today Europe, that restless, troubled continent, turns to the West, to you and to me, with the



Personnel of the Poland Mission

appeal: Come over and help us. — Can we refuse? Our mission field is in Poland. *There*, we assuredly gather, the Lord has called us. In 1924 Pastor G. Maliszewski who had completed his theological training in Zehlendorf began mission work in the large manufacturing city of Lodz. — Today we have nine men at work in Poland, and our field has expanded to the north and south, to the east and west of the country. Our pastors preach regularly at about forty different mission stations. Twelve congregations are organized and have a membership of 2,800 souls, 1,900 communicants, and 670 voting members. More than 22,000 zloté (5.25 zloté to a dollar) were contributed by these people for home and mission purposes in the past year. This is most gratifying in view of the economic conditions peculiar to the Poland of today.

"When one considers the trying circumstances under which our missionaries labor in Poland, regards the bitter enemies who oppose their work, their commanding position and powerful weapons, one must needs be filled with fear. But the enemies of our Poland Mission have accomplished nothing." — The Lord of hosts is with us. — God's Word has been proclaimed faithfully and fearlessly. Not one of our missionaries is a defeatist. These men deserve our support. Our Synod must stand by her mission in Poland.

### Negro Missions in the United States

Last year, 1938, marked the sixtieth anniversary of mission work among the Negroes in our country as it is carried on by the Synodical Conference to which our Synod belongs. In 1877 the convention of the Synodical Conference was confronted with the question "whether the time had not come to give attention to the work of 'Heidenmission'." "It was considered unnecessary," the report of that convention states, "to deliberate long on the importance of the matter, and the delegates were of *one mind* to participate in the work. Before long all seemed agreed that the Negroes in the South of our Country should be the first to be evangelized." — Let the spirit which prevailed when this mission work was undertaken and "all were of one mind to participate in this work" prevail among *us* also. — Our mission fields among the Negroes are in Louisiana, Mississippi, and Alabama, and in such cities as Chicago, Cleveland, Washington, D. C., Philadelphia, Baltimore, and New York.

### Negro Mission in Africa

Over thirty congregations are under our spiritual care at the present time in Nigeria. Most of these churches existed before the Synodical Conference began mission work in Africa. The people, however, were simply herded together, very superficially evangelized, and then left to shift for themselves. The task of our missionaries is to teach and to instruct and thus lead the people into the Scriptures. — Our missionaries need not seek these people, *they* come to them and ask them to go to their villages with the Word. — Can we refuse? — Negro mission work in the United States and in Africa is carried jointly by the Synods comprising the Synodical Conference. We of the Wisconsin Synod owe it to the brethren of our sister synods to assume our just share of the work and to contribute accordingly.

Brethren, *we are missionaries*. We are messengers of Divine forgiveness, ministers of Divine reconciliation, heralds of everlasting peace. We are sent to be gatherers of wandering souls into the Father's house, the preachers of the Light of the World. There are many orders of work in the world, as Christians *this is our work*. Whatever else we fail in, let us not fail in *mission work!*

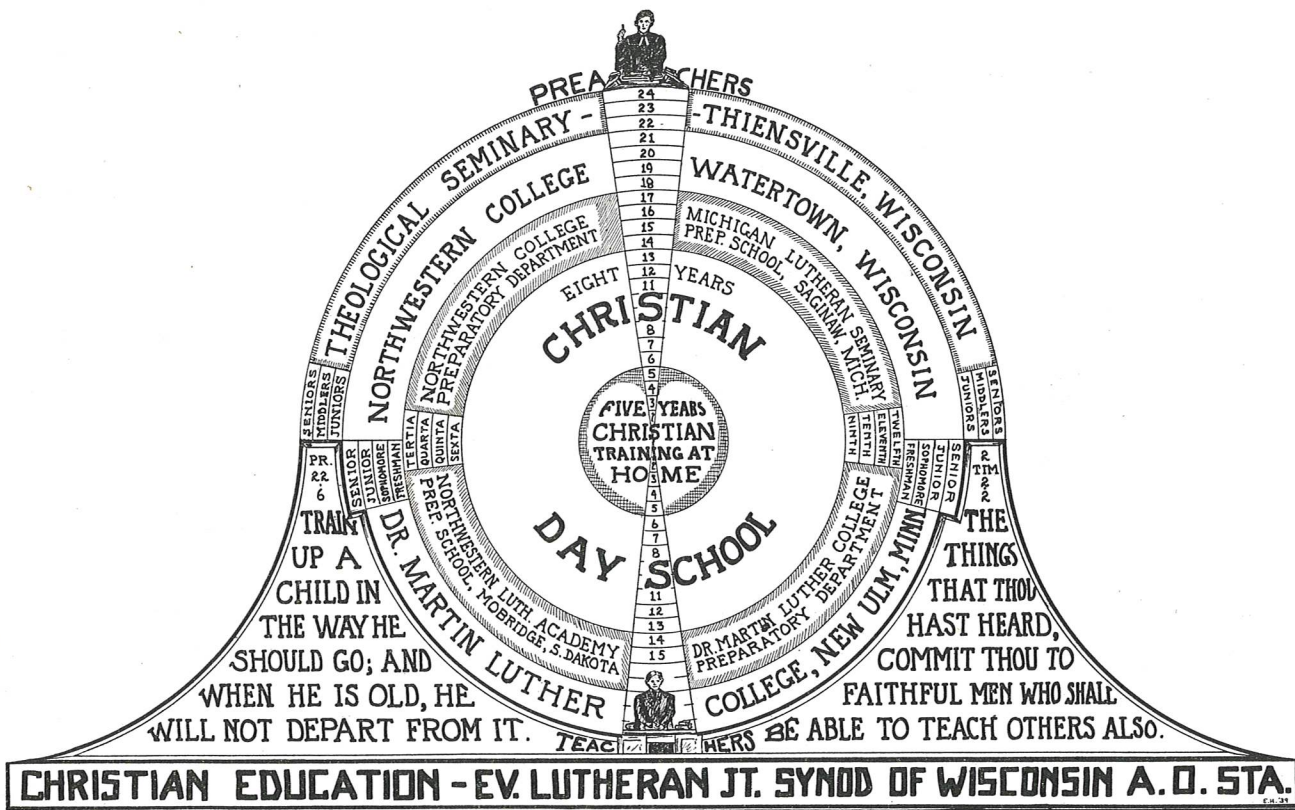
# Our Schools, Colleges and Seminaries

By W. J. SCHAEFER

A church body is no stronger, no better fitted to carry on its great mission than its educational system. Its influence and blessings and God-given work in the world will not rise above its preparation of those who are to carry on its work, that of evangelizing the world. None thought of this more seriously and earnestly than the founders of our Wisconsin Synod. From its inception much thought was given to Christian education — beginning at the Christian day schools, continuing on through a full four year college course and ending with a three year normal or seminary course.

tions employing one, two, three, four, and more teachers, as the case may be. This is the right beginning; that is as the Lord would have it. No matter what the cost may be the Christian is willing to suffer, if need be, and sacrifice all earthly advantages and wealth that his children may learn above all "THE FEAR OF THE LORD" which is, as the Lord assures us, "THE BEGINNING OF WISDOM."

