

The Northwestern LUTHERAN

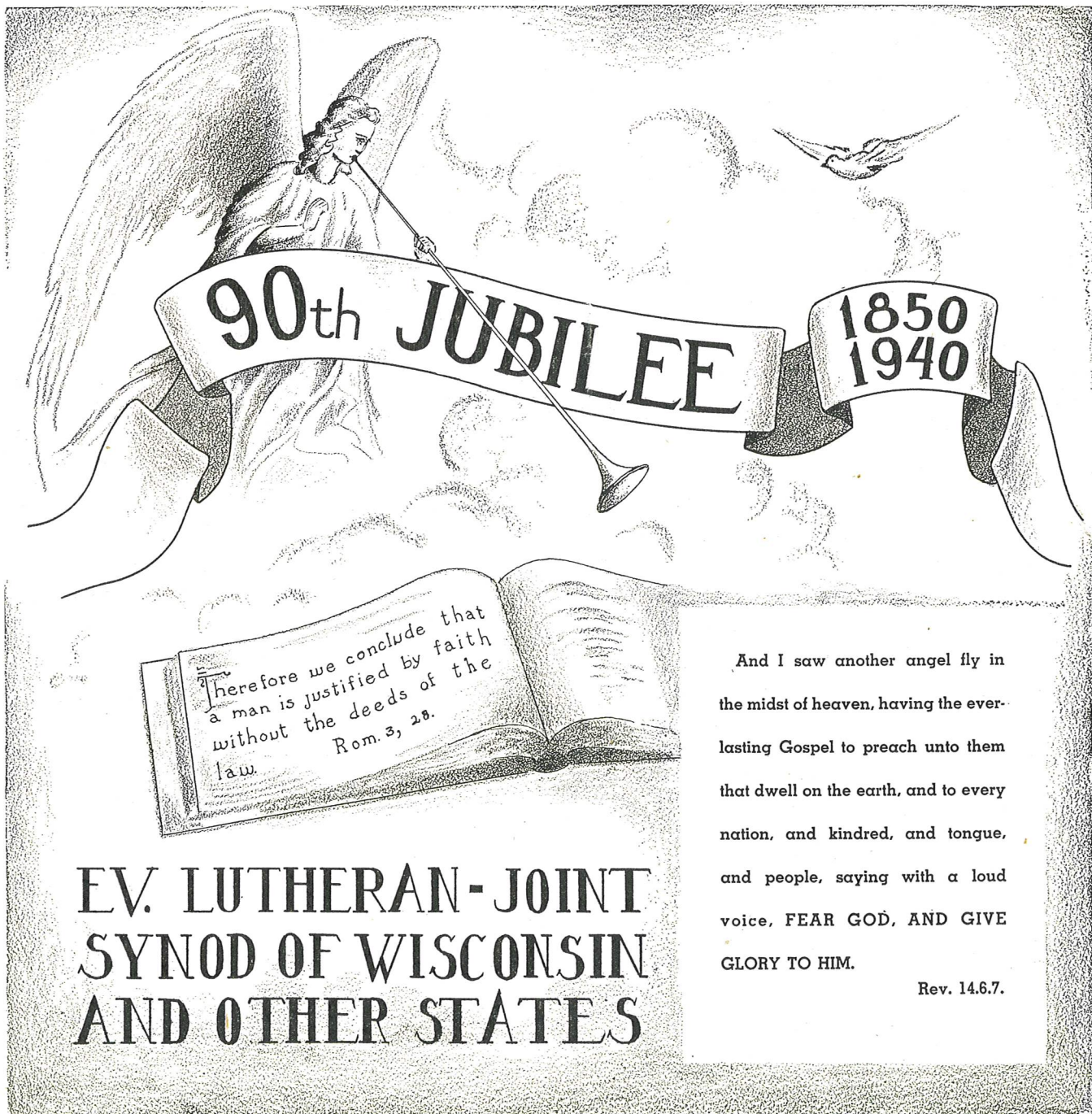
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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Rev. H. C. Nitz Jan 41



Therefore we conclude that
a man is justified by faith
without the deeds of the
law.
Rom. 3, 28.

**EV. LUTHERAN-JOINT
SYNOD OF WISCONSIN
AND OTHER STATES**

And I saw another angel fly in
the midst of heaven, having the ever-
lasting Gospel to preach unto them
that dwell on the earth, and to every
nation, and kindred, and tongue,
and people, saying with a loud
voice, FEAR GOD, AND GIVE
GLORY TO HIM.

Rev. 14.6.7.

"MARVEL NOT THAT I SAID: YE MUST BE BORN AGAIN"

Read John 3, 1-16

THREE chapters of Holy Writ may be called the "Bible in Miniature." Each of these three is a third chapter in its respective book: Genesis III, John III, Romans III. — The third chapter of Genesis tells of the fall of man into sin; John III reveals the Savior of the world, Jesus Christ; Romans III draws the conclusion: "All have sinned, and come short of the glory of God: Being justified freely by His grace through the redemption that is in Christ Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law." The truths expressed in this triad of chapters are comprehended in the *one*, the third of St. John's Gospel, and Particularly in the Gospel lesson for Trinity Sunday. Finally, the one verse, John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" is the Bible in a nutshell. These words implicitly state the world's deep need of salvation, they speak of a perishing world. They hark back to Genesis III and the fall of man. They point to the Savior of the world, Christ Crucified, and explicitly state the truth contained in Romans III, "Whosoever believeth in Him shall not perish, but have everlasting life." This familiar verse and its blessed light and truth was once a "dark saying," and that to a master, a teacher of religion.

Nicodemus — "Victory of the People"

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." — Nicodemus, significant name, "Victory of the people," expressing the pride and hope of natural man: Nicodemus, "A ruler of the Jews," respected and honored by his people: Nicodemus, a rich man, "Which at first came to Jesus by night — and later brought a mixture of myrrh and aloes, about an hundred pound weight." John 19. Nicodemus, a Pharisee, a proud man. — But here the "eulogy" must end. Nicodemus, the master in Israel, is still searching for the way, the truth, and the life. His riches have brought him no peace. His reputation as a Pharisee has long suffered a severe blow; Jesus had appeared and "He taught as one that had authority, and not as the scribes." Nicodemus himself must admit it, "Rabbi, we know that Thou art a teacher come from God." — Yet his pride will not permit Him to add, "What must I do to be saved?" To ask this would mean to admit his spiritual ignorance, his inability to save himself, and he is too much the Pharisee to admit that.

"Ye Must be Born Again"

Jesus answered, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." — "Jesus answered," we read. Nicodemus had not asked Him, but the Lord read his heart. He saw the man's pride and his ignorance, and He lays His axe to the root of both, "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh." A man is born, a Nicodemus, a healthy body, a keen mind, a ruler among men, the flower of humanity, yet he is born of the flesh and is flesh. "Through Adam's fall corrupt is all men's nature and their doings." "So then they that are in the flesh cannot please God." Rom. 8:8.

The attentive listener will note a series of sharp contrast in this familiar conversation between Jesus and Nicodemus all of which finally lead to the conclusion that no flesh shall glory in the sight of God. Nicodemus greeted Jesus with the name, "Rabbi," Master. Jesus suffered it, indeed, He once said, "Ye call me Master and Lord: and ye say well; for so I am." John 13:13. But Jesus has no corresponding greeting for this recognized teacher in Israel, and in the course of their conversation the Lord refers to the assumed title of master on the part of Nicodemus with this cutting remark, "Art thou a master of Israel, and knowest not these things?" Again, Nicodemus



met the Lord with a "We know . . ." — This "We know" in the mouth of Nicodemus has a number of weaker sisters all of whom are, however, not in the least modest and ever ready to express their opinions in matters pertaining to our faith and Christianity: "I think," "I feel," "I suppose," are all related to Nicodemus' "We know." But the Lord brushes them all aside with His own "Verily, I say unto you." — Nicodemus cited the Lord's miracles, "We know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him." But Jesus places the kingdom of God above these miracles, even as He told His disciples, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven," Luke 10:20. "And in that hour Jesus rejoiced in the spirit, and said, 'I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.'" Finally, Nicodemus must come to the realization, "The natural man receiveth not the things of the

Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man — this is apparent from the conversation between Jesus and Nicodemus — is unworthy and unprepared for the kingdom of God. "Except a man be born again he cannot see the kingdom of God."

