

The Northwestern LUTHERAN

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

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Rev C Buenger Jan 41
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**"Render therefore unto Caesar
the things which are Caesar's."**

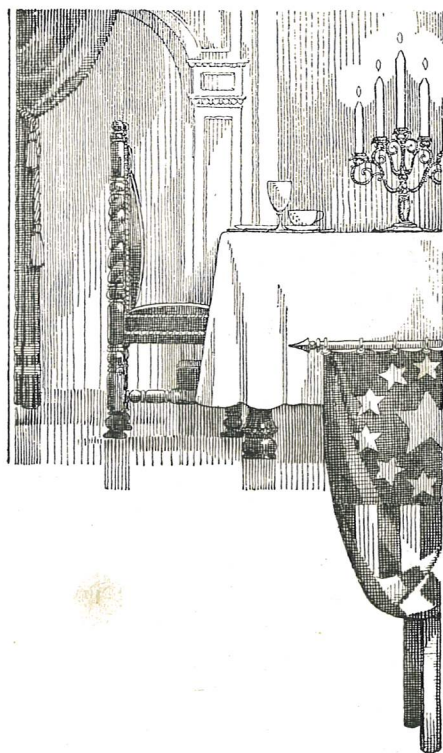
Mt. 22, 21.



**"The Gospel does not destroy the
State or the Family but much rather
approves them, and bids us obey them
as a divine ordinance, not only on
account of punishment, but also on
account of conscience."**

Our Lutheran Profession —

Apology of the Augsburg Confession — Art. XVI.



THE GOVERNMENT AND THE PEOPLE

PAUL was prompted to write to the Christians at Rome who dwelt at the very seat of the great Roman empire, who were, more than others, in the know regarding the prevailing conditions at the court of the Caesars, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." — Rom. 13, 1. The present period of stress and strain through which "the powers that be" are passing, the swift rise and fall of empires in our day, the restlessness of citizens in every land, and the resultant confusion in the minds of the people prompts us to turn again to the clear instruction of God's Word regarding citizenship.

"Let every soul be subject unto the higher powers"

The duty of every citizen toward his government is summed up in this one little sentence.— God's Word has been translated into almost every language on earth; it speaks to men of every nation. And *this* Word of God is addressed to citizens everywhere, here and abroad. In speaking of the government and the people we naturally think of our own country and government, but the Word of God reaches out to include all men, the German in Germany today, the Frenchman in France today, the American in the United States today — "Let every soul be subject unto the powers that be."

This Word of God includes also every form of government: "the powers that be," the existing governments. While the Bible speaks of civil government it is not concerned about the various forms of government. It prescribes no definite form of civil government, it favors no particular national constitution. A people is free to adopt that form of government which befits its temper, or best accords with its tradition and customs. America declared itself a republic. In America the republic is the legitimate government. Obey your government! The "powers that be" include also the *persons* clothed with authority from the highest to the least civil magistrate. The citizen of the United States may favor one or another political party in our country. He may express his choice of a ballot at the elections, but he is bound by the Word of God to be subject to the president-elect, the governor of his commonwealth, and to all its judges and magistrates. They constitute for their term of office "the powers that be" and he is in conscience obliged to yield, sincere and unswerving obedience.

Under All Circumstances

Luther has said that a wise and just government, a wise and just ruler is a "white raven," that is to say, a nation is rarely blessed with wise and just magistrates. Yet its citizens will be subject even to the most froward ruler. Perhaps "the powers that be" usurped the throne, perhaps their rule is arbitrary, tyrannical, still the Word of God demands, "Let every soul be subject unto the

powers that be." — Whether we are at peace or at war, whether we are in accord with the legislative measures of the government and their enforcement or not — except it be that the word applies, "We ought to obey God rather than men" — we will render obedience to our government.

"There is No Power But of God"

"The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. — He is the minister of God to thee for good." God himself rules over all nations as the King of kings. Since God's own Son, Jesus Christ, humbled himself and became obedient unto death, God has therefore also exalted Him, and all power is given to Christ in heaven and on earth. "All things," Jesus said, "are delivered unto me of my Father." Mt. 11:27. The Savior of the world is also the ruler of the nations. And remember, that King of kings, Jesus Christ, governs and directs the affairs of the nations to the end that His gospel may have free course in the world, that His Kingdom, the Church, may be built here on earth. — Does this mean that the Lord and His Anointed are not concerned about civil government? "He (civil government) is the minister of God to thee for good." — The Lord directs and governs men through His ministers, His representatives. The most tangible example of this is the home and the family. Parents, father and mother, are God's ministers, His representatives for the good of the children. Oh that parents and children were always mindful of the fact! The God-given authority of parents is also unique in this that they are responsible for the material and spiritual welfare of their children. Through the parents God clothes and feeds children bodily. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Yet parents shall not be unmindful of their sacred duty to bring up their children in the nurture and admonition of the Lord, a responsibility which parents can never devolve either upon the Church or the State.