From the Christian home and the Christian schools those children whom the Lord has gifted and are willing to become servants of the Church in the capacity of teach-



What the founders of our Synod so wisely established as the goal in education, their children of the past and present generation have conscientiously and scrupulously adhered to, in fact, they have consistently increased and raised the standards of our educational system for laymen, teachers and ministers.

Certainly, Christian education begins at home. Wherever there is a Christian home there one will find the sincere desire to "bring up the children in the fear and admonition of the Lord." From this will of the Lord, which is recognized by all Christian parents, from this desire to do the Lord's will, we trace the rise and establishing of our Christian day schools. Scattered throughout our Joint Synod we find, wherever possible, Christian day schools conforming in size and type to local condi-

ers and ministers continue their studies at one of our preparatory institutions located at Mobridge, South Dakota; Saginaw, Michigan; New Ulm, Minnesota; and Watertown, Wisconsin. These institutions are geographically so located as to afford easy accessibility to any member of our synodical family. Kindly consult the accompanying graph and trace these various steps in our educational system — beginning with the Christian home and ending with our Normal and Seminary.

### Our Preparatory Institutions

Let us, in spirit visit our various institutions and become a little better acquainted with them. We will begin with the infant among them — Mobridge, South Dakota. This institution, situated near the banks of the great Mis-

souri River, in one of the thriving cities of South Dakota, is a monument of the faith, love, devotion, and zeal of the brethren in the West. Even before our Synod resolved to open an institution in that section of our country, the local congregation, the District, and the people of Mobridge in particular had already acquired real estate and buildings valued at more than \$25,000.00. And, when in 1927, Synod resolved to place a preparatory school in Mobridge the entire property was deeded over to the Joint Synod. In 1939 Synod voted \$23,000.00 for the construction of a boys' dormitory, which is shown in the picture below. This institution, quite centrally located, is to serve the western section of our Synod. It is understood, of course, that this school is to act as a feeder for our schools at Watertown and New Ulm; however, the school is also open to such children who desire a high school training under Christian influence and conditions.

**Doctor Martin Luther College** at New Ulm, Minnesota, dates back to the year 1881 and

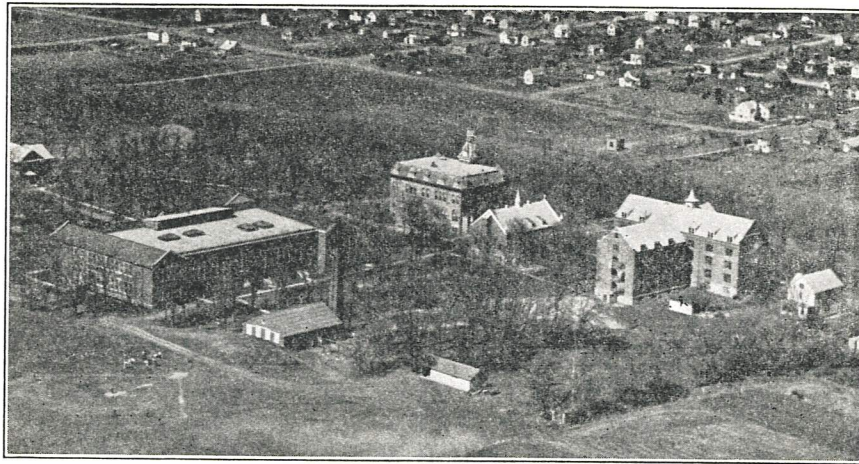
was founded by the old Minnesota Synod. When in 1893 this Synod merged with the Synod of Wisconsin and Michigan, Doctor Martin Luther College was converted into a normal school for the training of young men and women for work in our Christian day schools. Among all our colleges none is more beautifully located nor better equipped than our Normal at New Ulm, Minnesota. It represents a value of about \$575,000.00. Besides being the normal school it also serves as a preparatory school for our college in Watertown.

**Michigan Lutheran Seminary** was founded in 1885 by the old Michigan Synod. In 1907, after the old Michigan Synod had united with the Synod of Wisconsin and Other States, this institution was closed. It was re-opened in the year 1910 by the Joint Synod to serve as a preparatory school for our college in Watertown, and it has been serving in this capacity ever since. This institution also affords an opportunity to all young people to receive a high school education under Christian influence. Here too the course of study is so arranged that those graduating there may continue their studies at Watertown or New Ulm, as the case may be.

**Northwestern College** at Watertown, Wisconsin, the oldest of all our institutions, has been serving the Joint Synod since the year 1865. The history of this institution

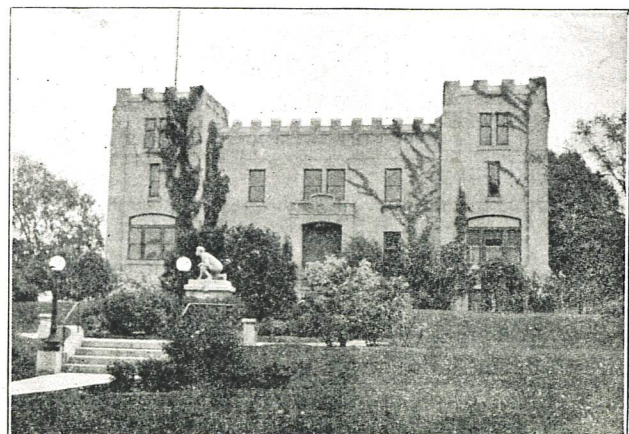
is extremely interesting and has been well written for the Northwestern Lutheran Annual of 1938 by Pastor G. Hoenecke. We would advise all those who have not read this to read it now. This institution which has the largest enrollment of all our colleges is badly in need of more adequate quarters. A new administration building and a new library should have replaced the present antiquated structure many years ago. A new building to accommodate the more than 20,000 volumes of valuable books that are now strewn in every available corner from attic to basement of the administration building, ought to receive serious thought and consideration very soon before some of those costly and valuable books are ruined beyond re-

pair. This has been suggested, debated, tabled, revived, resurrected, delayed, and finally forgotten in the general scramble for two decades or more. Isn't it time that we become serious in this matter? Or must we wait until ruin has set in over our procrastination? Let us seriously ponder on this!