The New Birth

We must not forget that the expression "born again" (regeneration, quickening, conversion) are descriptive designations for the work of the Holy Spirit by which He brings men to faith in Christ Jesus through holy Baptism and the preaching of the Gospel. For the conversation between Jesus and Nicodemus we might well substitute the conversation between St. Paul and the jailer in Philippi. The latter cried out, "What must I do to be saved?" And Paul answered, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." While Paul spoke to a trembling sinner, Jesus spoke to a man who trusted in himself, whose flesh was his arm. And finally Jesus preached *faith* to Nicodemus as the new birth: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —

The Brazen Serpent, Num. 21: 8

What was it? We read the command of God to

Moses, "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." The brazen serpent was in the likeness of the fiery serpent. Even so must the Son of man be lifted up. The Savior of the world, Jesus Christ, came in the likeness of our sinful flesh. "God sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. — The brazen serpent, itself venomless, became the cure for the bite of the fiery serpents. Thus Christ, Himself sinless, yet in the likeness of our sinful flesh, is the Savior from sin. Reason would mock at the means which God employed to save His people from the bite of the serpents, and reason mocks at the Gospel of Christ and Him crucified. Yet when any man beheld the serpent of brass he lived. Thus the Gospel is to them that perish foolishness; but unto us which are saved it is the power of God unto salvation. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Through the Gospel — John 3:16 — we have been brought to faith in Christ — we have been born again. It is ever thus, "That no flesh should glory in His presence." — "Being born again, not of corruptible seed, but of incorruptible seed, by the word of God, which liveth and abideth forever. For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. A. P. V.

EDITORIALS

STREAMLINED FUNERALS

LIFE is one disillusionment after another! We were under the impression that the ministers (not those of the Synodical Conference) and especially those of the Reformed churches had no funeral troubles. Indeed, they ought not to have them. They ask no question with regard to the confession, faith, church affiliation of the deceased; ask not whether he was an infidel or blasphemer in his life; so what funeral troubles could they possibly have? That the ministers of the Synodical Conference should have them — not with the dead, of course, for luckily the minister is out of the reach of the bodily dead, but with the relatives, especially those who have kept up a somewhat distant and cold emergency connection with the church — is to be expected.

But who ever surmised that the other group of ministers also have their anxious moments about funerals. The cat was let out of the bag at a recent meeting of a Ministerial Association (Synodical Conference ministers are not members). Here the subject of funerals came up for consideration. This august body expressed its deep disapproval of the "funeral business" as it has been

conducted by them in the past. We read the first line of the newspaper report of this meeting with profound interest and satisfaction. The thought actually came to us as we read: "has this ugly business of burying anyone, indiscriminately, for whom a funeral is desired, finally sung its swan song? Will people have to be put down into the gruesome dark pit henceforth, without benefit of the benediction spoken by some benign clergyman?" No such thing! Reading on we discovered that they intend to put "the joy of Christian hope into their services for the dead and were making them 'memorial services' instead of funerals." One minister solemnly asserted that he "had dropped the word 'funeral' from his vocabulary, along with many other outmoded (they like that word) funeral practices associated with the word." Said they: "What could be more inappropriate than, in burying a man who has been needlessly killed in an automobile accident, to repeat the phrase, 'ashes to ashes and dust to dust'." So they spoke, these men of the cloth; and, believe it or not, they were serious in the whole matter.

It is evident that their intentions are (though they did not say so) not to abandon their shameful funeral prac-

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tice, but to *streamline* it. We believe — *screamline* — would be the better word. What a travesty on everything that is called Christian. Often in a weak moment and in a sentimental mood, the thought has come to us, "aren't we a bit too critical of these ministers and their church bodies?" However, this report charges all such sentimentality as sinful. These men and their practice are utterly disgusting. When they confess as a group that "ashes to ashes and dust to dust" is a "*hopeless expression*" they know not what they say. Yes, those words do have in them the sting of sin, but also the hope of resurrection — if they but knew their significance. And when these ministers as a group claim it "*inappropriate*" to say over the dead body of an accident victim, "Since it has pleased God to take this brother from our midst" — they expose the hopelessness of their own doubts. How can such men so eloquently ignorant of God's providence (no matter how mysterious it is at times) have anything to say at any time that is worthy of serious consideration. What does their office — the ministry — mean to them? Yes, what confidence can people, whether at a funeral or otherwise, have in them and in their words? For, indeed, they *must* be meaningless hollow and absolutely empty, for they use "their tongues" while posing as God's prophets.

Rather, then, by far, let us suffer the abuse often heaped upon a conscientious minister for refusing to bury their dead, then to be untrue to the "high calling of God." Let us be ever ready to "serve God rather than men." Our Lutheran practice of burying only our own dead not only has God's approval but certainly is also more honorable than this **shameless denial** of all Scriptural truths and this base hypocrisy.

W. J. S.

LAW AND GOSPEL

IF the leaders of an army are confused, the soldiers may be ever so well trained, yet they are headed for defeat because they are led by the "blind," as Jesus calls them. The Holy Christian church is God's army, fighting a powerful, determined enemy; she cannot win if her leaders and members do not know the main aim and work of the church. The Roman and the sectarian churches alike have put reason above the Bible, and thus law above the Gospel; Jesus has warned His church early of this "leaven of the Pharisees and of the Sadducees"; legalistic

preaching first produces pietism, a certain work holiness, and then the unbelief of the worldly-minded Sadducee.

Jesus warns the church of a blind trust in such "leaders." A true disciple knows his Master's voice, even if the organized church should expel him. In numerous cases this has happened in the history of our Lutheran church, that the leaders arose against the Gospel, and that the common members kept the faith.

We are not safe today. We can understand the drift of the times when we observe how the two main doctrines of the Bible, Law and Gospel, are used. It is not a mysterious knowledge, possessed only by professors and ministers, but our children are taught these fundamentals in the catechism (Gausewitz) where we read in question 132: "Why is it necessary to learn the Gospel? 1—The Law tells us only what WE are to do; but the Gospel tells us what GOD does for us, and what HE gives us. 2—By the Law we cannot be saved; but the Gospel saves us through faith. 3—What the Law requires of us, that God gives us through the Gospel." This knowledge is not something to be forgotten with confirmation, but now the members shall learn to judge the teaching of the church.

— Fr. Soll.

THE RESTAURATEURS

FINALLY the long-suffering restaurateurs are rebelling. For, lo, these many years they stood patiently by while the churches in the community stole their thunder and cut deep in-roads into their never-so-lucrative business. Now, however, the worm has begun to turn. At a convention of the restaurateurs recently held in Milwaukee, these men denounced the churches who are forever "chiselling in" on their business by serving meals in their "church parlors."

We have often secretly admired these men for their docility and submissiveness to the conditions as they are found in most communities. Every organization seems to live and ply its business in utter oblivion to the existence of the local restaurateur; he seems not to exist as a normal being who is engaged in a legitimate business and who must keep body and soul together from the profits of his business. He and his business are nowhere taken seriously, it seems. He is treated much like an interloper. If any organization, say — a church — needs money, the first thing the members seem to think of is — a dinner, supper or breakfast. Yes, we have heard of churches

that actually have served *breakfast* in their "church parlors" — a pancake breakfast — after an early service. Now this very plebian and strongly aromatic morning meal has its strong appeal and peculiar attractive features but even the most callous among the church people would or should hardly have the courage to claim that the pungent fumes of sizzling pancakes that penetrate the most remote and forgotten corners, ought to be mixed with the sweet smelling incense arising from the House of God usually situated above the "kitchen" of the "church parlors." That such a thing is a scandal goes without saying. Every Christian who has just a bit of conscientiousness left as to the fitness of things in the Church will rebel against such a vile desecration of his house of worship.

But — back to the restaurateur. He is accusing the Church and the Church dare not let the accusation go unanswered because he has a just cause for complaint. What is the Church going to do about it? We do not know the personnel of the convention of restaurateurs —

whether the men are Christians or not — who are protesting against the meal served by the churches as a money making scheme; neither does it matter, for it is not pertinent here and now. *Their cause is a just one*, and that alone matters. God has something to say about the behavior of the Christian, even toward those who are "without." In 1 Thess. 4:12 He says, "Walk honestly toward them that are without." The word translated "honestly" can also mean "decently" or "in a seemly manner." The meaning, however, is clear: we should so walk that we give offence to no one.

The Church must accept the rebuke coming from the restaurateurs as justified. She must repent and in the future do only that ONE GREAT business for which she has been called by the Lord — to "*preach the Gospel.*" She must zealously watch her every action and activity lest the Gospel be blamed. May every church be willing.

W. J. S.

THE CHURCH'S STRENGTH

By Pastor Irwin Habeck, Medford, Wis.

WHEN the World War was raging, the charge was frequently made that such a holiday of slaughter and hatred was possible only because the Christian Church had failed. The breakdown of the moral fibre in our national life since the war has given rise to similar charges. As a result there began on the part of the churches a search for means to make the Church strong and to save her reputation.