The Lord rules and governs a home through His representatives, the parents; He also has His ministers in the Church. While the word stands, "One is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ," these words must stand also, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13. We note that these words again define the sphere of Christ's ministers in the Church: They watch over your *souls*. They are the ministers of God to thee for your spiritual welfare.

As in the home and in the Church so the Lord has His

representatives also in the world at large. Civil government is His minister to thee for good. The powers that be are ordained of God. God is the source and giver of all power; of themselves men have no authority over other men. The authority of the state is from God. Its sphere of government is also defined by St. Paul in Romans 14: "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Civil government, according to these words, exercises its authority through external might and force. We speak of the "strong arm of the law." It shall make itself felt. It shall be a terror to them that do evil. He beareth not the sword in vain. The New Testament upholds the law of the Old: "Whoso sheddeth man's blood, by man shall his blood be shed" (capital punishment). — But rulers are not a terror to good works. Do that which is good, and thou shalt have praise of the same. Civil government has been ordained of God to protect the good, to maintain law and order that we may lead a quiet and peaceable life in all godliness and honesty. — Surely, he is God's minister to thee for good, and it follows that we must be subject, not only for wrath but also for conscience sake.

"Unto Caesar the Things that are Caesar's"

"For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due." The apparatus of civil government in all of its departments, executive, legislative, and judicial must

be maintained. No Christian will refuse to pay his proportionate taxes to the government.

Conscientious Objectors

The Church and the State covers separate and distinct spheres. The Church concerns itself with the spiritual, the State with the temporal. The Church and the State are build for different purposes, the Church for heaven, the State for earth. The line of demarcation between the two jurisdictions was traced by the unerring finger of Him who is the Ruler of both; Christ has said, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

Ever and again there are such who insist — they tell us it is for conscience sake — that they must subtract something from their allegiance to the State in order that they might bend their full energy to the service of the Church. There is for them a discord and a contradiction between their religious faith and their civil duties and obligations. In time of war they will not shoulder arms, in time of peace they refuse to salute the American flag. The conscientious objector will find no Scriptural basis for his attitude. — The government does not bear the sword in vain. If an enemy threatens the peace and security of the nation, the government shall rise to defend its people, if need be with armed forces, and it becomes the duty of every citizen to be subject unto "the powers that be" in this emergency also. — Our flag is the emblem of our republic, the emblem of "the powers that be"; to salute it, means to recognize the God-given authority of civil government in our beloved country — nothing more. And St. Paul says, "Honor to whom honor is due."

A. P. V.

EDITORIALS

What are You Reading? The question is not, What are people, generally, reading today but what are the Christians, or to come nearer home, the Lutherans, and to be even more specific, what are we, of the Wisconsin Synod, reading these days? The question is important; more important than it seems at the first glance.

What people generally are reading these days is very obvious, or ought to be, to any observer. They are scanning the daily papers for news about the war in Europe, news about the preparations that are being made in this country for the event of war. This, to a great extent, comprises the reading material for many people. It is needless to say that what they read will greatly influence their thinking, irrespective of the fact that what they read is strongly tainted by the prejudices of the respective writers of their war news. Their sympathies will influence their views and, therefore, make them quite unreliable as to the facts of the case. These writers have a keen mind,

wield a mighty pen, and are able to sway the hearts and minds of the readers. Herein lies the danger of confining our reading to just the newspapers. Nor are our magazines a safer alternative. These, too, are spending much time and using much printer's ink to force their views of the war on their readers. To what extent they are succeeding is well known.

The Christian is a child of his time and day and what the people generally are reading he too reads. Herein lies the danger. He, too, will be influenced, unconsciously perhaps, to think as the world thinks, to speak as the world speaks, and, finally, to act as the world acts. This dare never to be the case — no, and not even with regard to our thoughts and words and acts on the European struggle. Here, too, sobriety will be the watchword of the Christian.

How can this sobriety be attained? By jealously guarding and wisely selecting our reading material. The *one Book* that will always remain the highest source of

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information in any emergency and on every topic that occupies the minds of men at any time — is the Bible, the sure word of prophecy. Whoever reads this Word, reads it as the ultimate wisdom, the one source of infallible knowledge and is willing to be guided by its wisdom, will not easily lose his balance of mind but remain sober in thought and action under the most trying circumstances that life presents. He will learn to judge all things correctly in the light of that Word. Even the harrowing events of these days will not throw him off-balance. Are you reading, studying — besides your daily newspapers — this Word? The wise man will do it.