Dr. Martin Luther College, an Airplane View of the Buildings and Grounds

**The Theological Seminary**, beautifully and ideally situated on a high hill of an eighty-acre tract of land near Thiensville, Wisconsin, and about 10 miles north of the city of Milwaukee, was erected in 1928-1929 at a cost of \$362,420.27. This was Synod's last building program. The seminary was formerly located in Wauwatosa, Wisconsin, on the outskirts of Milwaukee. For many years, prior to the Synod's decision to re-locate the seminary, the urgent need of expansion of the then present facilities forced itself upon Synod, especially the need of providing



Northwestern College Gymnasium



a more suitable library. However, when the plans for the re-building of the library in the old seminary were presented to the city authorities it was discovered that the building code would not permit making the changes as planned. It was then that many began to realize the true condition of the old seminary. Further investigation revealed two other factors that finally resulted in Synod deciding to re-locate and erect entirely new buildings elsewhere. These factors were: first, Synod had no title to the land, nor could it get title to the land, on which the seminary buildings stood; and secondly, there was no room for expansion on the present site.

In view of these facts Synod decided to build a new seminary and appointed a committee to make a Synod-wide appeal for funds, find and purchase a suitable site, and erect on it suitable buildings to fill our needs. However, no building operations were to begin until the necessary money required to erect the buildings was in the hands of the committee. This stipulation was carried out to the letter. In fact, the committee went beyond this and collected in addition to the cost of the seminary, not only enough to wipe out an old debt of Synod amounting to \$289,000.00, but also contributed a sizeable sum to the building fund of the new building at Doctor Martin Luther College. The chairman of this committee was Pastor John Brenner, the present president of Joint Synod.

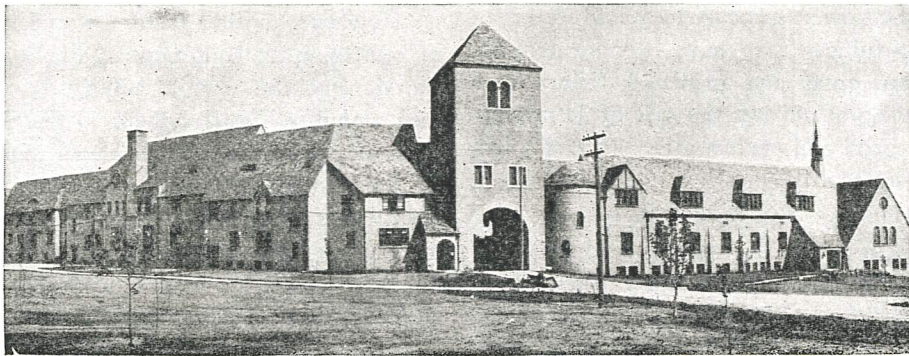
#### A Plea for Your Loyal Support

The institutions described above are YOUR institutions, every one of them. YOU through your representatives and delegates caused them to be established and maintained, now it ought to go without saying that YOU are interested in their success. They can be successful only if you help supply them with young men and women who are willing to work in the Lord's vineyard. A school without students, with nothing more than mere physical beauty and possibilities will do the Church no good. It's the young men in those schools that make the school a workshop of the Spirit of God.

We hear so much about overproduction in our day. If by that they mean that there are more graduates from our seminary than we are able to place at the head of churches just now, they are partially right; but that does not necessarily mean overproduction. We could place every one of them this minute if the necessary means were at hand. We may lack funds just now, but we are not short

of opportunities to employ the men. So let that word "overproduction" never be mentioned among Christians, rather let us (if we speak of it at all) say, "underproduction" (if you will permit me) of money. Yes, it is a terrible thing to admit, because when we do, we are really condemning ourselves — our lack of faith and love for the work of our Lord. But denying, hiding the fact will never get us out of the rut; will never make us bow our heads in shame before God; will never turn and revive us and enkindle within us once more that faith and love that knows no obstacles, no defeat, no selfishness, no carelessness, and thoughtlessness. Good honest facing of facts before God alone will do this by the help of His Spirit through the Word of God. That will do it if so be that we permit the Spirit to talk to us. And when he does, we will once more be ready to forget the joys and comforts of the flesh and be willing to do and dare for the Gospel's sake to return to God a LITTLE of those gifts

He daily showers upon us. Yea, and though we had to give up a few of our pet joys in order to be able to give more toward the Kingdom — isn't it worth it — that Kingdom for which Christ gave His holy, innocent blood?



Theological Seminary at Thiensville, Wis.

Your children belong in YOUR schools and YOUR institutions. This loyalty YOU owe them, they are YOURS; and surely you would not be untrue to yourself and your own household.

Look again at the diagram, see how inseparably YOU, your family, your home, is united with the whole educational system. Now let us go out and from our heart do the work that strengthens the ties for your own salvation and that of your children.

#### Announcements

##### THE LUTHERAN HIGH SCHOOL OF MILWAUKEE

The Lutheran High School of Milwaukee, Wisconsin, will begin its new school-year Wednesday, September 6. Four-year academic and commercial courses. Numerous extra-curricular activities. The general tuition is \$40.00 a year. For further information address

Director E. H. Buerger,  
1859 North 13th Street, Milwaukee, Wisconsin.

##### MICHIGAN LUTHERAN SEMINARY

The thirtieth school year at Michigan Lutheran Seminary at Saginaw, Mich., is to begin September 5. New students that have not announced by this time are requested to do so without any further delay. For catalogs and any other information apply to

Otto J. R. Hoenecke, Pres.,  
2200-2300 Court St., Saginaw, Mich.