The Search for Strength

One solution which suggested itself when means were sought to make the Church stronger was to increase the number of her members. How? Could the unchurched millions be won? In the one case the prospects were not promising. Many of the unchurched at some time in their lives had come in contact with the Gospel, had tired of its sweetness, and had broken their contacts with the churches. Why should they return? No longer did public decency demand that a man must be a church member and a churchgoer in order to be considered a respectable citizen. On the other hand, those who had been growing up as heathen, "benighted in this land of light," gave little promise of adding strength to the Church even if they should be won, for they were the weak and foolish, the base and despised."

If force of numbers was needed to make the Church strong and the prospects for adding any large number of new members did not appear promising in the one case and attractive in the other, another solution suggested itself. Unite the existing church bodies, let them speak as a unit and harness their resources in a common body. Such weight of numbers would save the Church from

sinking into failure. And so the post-war years saw a scrambling for the union of churches. Now there is a union of churches which pleases the Lord. It is a union which grows of itself and is not forced. If two church bodies discover that each teaches the same doctrine and observes the same practise, there will follow, first mutual encouragement, then the removal of external causes which might lead to friction, and finally a recognition of the existing unity of spirit by the formation of an outward union of some kind. It was thus that our Synodical Conference grew together.

But a forced union is a different matter and comes about only by a compromising of principle which amounts to a denial of the truth. It is born of the false assumption that mere numbers in the church make for strength. It is true, some strength in numbers is needed if the Church is to carry on certain activities. For example, a congregation must have some strength of numbers to support its own pastor, a greater strength of numbers to establish a Christian day school. A church body needs a certain strength of number to establish educational institutions and to carry on missionary activities.

But it is an error to imagine that strength of numbers alone makes the Church strong. It took only one man, Paul, to "turn the world upside down" (Acts 17:6). And centuries later it was the one man Luther who did the same work in his day. If mere strength of numbers would make the Church strong, then one could rightly expect that every congregation numbering several hundred communicant members would maintain a Christian day school, when in reality there are congregations who are weak in numbers who have a flourishing school, while

on the other hand there are those who are strong in numbers, with a communicant membership running high into the hundreds and even into more than a thousand, who have not yet dared to embark upon this elementary step in the true work of the Church. Church history teaches us that the Church had much more inner strength in the days when her members were scattered and her numbers continually reduced through persecution than in the succeeding days when Christianity had become the state religion and the visible church grew strong because it paid to belong.

Real Strength

There is no denying the fact that greater strength in the Church would be desirable. Not, indeed, in order that the Church by exerting political pressure might compel the governments of this world to enact only just laws, produce an era of social justice, end the ceaseless strife between capital and labor, and compel the establishment of an era of universal peace and disarmament. Such matters belong to Caesar, and the Church as a church has no business meddling in them. The Church needs greater strength in order to produce a membership among whom there is more of a walking by faith and not by sight and a greater serving of the Lord in righteousness and holiness; in order to devote more energy to the soul-saving mission entrusted to her; in order to be more effective as the salt of the earth; and in order to present unto the Lord a prepared people at His coming again.

"God is our refuge and *strength*," exclaims the Psalmist (Ps. 46:1). Only as God is with her is her strength with her, is the Church strong. "If ye continue in my word, then are ye my disciples indeed (Jn. 8:31). Only as the Church continues in the Word of the living God will there be that fellowship between her and God which exists between Jesus and His disciples, only then will she be strong. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). When this description fitted the Church, she was strong.

Practical Suggestions

Surely there is none among our readers who would not like to see his own congregation, his own Synod, and the Church in general stronger than at present. How can we work to strengthen the Church? Since God is her Strength, **the Church will be strong only to that degree in which her members individually and collectively are near to God.** The mystics of old expected to draw near to God by putting out of their minds all thought of other things and thinking only of God. They wanted to think and feel themselves into nearness to God. Such is not the avenue of approach to God which He has taught us, however. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn. 15:23). Here a real nearness to God, God dwelling in us, is promised. And how is it attained?

By keeping His words. That implies first of all a using of the Word. When the members of the Church follow the example of Mary and remember and ponder the Word in their hearts, a regular hearing of the preaching of the Word and a desire to grow in an understanding of the Word through Bible study will follow as a matter of course. Then too there will be a frequent receiving of the Lord's Supper to be made sure that the individual is meant in the promise of forgiveness which is the central truth of the Word. Keeping the words of Jesus implies also using them as a guide for holiness of living. In that holiness not the least virtue will be an earnest effort to bring the Word to others. The early Church was strong because her members were filled with the Holy Ghost. In that prayer life which will flow out of obedience to the Word there will be a continued pleading with the Lord to fulfill His promise: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Lk. 11:13). In that holy obedience every individual will regard his talents and abilities, his money and his time as gifts to be used, not for selfish ends, but for the good of the Church in obedience to the command: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

"The Things Which are Not Seen are Eternal"

That is the pattern of the Church's strength. Mighty organizations within the Church are not essential for strength. Although our actions may create a different impression, in theory all among us will recognize as heresy the statement that the Church cannot be alive and active unless she is well organized. Organization may be a good by-product, an outlet for the family spirit which exists among believers, but the strength of the Church does not depend upon them. The means of grace are the means through which the life from God flows down to her.

What will appear when the Church is strong? Nothing spectacular, nothing that pleases the eye, for "the kingdom of God cometh not with observation" (Lk. 17:20). But there will be in the hearts of the faithful a confident faith, a sure hope, righteousness and peace and joy in the Holy Ghost; there will be between the members a real unity of spirit; and the Church, composed of members who have **inner life and strength**, will work as a leaven exerting an unseen influence upon those with whom they come in contact, **will work as a salt**, delaying the spread of corruption in the world, and will bring forth a people prepared to meet the Lord at His coming again. When it can be said of individual believers and of the Church which they form, "Your life is hid with Christ in God" (Col. 3:3), **then, and only then, is the Church strong.**

"Hark! the Church proclaims her honor,
And her *strength* is only this:
God hath laid His choice upon her,
And the work she doth is His."

SEARCH THE SCRIPTURES

By E. Schaller, Clearlake, So. Dak.

I

A TEXT AND ITS MESSAGE

"What manner of man is this, that even the wind and the sea obey Him?" Mark 4:41.

WE observe repeatedly the confusion of mind that must set in where the great basic truths revealed by God are not known. The most conspicuous examples of this are centered in the person of Jesus, Who was and remains a problem beyond solution for those who either are not acquainted with the facts or refuse to accept them.

Yonder question was asked, we assume, by men who did not know the facts. They were thunderstruck when Jesus quietly ordered the wind to cease and flattened the waves of a storm by a word of command. The effect of His Power, the great calm that set in, was so obvious to those who had trembled in the foundering boat that they did not think to deny it; but they were utterly at a loss to explain Jesus. What kind of man was this?

Perhaps they were unschooled fishermen; but that made no difference, because there is no answer found for their question in the mind of the greatest anthropologist. Unless, of course, you wish to accept the idea suggested by such men as Renan and Emil Ludwig, that Jesus hypnotized the men in the boat into thinking that the storm had abated. It would then still be difficult to see why the hypnotized men didn't drown.

Dismissing such fantastic inventions of unbelief, we point to the fact that Jesus had always been in command of wind and sea, and that we find Him here as in the Creation chapter, where He, the speaking God, said: "Let the waters under the heaven be gathered together unto one place." Then the waters obeyed Him also. With a rush and a roar they roamed into the mighty bed prepared for

them, heeding the voice of the Word Who afterward, in the fulness of time, became flesh and dwelt among us.

"He shut up the sea with doors, when it brake forth as though it had issued from the womb. He marked out for it His bound, and set doors and bars and said: Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." (Job 38:8-11.)

II

A BIBLICAL STUDY

The first great event of the Third Day of Creation was the formation of the oceans, leaving the dry land free for its purposes.

Moses compressed his account into very few words indeed; but for that very reason every word must be honorably weighed. Because so many fail to do this, the wonderful, inspired accuracy of the report is missed.

God called the gathering of the waters seas, writes Moses. Please note that he uses the plural: *seas*, not *sea*. How Moses knew that there was more than one ocean, when the Persians years later were still drawing maps showing the world with one little ocean surrounded by mountains to keep it from spilling off the edges, is a nut for the unbelievers to crack who call God's Book a writing of primitive man.

At the same time Moses reports that God ordered the waters to be gathered together *unto one place*. So there are many seas, but they all have one bed. This again is absolutely correct and well known in our day. Atlantic and Pacific meet below South America; the Antarctic touches the Pacific and Indian; the Arctic meets the Atlantic and Pacific; at Gibraltar the Mediterranean joins the Atlantic; and the Baltic meets the Atlantic at Skagerrak. But how did Moses know that?