The Christian will also learn to appreciate the official church papers authorized and published by his church body. He will not be satisfied to know that there are such publications but he will want to have them in his home and read them diligently to grow in the knowledge of the Lord Jesus and His Gospel, and, in doing this, will aid him in preserving a well balanced mind in all things. Read in the book of Job the 28th chapter from verse 12 to the end. He concludes these verses on wisdom with this sentence: "*And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*"

W. J. S.

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5,000 New Subscribers To reach the goal of 5,000 new subscribers to the *Northwestern Lutheran* we will need the cooperation of all our readers. We believe we can depend on our present readers to do it. One pastor writes: "*I had no difficulty in interesting five people to subscribe for the 'Northwestern Lutheran'.*" Another says: "*You may count on me to help you attain the goal you have set.*" Such words are indeed encouraging. We believe these men are sincere and that they will do conscientious work to gain new subscribers.

The very liberal offer of our Publishing House to send the *Northwestern Lutheran* free of charge for the rest of the year 1940 to all new subscribers ought to induce many to take advantage of it. We are sure that many could be interested if approached. Certainly, a half-hearted announcement will not do it in every case. Often personal contact is necessary. The Publishing House will gladly send as many sample copies of the *Northwestern Lutheran* as may be desired to any address. Please, write for them.

A "*Northwestern Lutheran*" in every home ought to be the desire of every one, especially, of every minister of our Synod; and, we are convinced, that it is. It may demand intensive work on the part of the oft-times already overburdened pastor, but in the end his labors will be repaid. Every new reader of our church papers ought to produce an interested member of our congregations.

Let us work during this month of July for new subscribers. Usually, if we put off doing a thing that ought to be done immediately we are putting it off forever. Here, too, the word of Christ applies: "Let us work while it is day."

W. J. S.

* * * *

St. Peter's Grave Where was St. Peter buried and where is his body are questions that are again stirring the minds of Rome these days. We thought these questions had been settled for all times by the popes of other centuries but it seems not to be the case. It is true that there is still a silent agreement between the heads of the Catholic Church about the body of St. Peter. This, so the claim goes, lies in a vault under the main altar of the church of St. Peter in Rome which was named for him. Now this may be the case or it may not; we are not ready to argue about it or take issue with them on this score. Perhaps, the better way to put it is to say that no one can be sure just where the bones of St. Peter were laid after his supposed martyr's death under the bloody Nero, Emperor of Rome, in the fall of the year 64. When we say this much we have even then said, perhaps, more than we really know and can prove beyond a doubt. Since the Scriptures do not give us an account of the death of the great Apostle Peter, we must rely upon the writing of men entirely. Tradition tells us that Peter was crucified in the year 64 during the reign of Nero and that he begged his executioners not to crucify him head upwards but head downwards, explaining, that His Master was crucified head upwards and that he did not consider himself worthy of being crucified in the same manner. This story is plausible, that is all one can say for it.

Where the body of St. Peter was buried after his death and who buried the body no one knows. Various stories have been told, but none can be substantiated. It is generally believed that some of the faithful, who escaped the murderous intentions of Nero, took the body from the cross and gave it a decent burial. But where was the body laid? Quite unexpectedly and sud-

denly, in the third century, the grave of Peter together with that of Paul is said to have been shown in the vatican at Rome and that the relics, the bones, were moved to the catacombs in A. D. 258. All this, however, is based on the purest conjecture. Especially is Rome's claim that St. Peter's body lies in a vault under the main altar of the Church of St. Peter in Rome worthy to be considered as nothing more than a pious conjecture, if not a fraud.

Interest in the original grave of St. Peter has been aroused anew these days by the action of the present pope, Pius XII, to make a concerted search for that grave in the crypts under the great church. "The results of this search are expected to be announced this month," says a news item in our daily papers. This is interesting. And, no doubt, something will come of it; something positive. These war days are a bit hard on the pope and the Catholic Church; they have lost the lime-light. In the scuffle going on in the world today and particularly in Europe, the pope is almost the forgotten man. This will never do, and something must be done about it lest the faithful become negligent and forget. This search for the grave and the ultimate finding of that grave will create a new interest and all eyes will turn to Rome once more until the find has been announced. And then, perhaps, will follow great celebrations throughout the Catholic world for a long time.