# Financial Survey

By PASTOR EDGAR HOENECKE, Plymouth, Michigan

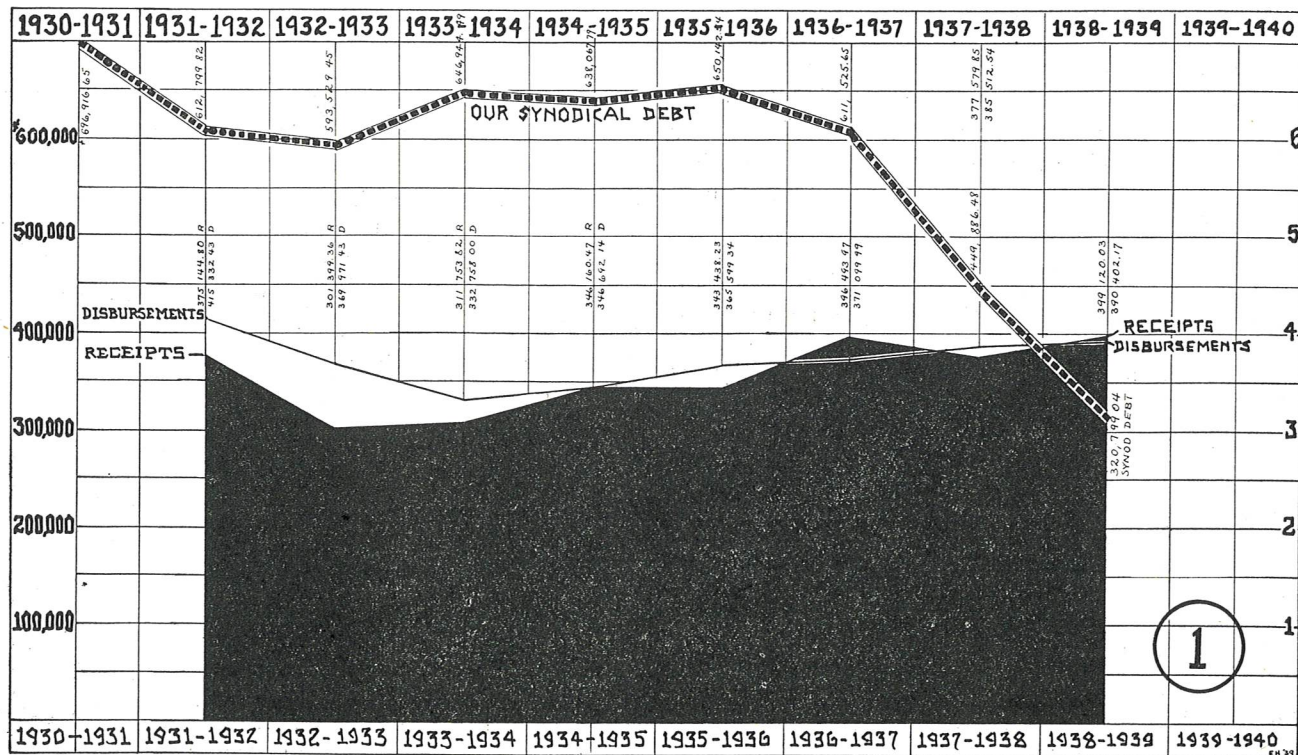
The present financial condition of our Wisconsin Synod is sound. This is a measure of the goodness of our God beyond even that which He has promised to His Church. He might have withheld from us all the material blessings which He has poured out upon us in the past years. The love of Christ would still have constrained us to carry on the work assigned to us in His Kingdom. But with what perplexity and difficulty we would have had to cope! Now He has provided the material means to serve the preaching of His Word in sufficient measure. For this we are devoutly thankful!

Let no one presume to say that we have deserved this unusual blessing, because we remained faithful to His Word amid the temptations and tendencies to forsake the "form of sound words" in doctrine and in practice, and that, therefore, the Lord owed us protection and preservation. Whatever faithfulness may have been evident in our work, beside our great and manifold failure and neglect, is not our doing at all, but the gift of Him who is the Giver of every good and perfect gift. In this spirit let us consult the past record:

The Lord disposed that our Synod inaugurate certain policies in the past which have become apparent as factors leading to the improvement of our financial condition. If you will look at Chart No. 1, on "Receipts,

Disbursements and Debts," you will note that the general trend in collections has been upward, from \$301,399.36 in 1933, until now, six years later, the receipts are but a few hundred dollars short of \$400,000, a gain of almost \$100,000. Now you will recall that it was in 1933 that our Synod resolved to adopt a uniform program of spreading information and a more unified method of collecting and of supervising the work of collecting in the congregations for our synodical work. The conferences were subdivided into circuits of ten or less congregations each, each circuit was given a visitor to visit the congregations at least once a year to supply necessary information, suggestions and encouragement, and the congregations of each circuit were requested to hold several informal meetings each year to discuss synodical matters.

However, another factor entered into the improvement of our financial condition. Our Board of Trustees declared, and the Synod confirmed its declaration, that they would in future adhere to the good, Christian principle of paying out only as much money as was received, so that no new debts would be added to the old indebtedness which we are now retiring. This practice and policy has certainly served to strengthen confidence among our people in the efficient administration of their funds and has, in no small measure, surely contributed to the



**RECEIPTS, DISBURSEMENTS AND DEBTS - FROM 1930 TO 1939  
EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**

increased response on their part for our joint work. Another effect of this policy has been to bring about a stringent, and possibly sometimes too stringent, economy of synodical budgetary appropriations by the boards in control of the various departments of our work. In this manner \$30,000 was saved by our institutions and missions last year. Naturally, this thrifty stewardship has reassured our people and they have reacted by placing at the disposal of our departments the funds necessary to continue the work.