COMMENTS

Let's Wipe Out That Debt We mean, of course, that debt in our *Church Extension Fund* — that debt that is hampering our God-given work, that debt that has shackled us now for more than 20 years, that debt that has kept many willing and energetic young men idle, that debt that is as needless as it is unjustifiable before God and man.

We want to wipe out that debt because it can be done if "we are all of one mind and of one judgment" in the matter; if every member of Synod feels the shame of it and is determined to do something about it to wipe it out. It can be done if each member of Synod confesses his share of the guilt before God and humbly, sincerely asks the Lord to open his heart and hand for a concerted effort

to do away with it; it can be done if everyone of us is determined that it *must* be done for the sake of the glorious Gospel, which dare not be hid under a bushel but must be carried out into a sin-sick world and preached to sinners as the only way to eternal life; it *must* be done lest the Lord account us unfaithful stewards of His mysteries.

We want to wipe out that debt! To say it can't be done is to accuse the Lord of having neglected us, of not having supplied us with His gifts necessary for every emergency. God gave us lavishly both spiritual and earthly wealth. Who would deny this? "God spared not His own Son but delivered Him up for us all; how should He not with Him freely give us *all things*?" Yes, we

have those who are poor; but we have also those who have enough and to spare — many of them.

We must wipe out that debt because by it we are dishonoring God and His Gospel — the precious Savior who gave His very blood for us. Let this mind be in you which was also in Christ Jesus: "Though He was rich yet for our sakes He became poor that ye through His poverty might become rich."

WE WANT TO WIPE OUT THAT DEBT — we have heard that statement from all quarters of our Synod — then, in God's name, **LET US DO IT!**

W. J. S.

* * * *

The Ninetieth Jubilee It ought to be self-evident that our Jubilee be celebrated in EVERY congregation; and, it ought to be the desire of EVERY congregation in Synod to celebrate on the VERY DAY that has been suggested by the appointed committee.

The Jubilee is the Jubilee of EVERY communicant member of our Joint Synod. EVERY member ought to say, "It is MY Jubilee," in the spirit of the psalmist: "*This is the day the Lord hath made, we will rejoice and be glad in it.*" Ps. 118:23. It is not Synod's day, nor the day of the officers of our Synod, nor the day of the pastors of our Synod — but EVERY MEMBER'S DAY. God has graciously granted our Synod an existence of 90 years. That is unspeakable mercy! — No, neither you nor I were instrumental in organizing our Synod — that was done 90 years ago —. But God saw fit to place me into that Synod for my eternal welfare. Perhaps some have been members of our Synod but for a short time? — Perhaps! But that does not change the fact that *now* I am, by the grace of God, member of it and God has given me cause to rejoice. Some may be so new

in the Synod that they are barely acquainted with its activity and meaning; all this does not change the fact — that the Lord has made THIS DAY — the 90th Jubilee — for *them*, and expressly for them. Through the offices of our Synod the Lord sent his Word to them, that Word of the Gospel, which made of them — who were, perhaps, in times past not a people, a people of God — fellow-citizens with the saints and of the household of God. That ought to make *anyone* rejoice and be glad in it — glad to say: "*My Synod.*" Through her God supplies me with the food that my soul demands, if it should live and not die — through her God watches over me, guards and protects me against all and everyone who would lead me astray from the truth; through her God supplies me with faithful pastors and teachers — should I be in need of them; through her God distributes my GIFTS so that they will be wisely used; in a sense, then, my Synod is my spiritual mother, guardian, advisor, protector, comforter and servant. And for my eternal well being God has graciously continued his blessings to my Synod and let her exist for 90 years so that I could become a member of it and be blessed by her. Verily — "*this is the day the Lord hath made.*" You realize it, don't you?

I want to celebrate this day — I want my congregation to celebrate this day. I want to raise my voice in thanksgiving to God for his unbounded mercy and grace toward me.

I want to celebrate the Jubilee on the very day that the committee has suggested because it will add to my joy to know that in all parts of our land my brethren are raising their voices with me in prayer and thanksgiving to God. That will please the Lord and be an encouragement to others.

"*THIS is the day that the Lord hath made; let us rejoice and be glad in it.*"

W. J. S.

ST. JOHN'S LUTHERAN CHURCH AT TAPPEN, NORTH DAKOTA

ABOUT midway between Jamestown and Bismarck and some one hundred miles north of the South Dakota border lies a struggling little village known as Tappen. The level, sandy expanse stretching out several miles in all directions from the town gives rise to the belief that we are living on the dried-up bottom of a vast lake. Settlers were attracted over fifty years ago by the glowing reports of the luscious grasslands available here. However, in the boom days of the great World War the plowshare was driven all too freely into the yielding soil, so that as a consequence much of the virgin sod was turned over to furnish an unwilling seedbed for wheat and ever more wheat. Then came the sad days of deficient moisture, withering winds, blistering heat, choking dust-storms — shattered hopes. Bewildered agriculturists reluctantly abandoned homesteads; empty, weather-pocked dwellings were snaked into towns. Brown, barren acres,

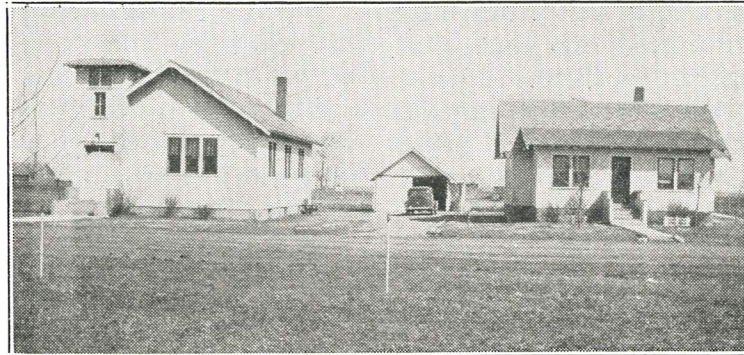
unwisely exploited, greeted the eye on every hand. Reclamation rehabilitation, re-adjustment, though a slow, bitter process, have since inaugurated a new, more promising era.

In all this turmoil and upheaval, this rise and fall of fortunes, a vigorous Lutheran congregation was making a valiant struggle for life. Its beginnings date back more than two decades when a Wisconsin pastor chose to visit two brothers. The possibility of opening a mission was earnestly and favorably discussed. About a year later a South Dakota mother accompanied her two sons to the unclaimed prairies. Before leaving her home congregation, she approached her pastor and president of his District in regard to their future spiritual well-being. Such agitation and concern had as its wholesome effect that by mid-summer of the year 1920 the mission-board chairman of the Dakota-Montana District together with a pas-

tor of one of Synod's outposts arrived to conduct a preliminary survey of this locality. Sufficient prospects to warrant future growth influenced the explorers to establish a preaching station. The pulpit would be supplied from the afore-mentioned outpost some twenty-two miles away, which, however, for all practical purposes, was inaccessible to the Tappenites. This arrangement remained in force for about three years. Developments in the parish by this time seemed to demand that a resident pastor be placed here. In consequence, a graduate of our Wauwatosa Theological Seminary arrived on the scene, and on September 1, 1923, was installed in the local congregational community church building in the midst of an attentive audience of ten adults and six children. Pastor Eugene Hinderer energetically attacked the task set before him. In January, 1924, an organization was created that henceforth was to bear the name: "St. John's Lutheran Church at Tappen, Kidder County, North Dakota. Two years later a generous loan from Synod's Church Extension Fund was the cause of great rejoicing among the loyal people of St. John's. Before fall their fond dream of possessing their own church home and parsonage was realized. Work now commenced in earnest in gathering in straying, indifferent, shepherdless Lutherans, though the unchurched multitudes were by no means neglected. Contacts were established in various villages to the east and in a rural settlements to the north. The old rural Synod-outpost near Streeter dissolved in the course of time. In its place a new organization was born that now met in the town of Streeter and became a permanent part of the parish. Finally, after more than fifteen years of self-sacrificing, self-denying service in this

extensive field, Pastor Hinderer delivered his farewell sermon on December 26, 1938, preparatory to assuming a pastorate at Bristol, Wisconsin. Pastor E. H. Krueger of Mandan, No. Dak., supplied the vacancy at Tappen until Pentecost Sunday, May 28, 1939, when St. John's again received a resident pastor in the person of Wm. P. Holzhausen.