Better by far search the Word, the epistles of Peter, given by inspiration of God, and find therein Christ, the only Savior from sin and grave and hell, than to be spending time on the search for a grave that means no more than the grave of the lowliest among men. W. J. S.

* * * *

Mission Festivals This is the Mission Festival season. Throughout the length and breadth of our land the congregations, especially those of the Lutheran Church, are setting aside a certain Sunday on which they gather for the purpose of hearing about Mission work and Mission activity carried on by the Synod. They want to hear what God in His Word has to say to them about carrying on mission work; they want to be encouraged from the Word of God to exert every effort at their command that the Word of the Gospel re-

sound wherever there are people who are still walking in darkness and in the shadow of death. According to an old custom the congregations invite other pastors than their own to preach the Word to them on the day of their Mission Festival. Not because their own pastor is not able to present the cause of Missions; he is — and in most cases, perhaps, better able to reach the heart of his people than a stranger, for he knows them better individually and knows their spiritual needs — but it is done that their pastor, too, may rest on that day and together with his people be encouraged to greater zeal by a brother pastor. Yes, he is in need of encouragement, often. It is a good and salutary custom.

The Mission Festival has still another purpose, a purpose that is as laudable and well pleasing to God as the former — they want to make a *special offering* for Missions on that day. In a concrete way they want to express their gratitude to the heavenly Father for His abundant mercy toward them that He called them by the voice of the Gospel out of the darkness of unbelief and sin to His marvellous light transplanting them into His kingdom, the Kingdom of His dear Son, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. This blessed knowledge is so great, so overwhelming that they seek this special opportunity to express their gratitude to God by a special offering for mission work — that others may hear of the grace of God in Christ, accept Him as their Savior and rejoice with them in His redemption, in the blessed privilege of being a child of God.

Never have the Christians of our Synod had a more propitious opportunity to show their love for the Savior and for lost ones in the world than at the present time. Often, in times past, our Synod experienced a shortage of laborers. Today, however, we have many young men shod with the preparation of the Gospel of peace, willing to go out into the world and preach the Gospel if *we* but send them. They are waiting for us to give them the word to go. Will our love, our gratitude toward God halt their eager steps, or will it bid them, "Go out and preach the word of reconciliation in our name?" The collections in the various congregations of our Synod will be the answer. God grant that we will not be found wanting in our devotion. W. J. S.

"BREATHERS"

In the sport world men talk about a "breather." A "breather" is an opponent, whether in foot ball, base ball or whatever game it may be, that is not very strong and therefore it does not require extreme exertion to defeat him. Coaches consider such "breather" games in the schedule as beneficial to the players. They believe it is better to have them play regularly than to loaf off a Saturday during the regular season.

In the spiritual life there are no "breathers." There are those who believe there should be — days in which the Christian may relax his vigil against the devil, the world, and the flesh — but there are none and never will be. Nor are the summer Sundays an excuse for "breathers." "Blessed are they that hear the Word of God and keep it" admits of no "breathers." He who takes "breathers" is endangering his own soul.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE I. OF GOD

Part One

II

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

WHO is the God whom we are taught in the Scriptures, and expressly commanded in the First Commandment, to fear, love, and trust above all things? Who is this God in whom we believe as the "Maker and Preserver" of all things? We answer in our Confession by speaking of the "Unity of the Divine Essence" and of "Three Persons" in the Divine Essence.

God is One. His essence is not made up of component parts, nor are there any other gods beside Him.

As the Children of Israel had need to have this truth deeply impressed upon their hearts, so have we. Though we may not be tempted, as they were, to erect idols for our worship and to dance literally around a golden calf (see Ex. 32), yet our fear, love, and trust are never perfect toward God. We often fear dangers, as though God had lost control of affairs, or could no longer be trusted; we hanker after the things of this world, as though the Creator and Preserver of all things, who made them for our benefit, could not satisfy the longing of our heart.

This is what Moses commanded Israel in the name of the Lord: Hear, O Israel: *The Lord our God is one Lord.* And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words . . . shall be in thine heart, and thou shalt teach them diligently unto thy children. . . . And thou shalt bind them upon the posts of thy house, and on thy gates (Dt. 6, 4-9).

If this truth is not rooted deeply in our hearts and does not control all of our thoughts and actions, then are we idolaters. God is One, and therefore demands pos-

session of our whole heart. Withholding any part from Him is equal to setting up an idol over against Him. God is One. Therefore His word must be accepted as final; more precious than gold and much finer gold, sweeter than honey and the honeycomb.

The New Testament underscores the oneness of the Divine Essence on several occasions. We know, says Paul to the Corinthians, that there is none other God but one. And again: It is the same God which worketh all in all (1 Cor. 8:4; 12:6). God is one, he tersely says to the Galatians (chap. 3:20). There is one God, and one Mediator between God and men, the man Christ Jesus (1 Tim. 2:5).