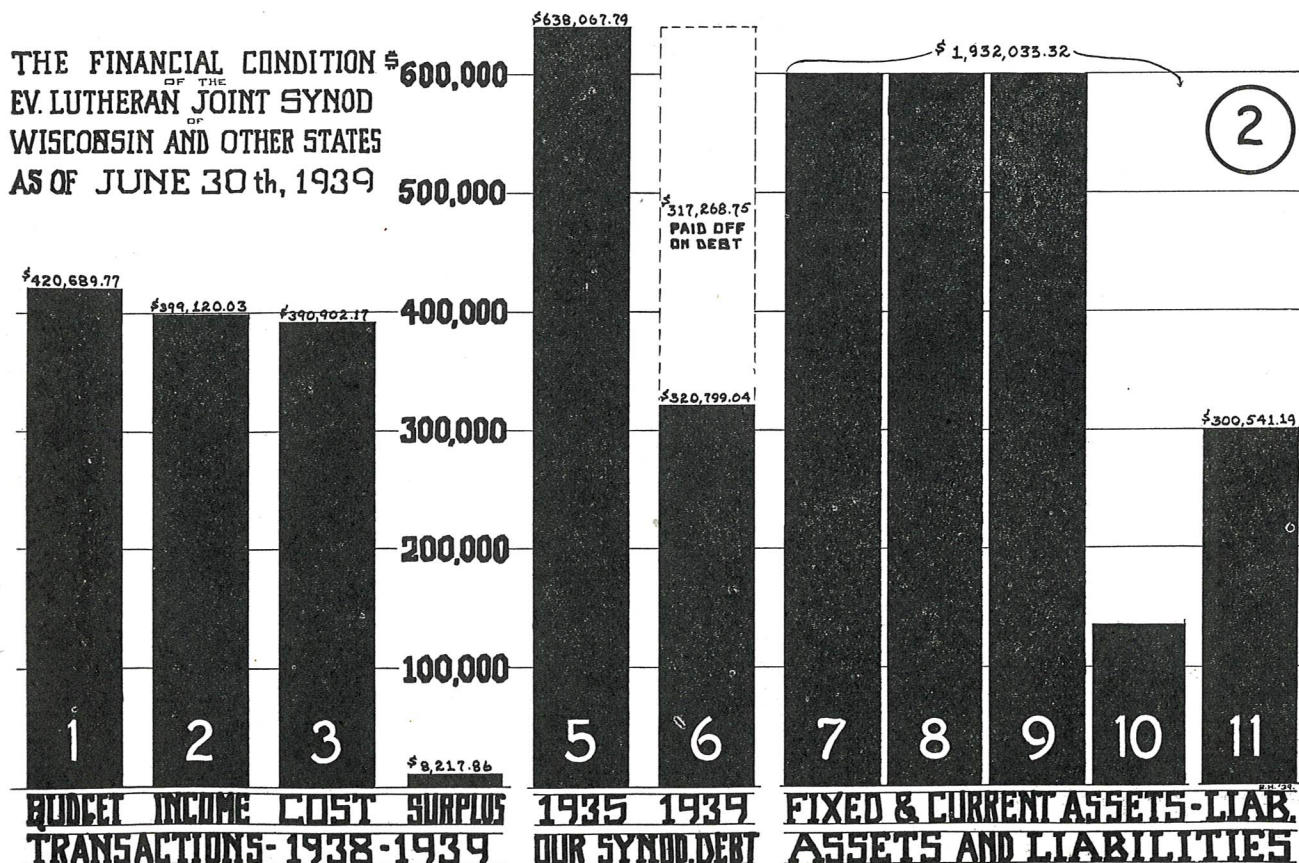
Nor is the present improvement merely sporadic and superficial. With the exception of one small district the per communicant contribution is higher than heretofore. The soundness of the improvement seems to be borne out also by the manner in which the line representing collections (see Chart No. 1) sustained the severe shock of the "Recession" in 1937, and the resilience it showed in coming back to an all-time "high" in 1939. Keep in mind that this improvement was effected in a biennium in which an additional \$300,000 was collected for Debt Retirement, and it appears still more justifiable to assume that the improvement is basic and permanent.

The second chart presents three interesting groups of columns showing our financial condition from three separate viewpoints: 1-4, the budgetary business of our Synod in 1938-1939; 5 and 6, the progress made in the retirement of our debt; and 7-11, the comparative size of the assets and liabilities of our Synod.

The *first column* represents the budget adopted by the Synodical Convention at Appleton in 1937, \$420,698.77 for each year of the biennium just past. This budget is adopted as a conservative estimate of the amount needed to carry on the work in each department. The detailed budgets are submitted to three conscientious scrutinies, before they are accepted by the Synodical Convention.

To meet this budget *column two* shows that the treasurer received a total of \$399,120.03. Of this amount \$331,939.14 was collected and remitted by our congregations. \$67,180.89 was received as revenues: \$46,081.28 for board and tuition from the students at our educational institutions, \$8,000 from the residents at our Home for the Aged, \$10,000 from our Northwestern Publishing House and the balance from other funds and sources. This is the largest amount collected for our budget for years. — Still, there are certain unfavorable features about this amount which become clear as a general rebuke for all of us: We again failed to raise the full budget which we had adopted as absolutely necessary to carry on our work, and that by over \$20,000. The reason for this shortage lies in the fact that of an average \$3.00 per communicant asked for, we received but an average of \$1.98. Not one of our districts succeeded in raising the full quota, and some have not even reached 60% of the goal.

The actual cost of our work is given in *column three* as \$390,902.17. This is \$29,787.60 under the budget. Lest you pass too lightly, or even joyfully over this figure,



consider that this budget was adopted only after it had been carefully scrutinized by the boards in control of the various departments, the Joint Synodical Committee and the convention itself. This budget, then, represented the *real needs* of these departments. A saving of almost \$30,000 under this budget, therefore, clearly indicates that many necessary improvements and repairs have been left undone. Naturally, this does not do away with these expenditures, but piles them up for a future day, when they may involve a major appropriation. One item alone, for example, will suffice to make this clear: The sum of \$2,320.22 which, at the rate of \$200 per year, is now the accumulated allotment set aside to keep the library of our theological seminary supplied with the necessary books. Although this amount has not been spent, it is very doubtful whether this apparent saving does not actually constitute a very hindrance and lack. — A further questionable saving is being made by permitting our called workers in missions and institutions to serve our common interest at only 70% of the fair, normal salary which has not been restored since the cuts were applied during the depression. Although these men may have saved us several hundred thousand dollars in this way without great complaint, shall we not ask ourselves whether we are of a mind to permit our church's representatives to risk their credit and to work under the weight of this handicap much longer?

Column four represents the surplus of 1939 which, however, after the deduction of a "bonus" payment of 2% on the salaries of our called workers, ordered by the Synod of 1937, and the payment of a past deficit, was reduced to a cash balance of only \$39.40 as of June 30, 1939.