While the growth of God's kingdom at Tappen has not been phenomenal, there has, however, been a consistent, healthy increase, and there were especially notable accretions through adult confirmation. The records of the congregation reveal the following statistics: two well-attended services are conducted every Sunday morning, one in English and one in German; there is a voting



St. John's Church, Tappen, No. Dak.

membership of 48; 100 communicants; 315 souls; 93 are registered in the Sunday school; 5222.15 were raised during the past ten months for Synodical purposes. The congregation has a mixed choir as well as a Junior choir and an active Ladies' Aid. By the grace of God we hope in the not-too-distant future to become self-sustaining. The property of St. John's, conveniently located on twelve lots, presents an inviting appearance, easily outstanding among the church homes of the village, the congregational community, the German Evangelical, and the only Roman Catholic church in Kidder County. In retrospect, we cannot help but marvel at our gracious Lord's infinite goodness in developing His Zion in this outlying district, and are reminded once more of His word recorded in the 100th Psalm: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture."

Wm. P. Holzhausen.

NEWS BRIEFS



Lutherans who intend to visit the World's Fair or to spend a few weeks in and about New York City this summer may have the opportunity again to make their temporary stop at the college of our sister Synod at Bronxville. Lodgings and breakfast may be had for \$1.50 per day. The dormitories will open

will be sent on request. Those who desire guides can also be accommodated.

Pastor Harry Shiley of West Allis, Wis., has been called to Waukesha Wis., to succeed Pastor W. Brockmann who resigned recently. Pastor Shiley will take charge of his new congregation in the very near future. Our prayers accompany him.

Pastor Arnold Koelpien, Milwaukee, Wis., has accepted the call to Caledonia and was installed there on April 28. May the Lord bless his ministry at his new charge.

June 12. Maps, informing you how to find the school

Pastor Harry Smith, manager of the Tract Society of the Spanish speaking congregations of the Missouri Synod, appeals to all Lutherans to do mission work among these people. Those interested may obtain free samples of Spanish Lutheran tract from Sociedad Luterana de Tratados, 1746 Hayes St., Brownsville, Texas.

The Living Church (Episcopalian) is having an interesting time in its columns just now trying to disprove that Henry VIII founded the Episcopal Church. They claim that the Anglican Church was "a recognized entity hundreds of years before Henry was born. Certain of its rights and privileges are specifically mentioned in Magna Carta, which was in force some three centuries before Henry's day. The Episcopal Church is a branch of the Anglican Church. . . . This church was not actually founded by Henry VIII . . . but under Edward VI and Queen Elizabeth the present church was formed."

No meeting of the Lutheran World Conventions' Executive Committee was held this spring. The meeting was scheduled for April 26 at Copenhagen, Denmark. The war, now in progress, in Europe made a postponement of the meeting necessary.

A check for \$1,000, as a self-denial offering was found in the collection on Good Friday by the finance committee of a Lutheran Church (Missouri Synod) in Illinois. It was given anonymously by an individual as a thank-offering that "our country has been graciously spared the horrors of war."

The death of Pastor Richard Kretzschmar, of St. Louis, Mo., removes from the ranks of our sister Synod a real veteran. Very unexpectedly, on March 5, the Lord took him. The funeral services were held in St. Louis on March 7.

What provision has your congregation made to introduce the new hymn books? Wise planning now will simplify their introduction whenever the new books will appear on the market.

The General Synodical Committee will meet in Milwaukee from the 20th to 24th of May. The Committee on the Assignment of Calls will meet at the Seminary on May 24.

We have just been informed that Pastor Paul Brockmann who served Trinity Church, Waukesha, for 35 years and retired from active duty in February of this year, passed away at Watertown on May 7. Funeral services were held at Watertown on Thursday, May 9. The obituary will appear in a later issue of the *Northwestern Lutheran*.

William Puepke, the last of the eleven charter members of St. John's Lutheran Church, Omro Township, Yellow Medicine Co., died on Ascension Day and was buried on May 5. He was 86 years old. He left a \$100 Federal Farm Mortgage Corporation Bond with 19 \$1.50 coupons still attached (the coupons have a value of \$28.50). This amount was designated for the Church Extension Fund.

Still another legacy of \$500.00 came to Synod also designated for the Church Extension Fund. The donor of this amount, however, expressed the wish that his name be not mentioned. Thus the Spirit of the Lord quietly continues His work in the hearts of men. May others, whom the Lord has blessed with this world's goods read and do as these two did. Such gifts to the church ought not to be the exception but rather the rule. Why not?
W. J. S.

TRAVEL HYMNS IN THE NEW HYMN-BOOK

By Professor G. W. Polack, St. Louis, Mo.

OUR new hymnal will contain three hymns pertaining to the Christian traveller, whether the travelling be for pleasure or for business. The first of these is known to most of our readers because it was included in the *Evangelical Lutheran Hymn-Book* as No. 372. In the new hymnal it will appear in the following revised and abbreviated form.

1. Where'er I go, whate'er my task,
The counsel of my God I ask,
Who ruleth all things right;
Unless He give both thought and deed,
The utmost pains can ne'er succeed,
And vain must be man's might.
2. I travel to a distant land
To serve the post wherein I stand,
Which He hath bid me fill;
And He will bless me with His light,
That I may serve His word aright,
According to His will.

3. And though through desert wilds I fare,
Yet Jesus Christ is with me there,
The Lord Himself is near;
In all my dangers He will come,
And He who kept me safe at home,
Will keep me safely here.
4. His holy angel being near,
My enemies I need not fear,
For he protects me well;
I owe it to my faithful Guide,
Who never yet hath left my side,
That safely I may dwell.
5. Yes, He will speed me on my way,
And point me where to go and stay,
And help me still and lead;
Let me in health and quiet live,
And time and wind and weather give, —
Whatever I may need.

6. And since my course is traced by Him,
I will not fear the future dim,
But go as He ordains,
Well knowing, naught awaits me there
Too hard for me through Him to bear;
His goodness o'er me reigns.
7. To Him myself I wholly give,
At His command I die or live,
I trust His love and power;
And if tomorrow or today
His summons come, I will obey,
He knows the proper hour.
8. But if it please that love most kind,
And if this voice within my mind
Be whispering not in vain,
I yet shall praise my God ere long
In many a sweet and joyful song,
When I am home again.
9. To those I love He will be near,
With His consoling light appear,
Who is my Shield and theirs;
And He will grant beyond our thought
What they and I alike have sought
With tears and fervent prayers.
10. Then, O my soul, be not afraid,
On Him who thee and all things made
With calm reliance rest;
Whate'er may come, where'er we go,
Our Father in the heavens must know,
In all things, what is best.

It will be noted that the hymn may be used at the departure of a traveller and also as a daily prayer for the traveller on his journey. The hymn was written by Paul Flemming, a native of Saxony, who, after his graduation from the University of Leipzig where he had studied medicine, entered the diplomatic service of Duke Friedrich of Schleswig-Holstein. He took part in an embassy to the Russian Czar and later on in another embassy to the Shah of Persia. The hymn before us was written in November, 1633, just before he started with the embassy to Moscow.

Flemming was a gifted poet but used his talents mostly in the field of secular poetry. He wrote twelve hymns, of which three have passed into English. His classical hymn for travellers, however, is the best known.

The other two hymns are particularly for the use of the folks who stay at home, as prayers for their absent loved ones. The first of these, by Isabella S. Stephenson, reads as follows:

1. Holy Father, in Thy mercy
Hear our anxious prayer;
Keep our loved ones who are absent
'Neath Thy care.
2. Jesus, Savior, let Thy presence
Be their light and guide;
Keep, O keep them in their weakness
At Thy side.
3. When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.
4. May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day!
5. Holy Spirit(let Thy teaching
Sanctify their life;
Send Thy grace that they may conquer
In the strife.
6. Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them,
Near to Thee.

This hymn was included in the supplement to the revised edition of *Hymns Ancient and Modern* in 1889.

The third hymn is by Ada Rundall Greenaway and reads as follows:

1. For the dear ones absent from us
We would raise our hymns of prayer;
By the tender love which watcheth
Round Thy children everywhere,
Holy Father,
Keep them ever in Thy care.
2. Through each trial and temptation,
Dangers faced by night and day,
By the infinite compassion,
Pleading for the souls that stray.
Loving Savior,
Keep them in the narrow way.
3. In their hours of doubt and sorrow,
When their faith is sorely tried,
By the grace divine which strengthens
Souls for whom the Savior died,
Gracious Spirit,
Be Thou evermore their guide.
4. In their joys, by friends surrounded,
In their strife, by foes oppressed,
May Thy blessing still be with them,
May Thy presence give them rest,
God Almighty,
Father, Son, and Spirit blest.

ANNOUNCEMENT

A course of study for summer schools and Saturday schools has been compiled under the supervision of the General School Board. It is in mimeographed form and may be ordered from F. W. Meyer, 2663 No. Palmer St., Milwaukee, Wis. Price, 15c.

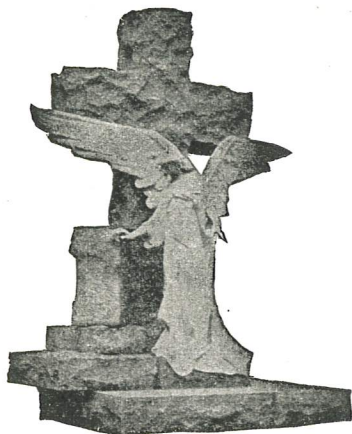
ACKNOWLEDGMENT

Dr. Martin Luther College acknowledges with thanks the receipt of 60 dozen eggs from the congregation of Pastor Sprengeler, Hazel, So. Dak., and of 70 American elms from Mr. Th. Pehling of Immanuel Congregation, Courtland, Minn.
C. L. Schweppe.

OBITUARY

† JOHN HELMES †

A beloved soldier of the cross, institutional missionary John Helmes has been called home to heaven by the Lord of life and death.



Pastor Helmes was born in Waterloo, Wis., on September 18, 1869. After his preliminary education had been completed, he entered Northwestern College at Watertown, from which he graduated in 1888. In 1891 he finished the theological course at our old Wauwatosa Seminary and began to serve his first charge in the active ministry at Mar-

kesan, Wis. Seven years later Pastor Helmes accepted a call to Trinity Lutheran Church in Menasha, which he was privileged to serve for 25 years. During this quarter century he also busied himself with the spiritual welfare of the patients at the Winnebago State Hospital for the Insane and at the County Infirmary.

In 1923 Pastor Helmes resigned his pastorate to spend the declining years in retirement. But his talents were not to remain idle for long. The Lord called him back into the ministry to serve as institutional missionary for the Milwaukee Lutheran City Mission, a position which he occupied for the last 15 years of his life. Here his

field of activity included a large Lutheran congregation at the Hospital for Chronic Mental Diseases, individual attention to hundreds of ailing war veterans at the U. S. Veteran's Administration, and a mission Sunday school of 200 pupils at the County Children's Home. Until a year ago he also conducted services and Sunday school for the children at the Bluemound Preventorium.

How many souls, broken and despairing, delinquent and misdirected, were led to the cross of Jesus by this humble, faithful, longsuffering man of God, we have no way of knowing. But this we do know, that the Lord, who had given him zeal and strength for his strenuous labors, also blessed the words of comfort and hope spoken by him to the unfortunate.

For the last year and a half of his earthly sojourn Pastor Helmes' health declined rapidly. Finally on Friday, April 12, he submitted to a major operation. Pneumonia set in soon after, and on the following Thursday the Lord called His servant home to rest, after 70 years of grace in this life. Services were conducted by Pastor Enno Duemling and Pastor Walter Hoenecke on April 22, after which the earthly remains were laid to rest in Wisconsin Memorial Park.

Mourning his departure are his wife, Ida, née Paskar-beit, to whom he was joined in wedlock in 1892, and a daughter, Mrs. Erna Mensing, besides two grandchildren and a host of friends.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

A. H. S.

ANNIVERSARIES

FIFTIETH ANNIVERSARY



On Sunday, March 23, 1890, candidate Rud. F. W. Pietz was installed as pastor of the St. Matthew's Lutheran Church of Marathon City, Wis., and its four other affiliated congregations. In 1895 Pastor Pietz followed a call to Twp. Theresa, Dodge Co., Wis., serving the St. Jacobi and Zion congregations of Twp. Theresa and the St. Peter's Congregation in Kekoskee. Since 1902 Rev. Pietz has been active as pastor of St. John's Lutheran Church of Lomira.

On Sunday, April 7, at 8:00 P. M., the St. John's Congregation of Lomira, together with the pastors of the Dodge-Washington Counties Pastoral Conference took cognizance of the fact that Pastor Pietz had passed the

fiftieth milestone in years of active service in the ministry of His Lord, by joining in solemn worship in St. John's beautiful church. Pastor Ph. Martin preached the German, and Pastor Ad. von Rohr the English sermon. The undersigned conducted the altar services and read the felicitations from former congregations and friends at the close of the services. Pastor von Rohr, as chairman of the Conference presented the jubilarian with the gift of the Conference and Mr. H. Bartelt presented the gift of St. John's.

Several pleasant hours were spent after the services in the Parish school hall during which many fond memories were recalled by the various speakers, who, one and all, wished for Pastor and Mrs. Pietz many more active years in the Lord's Vineyard.

R. O. Marti.

TWENTY-FIFTH ANNIVERSARY

On November 12 it was twenty-five years ago since St. Luke's Congregation in the western part of the city

of Kenosha was organized. Pastor Edmund C. Reim, assistant pastor and teacher at Friedens, the mother church, canvassed the field and organized the church on November 11, 1914. He was the first pastor until June, 1922, when he was succeeded by the undersigned.

The new church was erected in 1927 and seats 365.

Pastor C. H. Buenger, of the mother church, preached in the morning in both languages, and eight pastors took part in the afternoon memorial services, four of them speaking ten minutes each on a phase of church life. Pastor Edmund Reim of Neenah brought greetings and felicitation in person.

An offering of \$25.00 was voted by the church council for the synodical treasury. E. Walter Hillmer.

GOLDEN WEDDING

Mr. and Mrs. Herman Ecker, members of Immanuel Ev. Luth. Church at Woodville, Wis., celebrated their golden wedding on April 24. A service in honor of the jubilee couple was conducted in the Church on April 28. The undersigned based his address on Rev. 3:11. Following the services a dinner was served in honor of the couple by the ladies of the congregation."

E. M. Schroeder.

JUBILEE SONG

Mighty God, Thou Great Eternal,
 Enthroned on high in light supernal,
 Majestic, holy Trinity,
 Angel legions bow before Thee.
 With Seraphim we would adore Thee, —
 With Cherubim sing praise to Thee.
 All praise to Thee belongs.
 In psalms and prayers and songs
 We would laud Thee,
 And bless Thy Name, —
 Thy Truth proclaim,
 Through changing ages still the same.

In the Name of Christ we gather,
 Thy Spirit bids us call Thee "Father."
 How blest to know we are Thine Own!
 Through our Savior's blood-bought merit
 Eternal life we shall inherit,
 Saved by Thy boundless grace alone.

Forgive our sins, we pray.
 O cast us not away
 From Thy Presence!
 Keep us, dear Lord,
 In Faith's accord,

And grateful for Thy saving Word.

On this day of glad rejoicing,
 As heart-felt praises we are voicing
 For all Thy love in years gone by,
 Fill us with new consecration
 To spread the Gospel of salvation.
 Day is far spent; the night is nigh.

Blest Lamb for sinners slain.
 Bright jewels we would gain (Mal. 3, 17)
 For Thy crowning!
 Though wars increase
 Grant us Thy peace,

Till dawns Thy Day when strife shall cease!

(April 21, 1940)

Anna Hoppe.

**ANNOUNCEMENTS FROM
 OUR COLLEGES**

DR. MARTIN LUTHER COLLEGE



June 7 will be commencement day at Dr. Martin Luther College, New Ulm, Minn. The time will be 10:00 o'clock and the speaker will be President W. T. Meier, Watertown, So. Dak. The student concert will be given on the evening before. Everyone is welcome.,

C. L. Schweppe.

**COMMENCEMENT AND
 SEVENTY-FIFTH ANNIVERSARY**

Commencement exercises at Northwestern College will be held on Tuesday, June 11, at 9:00 o'clock.

On the afternoon of that day the Theological Seminary and Northwestern College will observe the seventy-fifth anniversary of both institutions in a service to be held in the college gymnasium.

Particular attention is called to the date and time of the commencement exercises — Tuesday, June 11, not June 13 as announced in the college catalog. 9 o'clock, not 10 o'clock as in other years.

Members of the Synod are cordially invited to pay a visit to Northwestern College on that day and join the seminary and college in their anniversary service.

E. E. Kowalke.

MICHIGAN LUTHERAN SEMINARY

On account of the joint celebration of the Theological Seminary and Northwestern College the date of our commencement has been advanced to June 7. The graduation exercises are to be held on the evening of that day in our St. Paul's Church. The graduation class numbers sixteen.

As usual, the morning and afternoon of commencement day are set aside for field events of all kinds. The Alumni will meet for their annual meeting after the graduation exercises.

All friends of our school are invited to take part in activities of the day. Otto J. R. Hoenecke, Pres.