The progress made in retiring our synodical debt is shown in *columns five and six*. In 1936 the debt stood at \$650,142.54, in 1937 at \$611,525.65, in 1938 at \$449,886.48, and on June 30, 1939, it had been reduced to \$320,799.04. Although the work has been going on for four years and one half of the debt has been retired, the report of the Debt Retirement Committee shows that only 81 of the 547 parishes of our Synod have completed the work of collecting for the debt. The annual interest payment has been reduced from \$30,000 to approximately \$12,000. The Synod is determined to remove the debt entirely as soon as possible, and to that end the active cooperation of every congregation will be enlisted.

The next four columns represent the assets, fixed and current, which are held by our Synod. The total estimated value is \$1,932,035.32, representing real estate and inventories of our institutions and missions, as well as funds and other credits. The total of the liabilities against these assets is \$300,541.19, certainly showing the sound condition of our finances also from this angle.



3

**THE DISTRIBUTION OF THE \$ 3.00 PER COMMUNICANT QUOTA EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**

Our aim ought to be to keep our financial condition sound. The new budget for 1939-1940, and 1940-1941 had to be increased, because new appropriations had to be made for a conservative expansion of our mission work and for certain necessary improvements at our institutions.

**THE SYNODICAL BUDGET FOR 1939-1940**

Resume	
General Administration .....	\$ 30,666.00
Educational Institutions .....	154,198.20
Theological Seminary .....	\$ 24,619.70
Dr. Martin Luther College .....	44,560.00
Northwestern College .....	58,620.40
Michigan Lutheran Seminary .....	16,098.10
Northwestern Lutheran Academy..	10,300.00
Home for the Aged .....	9,055.00
Missions .....	214,881.69
Indian Mission .....	33,900.00
Negro Mission .....	18,999.53
Mission in Poland .....	10,856.00
Madison Student Mission .....	1,425.00
Home Missions .....	139,701.16
To open New Fields .....	10,000.00
General Support .....	20,000.00
Indigent Students .....	3,800.00
School Supervision .....	3,115.00
<b>TOTAL BUDGET ADOPTED AT</b>	
<b>WATERTOWN .....</b>	<b>\$435,715.89</b>

In spite of the increased budget the average quota per communicant will remain as heretofore, \$3.00 per year. This is surely a very small sum. Yet, we have found that it has not been reached by many congregations of our Synod. For that reason, may we be permitted to offer Chart No. 3 as a suggestion for a method to raise the full quota in every congregation. Let every congregation take the sum indicated on the chart as the average to be raised by each communicant for the given department and multiply the same by the number of communicants in the congregation. For example: For March we need 40c from each communicant for Northwestern College. If a congregation has 300 communicants, the quota for March would be \$120. The amount of \$1.00 per communicant for September may seem high. Still, considering that most of the Mission Festivals occur in this month, this amount can be collected more easily than some of the others. The whole secret of the efficiency of this plan lies in the conscientiousness with which each congregation will COLLECT AND REMIT the FULL amount EACH MONTH.

Finally, let us all be mindful of this, that all that we do, we do for Him who gave Himself for us. Will we then grow weary in well-doing?

# The Spirit of the Convention

By PASTOR EDGAR HOENECKE, Plymouth, Michigan

The 25th Convention of the Ev.-Luth. Joint Synod of Wisconsin and Other States was in session at Watertown, Wis., from Wednesday, August 2, 2 P. M., until 6:15 P. M., Wednesday, August 9. The delegates sat almost exactly forty hours in actual convention during these days, and more than twice that length of time in committee and board meetings. Still, the same spirit of understanding and harmony in the happy consciousness of a common ground of faith and hope prevailed until the last goodbys had been said. Difficulties and doubts may have loomed ominously before, but soon melted away under the warm spirit of peace which held sway, when brethren from widely separated posts and outposts of our Synod met one another and discussed things belonging to our common good face to face.

It must have been apparent to even the newcomer that this was something different from the ordinary run of conventions. As one delegate reflected, "even in the business meetings it was evident that it was not cold business which was under discussion, but rather the business of our King." The attitude of the delegates was also, "one that reflects a deep zeal and accountability to the Lord of the Church in all deliberations and resolutions."

From the very outset the President's message made a simple and straightforward declaration of the unchanged position of our Synod on the simple, solid basis of the inerrant, inspired Word of Truth and Promise as the only source and basis for our work in all its varied aspects. This confession at once awakened a responsive chord of mutual faith in the hearts of all the delegates and representatives,

assembled according to the flesh from fifteen states of the Union, but welded together into one, efficient organism by the miraculous working of the Spirit in the Word.

The organization of the large meeting of over 150 delegates and representatives was effected without a hitch. The elections proceeded with such despatch and concert of choice, that out of the 32 offices filled, 24 were elected in the first balloting. After lengthy consideration, the convention arrived at an equitable and sensible interpretation of the constitutional paragraph covering the ratio of pastors to laymen on the Board of Trustees. Thus it became possible to return to office two of the trustees who have become almost indispensable to our Synod in the difficult task of reconstruction in which we are engaged. The results of all the elections will appear in the official Synodical Report. Some of them are here given:

- President: Pastor John Brenner, Milwaukee, Wis.
- 1st Vice President: Pastor E. Benj. Schlueter, Oshkosh, Wis.
- 2nd Vice President: Pastor John Witt, Norfolk, Nebr.
- Secretary: Pastor Karl Krauss, Lansing, Mich.
- Recorder: Pastor Otto Hoyer, Winneconne, Wis.
- Board of Trustees: Pastor Paul Pieper, Milwaukee, Wis.
- Board of Trustees: Pastor L. Koeninger, Manitowoc, Wis.
- Board of Trustees: Mr. B. E. Meyerhoff.

### DOCTRINAL MATTERS

Two doctrinal essays were read on the floor of the convention in five forenoon sessions. One by Pastor Wm. Sauer of Milwaukee, Wis., on "The Lutheran Doctrine Concerning

the Inspiration of the Bible"; and another by Pastor W. Bodamer on "The Testimony of Christ Concerning His Person and His Work."

Both essays were secured for Synod-wide publication and are unqualifiedly and earnestly recommended to the study of every pastor and lay member of our Synod.

A résumé of the President's opening sermon appears at the head of this issue. This sermon, as well as the others that were held at the convention, are the common confession of all of us. With our heads bowed before Him because of our unworthiness and indifference, we ought to raise joyous and grateful hearts to our gracious God in the coming year that, after ninety years, He has still preserved for our Synod these voices that still cry in the wilderness of confusion that surrounds us the same Truth, without abrogation or apology, which was entrusted to our fathers.