Saginaw, Mich., April 21, 1940.

THEOLOGICAL SEMINARY

On June 6, God granting, the present school year of the Theological Seminary at Thiensville will be closed with a service in the customary manner. The service is to begin at 9:30 A. M.

In one respect the celebration will differ from similar ones of former years. The request has repeatedly been

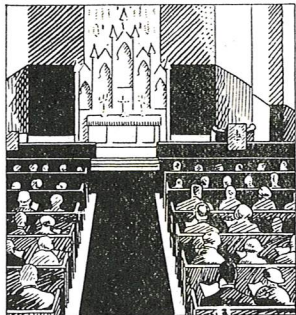
made that we change the language of the service. To this desire for English, which is based on the trend of the time, the Seminary is willing to accede in a measure. The address will be in English. As far as the singing by the assembly is concerned, the German choral will be retained, seeing there is nothing in English hymnody to equal it. The more the sturdy choral with its vigorous and invigorating text and melody is abandoned in favor of English church hymns, the more the spiritual life of Lutheran churches stands in danger of becoming superficial and rickety. For this reason, let us retain and cultivate the Lutheran choral as long as at all possible.

Friends and patrons of the seminary are cordially invited to attend the closing service. — After the service, as in past years, a light lunch may be had in the refectory.

Joh. P. Meyer.

CALENDAR OF CONFERENCES

EASTERN DELEGATE CONFERENCE



The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the third Sunday after Trinity, June 9, at 2 P. M., at Good Shepherd Ev. Luth. Church, Corner Barnekow Ave. and McMyron St., Wauwatosa, Wis., Pastor Luther Voss.

A. C. Schewe, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet on Tuesday, June 11, 1940, in Grace Church, Nye, Wis., P. R. Kurth, pastor, opening with a service beginning at 9:00 A. M.

Essay: "Personal Evangelism," P. R. Kurth.

Sermon: G. A. Ernst (W. Franzmann).

Delegates are requested to present their credentials to the secretary immediately after the service. The annual conference dues of one dollar per congregation will be collected at the same time.

To get to Grace Church follow County Road "M" to Nye, drive through Nye south one-fourth mile, turn right (west) one mile to the church.

Please register with the local pastor and state how many delegates are coming. P. R. Kurth, Sec'y pro tem.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference meets June 4 at Ellsworth, Minnesota, with Pastor Martin Schuetze. The meeting will begin at 10 A. M.

Papers: How to Stimulate Attendance at Holy Communion, W. J. Schulze; What Benefit Does a Congregation Derive from its Connection with Synod, A. Leersen; The Stand of the Conference on the Wedding Dance, H. Duehlmeier; How a Layman Can Become a Missionary in His Own Congregation, W. P. Haar.

Please announce early, also stating how many delegates you are bringing along! Karl J. Plocher Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeastern Wisconsin District will convene, D. v., June 4 and 5, 9:30 A. M., at St. John's Church, Good Hope, with Pastor A. Buenger.

Essays: Hebrews, chap. 3, A. Petermann (J. Mahnke); Book Review. In Quest of Reality, H. Herwig; Zweck und Nutzen der Beichtrede, K. Lescow.

Sermon: A. Schultz, E. Tacke, English.

Th. Monhardt, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will convene in Winona, Minn. (St. Matthew's) on Tuesday, June 4. Opening service at 9:00 A. M. Pastors will please register for themselves and their delegates with pastor A. L. Menicke at an early date.

Rud. P. Korn, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet at Menominee, Mich. (Pastor Th. Thurow) on Tuesday, May 28. Opening service at 9:00 A. M., C. S. T. Pastor A. Gentz will preach the sermon. Each congregation of the Conference is urged to send a delegate. Please announce intended presence or absence and number of delegates to be present to pastor Thurow before May 26.

H. A. Kahrs, Sec'y.

The Redwood Falls Delegate Conference will meet on June 6 at Arlington, Minn., the Rev. R. Heidmann, pastor. A devotion conducted by Visitor Ed. Birkholz will open the session at 9:00 A. M. "Our Synodical Work" will be the general theme of the conference. Teachers and pastors will please announce, giving the number of lay delegates from their respective congregations. A. W. Blauert, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet at Nicollet, Minn., June 5, Rev. F. Koehler, pastor. Sessions begin at 9:00 A. M. Please announce! A. Martens, Sec'y.

RHINELANDER CONFERENCE

The Rhinelander Conference will convene May 22, 10:00 A. M., at Crandon, Wis., Pastor W. Koepsell.

Preacher: F. Raetz, Substitute, P. Gieschen.

Fred Bergfeld, Sec'y.

ARIZONA SPRING CONFERENCE

The Arizona Conference will meet, God willing, June 4 to 7 at Whiteriver, Arizona. Please announce to the local pastor when you will arrive and how many are in your party.

Papers: Arguments of Chiliasts and Millennialists, E. A. Sitz; John 14. 15, F. Knoll; How to Teach and Admonish unto Sanctification, O. Hohenstein; Distinctive Doctrines of Mormonism, A. M. Uplegger; Sunday or Sabbath, E. Guenther. R. Riess, Sec'y.

SOUTH-EAST WISCONSIN DISTRICT

The 12th biennial convention of the South-East Wisconsin District will be held, God willing, at Zion Ev. Luth. Church, Hartland, Wis. (H. Hartwig, pastor), June 24-28, 1940.

Opening service Monday, 10:00 A. M. Lay delegates are requested to submit their credentials, properly signed by the chairman and secretary of their respective congregations, to the undersigned immediately after the opening service.

Essays and essayists: An exegetical homiletical paper on 1 Cor. 4:1-5; Pastor E. Jaster. The Meaning and Import of Ordination; Pastor C. Buenger. According to a resolution essays are to be read in English, but excerpts are to be furnished in German beforehand.

Any petitions and memorials are to be in the hands of President P. J. Bergmann by June 1, 1940.

Requests for lodging are to be sent to Pastor H. Hartwig before June 1, 1940. W. Keibel, Sec'y.

NORTH-WISCONSIN DISTRICT

Pursuant to an invitation of Zion's Ev. Luth. Congregation of Rhinelander, Wis. (Pastor: Paul Gieschen), the North-Wisconsin District of the Joint Synod of Wisconsin a. o. St. will hold, D. v., its 12th regular biennial convention in its midst June 17 to 20.

The opening services will take place Monday morning at 10 o'clock. Immediately after these services the lay-delegates of the respective congregations will, please, hand their Credentials to the secretary of the District. They must be signed by the Chairman and Secretary of their respective congregation.

The first session will be held 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. Therefore no requests for lodging, or changes in lodging can be considered after June 1.

All petitions and memorials must be sent in English and German to the President of the District, Pastor W. Pankow, by the 1st of June.

A paper will be presented by Pastor E. Reim of Neenah, Wis., for discussion.

Meals will be served at the usual price.

Please make your announcement at the earliest date possible.

G. E. Boettcher, Sec'y.

Hortonville, Wis., March 20, 1940.

MICHIGAN DISTRICT

God willing, the Michigan District of the Joint Synod of Wisconsin and other States will hold its 70th convention June 24 to 28 in Salem Congregation, Scio Twp., Mich., the Rev. A. G. Wacker, pastor.

The opening session will be held Monday afternoon, June 24, at 2:00 o'clock. Credentials of lay delegates, signed by the president and the secretary of the congregation, should be in the hands of the District Secretary by 1:00 o'clock at the latest.

The opening service in which Holy Communion will be celebrated will be held on Monday evening.

A special service in observance of the 90th anniversary of Synod will be held Thursday evening.

Prof. John Meyer will deliver an essay on the subject "True Worship."

All memorials and communications pertaining to the convention must be in the hands of the District President no later than June 1.

Breakfast and lodging furnished gratis. Dinner will cost 35c; supper 25c. No meal will be served Monday noon.

Requests for quarters must reach the local pastor by June 14. Those not driving their own cars are requested to indicate this in their announcement.

The convention adjourns Friday noon.

A. W. Hueschen, Sec'y.

Pigeon, Mich., April 13, 1940.

NEBRASKA DISTRICT

D. v., the 12th biennial convention of the Nebraska District will be held in Trinity Ev. Luth. Church, Hoskins, Neb. (R. Bittorf, pastor), June 19-24.

The roll will be called at 10 A. M. on Wednesday. At that time the lay delegates will file their credentials with the District Secretary.

An essay on Lutheran Church History will be presented by Prof. G. A. Westerhaus of Northwestern College, and Rev. E. J. Hahn of Gresham, Nebr., will read a paper on the Scriptural Doctrine of Repentance.

The 90th Anniversary of the Ev. Luth. Joint Synod of Wisconsin and Other States will be celebrated in the convention services.

For the convenience of the host congregation kindly sent your requests for meals and lodging to the local pastor at a reasonably early date.

L. Sabrowsky, Sec'y.

Sioux City, Iowa, April 23, 1940.

MINNESOTA DISTRICT

The Minnesota District will meet at Dr. Martin Luther College in New Ulm, Minn. Date: June 17, at 2:00 P. M., until and including June 21.

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

Holy Communion will be celebrated at the service in St. Paul's Ev. Luth. Church on Monday evening. The confession will be conducted by the Rev. A. H. Mackdanz or the Rev. E. Penk.

Services on Thursday evening will be held in the convention hall. Mission sermon: The Rev. M. J. Wehausen or the Rev. C. W. Kuehner; Christian education sermon: The Rev. G. A. Ernst or the Rev. Fred. Koehler.

Essays: "A Popular Commentary on 2 Cor. 8 and 9" by the Rev. C. P. Kock; "Modern Trends in Education" by Prof. H. Klatt.

The Housing Committee will send information on quarters. Registration fee of 25 cents will be charged those delegates quartering elsewhere. R. A. Haase, Sec'y.

WESTERN WISCONSIN DISTRICT

The Western Wisconsin District of the Joint Synod of Wisconsin and other States will convene, God willing, June 24 to 27 in the midst of the First German Ev. Luth. Congregation of La Crosse, Wis. (Pastor W. Schumann, 410 West Ave. S., La Crosse, Wis.).

The first session will be held on Monday afternoon at 1:45 o'clock.

The opening service will be held on Monday evening at 7:30 o'clock. This service will at the same time be a jubilee service in commemoration of the ninetieth anniversary of our synod. Closing service with the observance of Holy Communion on Wednesday evening at 7:30 o'clock.

During the course of the convention a paper on school matters will be presented by Prof. K. Schweppe of New Ulm, Minn.

Memorials must be in the hands of the President, Pastor Herbert C. Kirchner, not later than June 1.

The delegates from the various congregations are kindly requested to hand their credentials, signed by the president and secretary of their respective congregations, to the secretary of the district in the first session.

Requests for quarters should be in the hands of the local pastor not later than June 3. Lodging and breakfast will be furnished gratis, dinner and supper at a nominal price.

A. P. Paap, Sec'y.

Johnson Creek, Wis., April 24, 1940.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will meet from June 18 at 9:00 A. M. to June 21, in Roscoe, So. Dak.

A German opening service will be held on Tuesday evening, beginning at 8 o'clock.

The ninetieth Jubilee of the Wisconsin Synod will be celebrated in an English service on Thursday evening at 8. In this service Holy Communion will be celebrated in the German language.

A German essay will be read by Professor Lehninger on the subject: The present status of the union movement within the Lutheran Church of our country. An English essay on Christian Education will be delivered by Professor Jahnke.

The **credentials** of the delegates, signed by the chairman and secretary of their congregations, and **all announcements** should be in the hands of the undersigned no later than **June 10**. Please state in your announcement, whether you will expect supper and night lodging on Monday night, and, if possible, the appropriate hour of your arrival at Roscoe.

Meals will be served by the ladies of the congregation free of charge. However, since most of the delegates will have to go into the country for their night lodging, it would be well to have the delegates either drive their own cars to Roscoe, or to permit them to drive their pastor's car to their places of lodging.

Herbert Lau, Sec'y.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School in Milwaukee, Wisconsin, on May 22, 1940, at 9:00 A. M.

Preliminary Meetings:

General Mission Board, May 20, 10:00 A. M., St. John's School.

School Committee, May 20, 10:00 A. M., Jerusalem School.

Board of Trustees, May 20, 2:00 P. M., St. John's School.
Committee on Transfer of Properties, May 20, 7:00 P. M., St. John's School.

Conference of Presidents, May 21, 9:00 A. M., St. John's Parsonage.

Representatives of Educational Institutions, May 21, 2:00 P. M., Grace Church.

The Reports of all Boards and Standing Committees must be in the hands of the undersigned at 12:00 M., May 10, 1940.

The Committee on the Assignment of Calls will meet in Thiensville on May 24, at 9:00 A. M.

John Brenner.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will assemble for its thirty-seventh convention at Chicago, Ill., August 1-6, 1940.

Essays: "The Brotherhood of Faith" (Prof. A. Schaller) and "The Holiness of God" (Dr. T. Laetsch).

Delegates should secure three copies of their credentials signed by the president and secretary of their respective Synod or District, and mail one copy to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. G. V. Schick, 801 De Mun Ave., St. Louis, Mo., and the third to Rev. A. C. Dahms, 2046 N. Fremont St., Chicago, Ill. All overtures and other business for the convention should be received by the chairman not later than June 15 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.

George V. Schick, Ph. D., Sec'y.

INSTALLATIONS

Authorized by president Paul Bergmann the undersigned installed Pastor Erhard Rupp as pastor of St. John's Ev.

Luth. Church, Lomira, Wis., on April 14. Pastors R. Pietz and R. Marti assisted.

Addressed: Pastor Erhard Rupp, Lomira, Wis.

* * * *

Erwin Scharf.

Authorized by President John Witt, the undersigned installed the Rev. Leo. Gruendemann in our mission field at Lincoln, Nebr., on April 7. Pastor A. Degner and Pastor Hy. Lehmann assisted.

Address: Rev. Leo. Gruendemann, 2660 Sewell Street, Lincoln, Nebr. E. C. Monhardt.

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Authorized by President Paul Bergmann the undersigned installed Pastor Arnold Koelpin in Trinity Ev. Luth. Church, Caledonia, Wis., on the fifth Sunday after Easter. Professors C. J. Trapp and G. R. Martin assisted.

May the Lord abundantly bless all his labors.

Address: Pastor Arnold Koelpin, Caledonia, Wis.

H. W. Herwig.

REQUEST

Our Redeemer Lutheran Mission in Wabasha is in need of pews, hymn-board, folding chairs, lectern, and baptismal font. Congregation desiring to dispose of any such items are requested to communicate with,

Rev. H. F. Muenkel,

Wabasha, Minn.

NOTICE

To fill the vacancy created by the death of Mr. George Isenberg, Mr. J. W. Jung, Randolph, Wis., has been appointed a member of the Board of Missions of the Western Wisconsin District.

Herbert C. Kirchner, Pres.

LIST OF CANDIDATES

The following list of candidates for the vacant professorship of Latin and Mathematics at Dr. Martin Luther College, New Ulm, Minn., is herewith brought to the attention of the members of the Synod. Any communication relative to this matter should reach the undersigned secretary of the Colloge Board by the 28th of May, 1940. The Board will meet at the Colloge Business Office on Monday, May 30, 1940, at 9 A. M., at which time the calling of one of these candidates will be considered.

Dr. Walter Beck, Seward, Neb.

Pastor Gervasius Fischer, Peshtigo, Wis.

Pastor Werner Franzmann, Coloma, Mich.

Tutor Conrad Frey, Saginaw, Mich.

Pastor Paul Gieschen, Rhinelander, Wis.

Mr. Gilbert Glaeser, Kenosha, Wis.

Pastor E. J. Hahn, Gresham, Neb.

Pastor Edgar Hoenecke, Plymouth, Mich.

Pastor Arthur Kell, Hutchinson, Minn.

Pastor Ruben Kettenacker, White, So. Dak.

Prof. Adolph Koehler, Mankato, Minn.

Pastor A. Koelpin, Milwaukee, Wis.

Pastor A. J. Maas, New Ulm, Minn.

Mr. Arnold J. Matthees, Goodhue, Minn.

Pastor Oscar Naumann, Toledo, Ohio.

Prof. Waldemar Pless, Fond du Lac, Wis.

Pastor Karl Plocher, Litchfield, Minn.

Pastor E. Reim, Neenah, Wis.

Pastor Egbert Schaller, Clear Lake, So. Dak.

Pastor Erwin Scharf, Slinger, Wis.

Pastor Wm. Schinck, Haven, Wis.

Pastor Erwin Schroeder, Woodville, Wis.

Prof. Karl Sievert, Moberg, So. Dak.

Tutor Gilbert Sydow, Saginaw, Mich.

Tutor Martin Toepel, Fond du Lac, Wis.

Pastor F. E. Traub, Wood Lake, Minn.

Prof. Henry Vogel, Fond du Lac, Wis.

Prof. Edward Wibracht, River Forest, Ill.

Pastor Waldemar Zarling, Arlington, Minn.

Herbert A. Sitz, Sec'y D. M. L. C. Board,

214 No. Franklin St., New Ulm, Minn.