#### UNION ENDEAVORS

A great amount of time, in fact three full sessions, were devoted to a most conscientious consideration and discussion of the request of our sister Synod, the Honorable Ev. Luth. Synod of Missouri, Ohio, and Other States, to render an opinion on the resolutions of this body at St. Louis in 1938, declaring "that the Brief Statement of the Missouri Synod together with the 'Declaration of the Representatives of the American Lutheran Church' and the provisions of this entire report of Committee No. 16 now being read and with Synod's actions thereupon be regarded as the doctrinal basis for future church-fellowship between the Missouri Synod and the American Lutheran Church." A communication addressed to the Missouri Synod was adopted by the Convention. This communication had the following content: In two preliminary points the historical data of the entire development are set forth. In a third, the principles which ought to govern such a resolution as that adopted at St. Louis are enunciated. And, finally, in a fourth point, the application is made to the present case, disavowing a real doctrinal basis for church-fellowship as existing at St. Louis, and desiring of our sister synod that the implications of the Sandusky Resolutions and the Pittsburgh Agreement be "officially recognized and made known to those within and without our Synodical Conference" to the end that "confidence will be restored to a point where negotiations can be resumed, first to remove these obstacles and then to establish true doctrinal unity."

#### RESOLUTION PERTAINING TO MISSIONS

A survey of our mission fields is given elsewhere in this issue. Because of a lack of space the resolutions regarding our missions must be deferred to a later issue of the *Northwestern Lutheran*.

#### RESOLUTIONS PERTAINING TO EDUCATIONAL INSTITUTIONS

In connection with the matter of our educational program may we refer you to the article and Chart on Christian Education in the Wisconsin Synod, which appears on page 279 of this issue.

By a rising vote the convention honored the memory of Professor August Zich who filled the chair of Homiletics, History and Hebrew at our Theological Seminary until our Master, on June 24, suddenly retired him from active duty here and transferred Him to the Church Triumphant. Our Lord assuredly has a servant prepared who will respond to our call to fill this vacancy in our faculty. Another rising vote of appreciation and reverence was accorded Professor August Pieper of our Theological Seminary, who this year rounded out a full six decades of work in the Lord's Vine-

yard. Seldom, indeed, does the Lord accord such grace to an individual and a synod as He has seen fit to grant us who have all profited by the gift of this faithful servant of His Word. May our faithful God reward him according to His promise in Daniel 12: 3!

The Board of Control of Dr. Martin Luther College at New Ulm, Minn., called attention to a serious condition that has arisen in our Synod in a shortage of male teachers for our parochial schools. Our congregations are urged to provide boys to fit themselves out for the teaching profession. In the meantime, the Synod has requested the New Ulm faculty to make arrangements for a short, practical course to be made available to the candidates of theology who still are idle and desire to find more immediate employment in the work of our church as teachers.

Northwestern College at Watertown is calling two professors at this time, one to take the place of Prof. Schumann who has accepted a call back into the active ministry, and one to complement the faculty teaching force in view of the retirement of Dr. J. H. Ott from active classroom duties. Dr. Ott has the unexcelled record of having served our Synod as Professor of English at Watertown ever since his graduation from Northwestern College in the year 1885. He will now devote his time to the cataloguing of the many volumes, acquired by our College library over a period of many years, and preparing them for their eventual housing in an adequate building which ought to be erected at Watertown as soon as ever possible.

The Synodical debt and the fact that our income at present is sufficient to cover only the most necessary expenditures, are still keeping our Synod from appropriating a sum for the erection of an adequate gymnasium at Michigan Lutheran Seminary at Saginaw. The installation of lavatories on the second floor of the boys' dormitory was granted.

The Synod instructed the President to appoint a committee to prepare a short history of the beginnings and development of Northwestern Lutheran Academy at Mobridge, South Dakota. The purpose of this publication is to acquaint our people more fully with this preparatory school which is situated in the area affected so disastrously for the past eight years by drought and the grasshopper plague. Professor R. Fenske of Milwaukee will assume the post of director of this institution at the beginning of the new school year.

#### OUR CHRISTIAN DAY SCHOOLS

A quotation from the writings of Dr. Martin Luther, as cited by the committee in charge of advancing the matter of Christian day schools in our congregations, ought to arrest our thought and stimulate us to action in this matter: "I pray you all, . . . for God's sake and the poor youth's, not to treat this subject as lightly as some do who are not aware of what the prince of this world intends. For it is a serious and important matter that we help and assist our youth, and one in which Christ and all the world are mightily concerned." The matter of our schools is slowly progressing. But we have only 155 schools in the 547 parishes of our Synod, whereas every parish ought to have a day school beside the church to take care of the Savior's injunction adequately: "Feed my lambs." The general conference of school visitors, requested by the School Committee, was authorized by the Synod.

#### OTHER RESOLUTIONS

The policy of the Board of Trustees not to pay out any more moneys than are received again was given the endorsement of the convention. Since a budget for 1939-1940 was adopted, which is \$15,000 higher than that of the previous

year, and since expenses not provided for in the budget, such as expansion in Arizona and Colorado, may be expected, this resolution simply means that we are exhorting one another mutually to do better than we did last year in our budgetary offerings. Study Chart No. 3 and honestly try to follow its suggestions in your congregation.

A new set of regulations, governing loans from the Church Extension Fund, was proposed by the Board of Trustees and adopted by the Synod. The chief feature of this plan is to insure the future, liquid condition of this treasury in the interest of expansion of our mission work. To set the fund in motion again, the Board of Trustees has instructed the treasurer to set aside all contributions earmarked "For Church Extension," as well as all repayments on loans now outstanding. Self-evidently, congregations making such contributions will not receive credit for them with their regular budgetary collections.

The German Version of the official English Constitution of our Synod, together with the proposed district constitution, were referred to the constitution committee and the district conventions for further study and recommendation.

The Colorado and Arizona requests for district status were referred to an interim committee which is held to study the matter thoroughly and to report at the next synodical convention in 1941.

The report on chaplaincies for the army service was accepted. According to this report our Synod has its position as being opposed to permitting any of our synodical members to be employed by the government in this capacity, because it is convinced that this cannot be done without a definite violation of the principle of the separation of church and state, and the sin and offense of practising unionism with those of heterodox faith.

A statement regarding advertising schemes involving churches could not be considered on the floor of the convention and was, therefore, recommended to the conferences of the Synod for study and opinion.

Our Synod is to celebrate the 90th anniversary of its founding on the 26th of May of the year 1940, according to a resolution of the convention. The celebration is to take place in the congregations and groups of congregations. A committee will be appointed to prepare material and to make appropriate suggestions as to the nature of the celebration. The Synod also resolved that a general thank-offering be raised on this memorable day which, very appropriately, is to be used to wipe out the \$122,405.29 debt which now keeps our Church Extension Fund from revolving.

### FINIS

"In a convention of this kind there are represented as many Old Adams as individuals," said President John Brenner at the close of the fourth convention over which he has presided. "When sinners can thus, in harmony and with success, work together and deliberate upon matters which often involve the giving up of their own inclination and sacrifice of their own opinions, without violation of the Truth for which they stand, this is proof for the fact that the Holy Spirit is among us. Soon many miles will again separate us at our various spots of duty. But let us cheerfully go home and work. And when misgivings assail us as to certain matters which may be reported to us about our brethren, let us call back to mind the days when we sat here at Watertown and found that all of us have but the one common interest at heart, to serve the cause of our Savior. And may the Holy Spirit bridge the gap of miles that separates us and unite us in the great work which we still have to do."

## Announcements

### NOTICE

The Board of Control of Northwestern College herewith requests the members of the Synod to nominate candidates for two professorships. Candidates proposed shall be qualified to teach one or more of the following branches: Greek, German, English and History.

Nominations must be in the hands of the secretary by September 11, 1939.

Pastor K. Timmel,  
Watertown, Wis.

### NORTHWESTERN COLLEGE

#### Announcement of Opening

The new school year begins on Wednesday, September 6. On that day all students, old as well as new, assemble in the gymnasium at nine o'clock for the opening exercises. Immediately after the opening exercises students will register and be assigned to their classes.

New students are requested to announce their intention of entering as early as possible before the actual opening of school. Eighth grade graduates should bring their last report card with them when entering. High school graduates should arrange to have their credits sent to the undersigned by the head of the school that they had been attending. All announcements and requests for information and for catalogs may be addressed to the undersigned.

#### Notes and News

At the opening of the new school year Professor Hilton Oswald will begin his work as professor at the college. Prof. Oswald comes to us from Northwestern Lutheran Academy in Mobridge, So. Dak. He was called last fall to take the place of Professor Wm. Herrmann who died in the spring of 1938.

It is with great regret that we announce the loss to the college of the services of Professor W. Schumann as professor of Greek and history. He has received and accepted the call to the congregation heretofore served by the Reverend J. Gamm in La Crosse, Wis. Professor Schumann has been with us since 1924.

Because of advanced age Dr. Ott has been relieved of all classroom duties, but will continue to serve as Bursar and Librarian of the college. Dr. Ott began teaching at the college in 1885, the year after his graduation. Since that time he has served the college continuously with only one interruption when he continued his studies at German universities in 1890-1892.

Two new professors will be called this fall, one to fill the vacancy left by Professor Schumann's resignation, the other to take over Dr. Ott's classroom work. Until the new professors arrive Mr. Richard Gensmer, who has served as tutor during the past three years, and Mr. Orvin Sommer, who finished his studies at the seminary last spring, will serve as assistants.

At this time of the year many of our Lutheran families are making preparations to send their children to high school or to college for the first time. Their problem is not merely one of providing clothes, transportation, and money for more schooling; as Lutheran Christians they must also be deeply concerned about the spiritual welfare of their children. It should be a matter of vital concern that the schooling that they provide for their children does not undermine or altogether root out their Christian faith, but rather confirms and strengthens it. Bring up your children in the nurture and admonition of the Lord, is God's own admonition to those whom he has blessed with children and with a knowledge of his saving Gospel.

E. E. Kowalke,

814 Richards Avenue, Watertown, Wis.

# YOUR SUBSCRIPTION

This issue of the Northwestern Lutheran is sent to you for a twofold purpose, first, to bring you all the news of the convention of our Joint Synod which was held in Watertown, Wisconsin, from August 2 to August 9; and secondly, to interest you in YOUR synodical paper, "The Northwestern Lutheran."

On the first point it is not necessary to write, since you have now read the paper and know just what this issue contains. And yet, we would like to remind you of the fact that every issue will bring you news of YOUR Synod, your District, and often your own locality. It will try to keep you informed on every phase of synodical activity and thereby bring the Synod right into your own home.

Such a contact will not only keep you informed but will certainly knit us, who are members of one body, more closely together. We will know one another better, understand one another better, and be able to work together with greater sympathy and understanding at the great and blessed work for which God has called us in Christ Jesus.

Strangers can't work together without hampering the progress of the work they are performing. Only when we are well acquainted with one another, know well our common task, are imbued with the same spirit of love for the work can we expect it to prosper as it should. That is the purpose YOUR church paper is to serve.

Remember, it IS your paper whether you subscribe for it or not. YOU as a member of the Joint Synod, by the voice of those men you sent to represent you at its meetings, called the Northwestern Lutheran into being. So whether you will subscribe or not — YOU are responsible for its success or failure.

Now let us be frank with you. We confess that we cannot do our best at editing the "Northwestern Lutheran" unless we can be assured of your co-operation and interest in it. It is a very discouraging experience, as you may well realize, to work for someone who is not in the least interested whether the work is done or not, whether it is done well or haphazardly.

We hope and believe that every one who reads this plea will heed it and become a subscriber of the "Northwestern Lutheran."

As a special inducement the Northwestern Publishing House is offering the "Northwestern Lutheran" to all new subscribers, beginning with the present issue until December 31, 1940, for \$1.25 sent by mail to any address and in Milwaukee \$1.50 by mail — IF PAYMENT IS MADE IN ADVANCE.

This ought in interest everyone. Please use for your convenience the printed order on this page. Detach it, enclose \$1.25; and your subscription will begin with the next number.

But do it! Do it now while you are reminded of it.  
W. J. S.

..... 1939.

Northwestern Publishing House,  
935-937 North Fourth Street,  
Milwaukee, Wis.

Dear Sir:

Kindly enter my subscription for the "Northwestern Lutheran" beginning with the next issue and ending December 31, 1940. Inclosed please find \$.....

Respectfully yours,

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