Just as emphatically as the oneness of the Divine Essence is declared in the Scriptures, just so also the Trinity of Persons.

What is a person? In a later instalment we shall have occasion to discuss the difficulties which the old Church Fathers had in finding a term that would properly express the truth revealed in the Scriptures. At last, after much discussion, misunderstanding, hesitancy, and opposition, the term "person" came into general use. What does it signify?

In our Article I of the Augsburg Confession a misunderstanding is warded off: a person is "*not a part or quality in another.*" The three Persons are not so many parts jointly constituting the Divine Essence, as body and soul are the two constituent parts of a human being; nor are they merely three qualities or modes of operation adopted by the Divine Being on different occasions, so that we call Him the Father when we see Him creating the world, the Son when He performs the work of redemption, and the Holy Ghost when He sanctifies our hearts. No "person" means "*that which subsists of itself,*" or in more modern language, "person" denotes an ego, a center of self-consciousness and self-determination. E. gr., the Son says "*I,*" and addresses the Father as "*Thou,*" and refers to the Holy Ghost as "*He.*" Read Jh. 15:26, and Jh. 17 (the entire chapter).

Now, just as the oneness of the Divine Essence, so is the Trinity of Persons the plain doctrine of the Scriptures. When Jesus sent His disciples into all the world to preach the Gospel unto every creature He authorized them to baptize "*in the name of the Father, and of the Son, and of the Holy Ghost*" (Mt. 28:19). When Paul announced the full blessing of God to his readers, he said: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all (2 Cor. 13:14). At the baptism of Jesus the three Persons appeared by outward manifestation: the Son stood on the banks of Jordan, the Father called out of heaven, the Holy Ghost descended in the form of a dove (Mt. 3:16, 17).

Also in the Old Testament there are references to the Trinity. Think of the Aaronitic blessing with its thrice repeated "Lord" (Num. 6:24-26), and of the Trisagion (three times holy) of the seraphim in the vision of Isaiah (chap. 6:3). In Is. 61:1, a passage which according to Lk. 4:16-21, is a prophecy concerning Jesus, the three Persons are distinctly presented: The *Spirit* of the *Lord* God is upon *me*.

These three Persons are clearly so many individuals. The Father is not the Son, and the Son is not the Holy Ghost. Yet the three are perfectly one in essence. There is not a special divine essence with divine attributes and divine majesty for the Father, and another similar essence for the Son, and another for the Holy Ghost. They each

possess the same divine essence, identical in number and substance. The Father, e, gr., does not use a different omnipotence from that of the Son, nor the Son a different wisdom from that of the Spirit. There is but one divine omnipotence and wisdom, which the Father possesses entirely, the Son possesses entirely, and the Spirit possesses entirely. And so on concerning all divine attributes.

Thus on the basis of the Scriptures we confess a holy Trinity, three distinct Persons in one undivided Divine Essence.

What is the mutual relation of the three Persons? Of this more anon.

CONVENTION OF THE MINNESOTA DISTRICT

By Pastor Paul Spaude, Lake Benton, Minn.

FROM June 17 to 21 the Minnesota District of the Joint Synod of Wisconsin and Other States convened in the spacious auditorium of Dr. Martin Luther College, New Ulm, Minn., to discuss matters of importance pertaining to the kingdom of God.

I. Services

The opening service began on Monday at two o'clock in the afternoon, after which various committees were appointed and all necessary matters put into operation for the convention.

A divine service with Holy Communion was held on Monday evening, in St. Paul's Evangelical Lutheran Church, New Ulm, in which President Adolph Ackermann delivered an inspiring sermon based on Matt. 5:13. He referred the pastors and delegates to the Captain of the Church whom they are to follow by serving as a salt, having the preservative qualities of salt.

On Thursday evening a double service was conducted in the college auditorium. Pastor M. Wehausen of Morton preached a mission sermon based on the well-known account of the eunuch of Ethiopia (Acts 8:26-40). In this discourse, attention was called to the great value of a human soul purchased and redeemed by the precious blood of Jesus Christ. To the Christian there is no sweeter word than missions. All things will turn to dust some day, except the human soul; its destiny is either eternal life or eternal death. Mission success depends largely on the labors of faithful pastors and laymen. Pastor G. Ernst of St. Paul pleaded in his sermon for greater interest in Christian education for our youth, basing his words on Ps. 127:3. Children are a heritage. They are to be trained to say with Christ: "Wist ye not that I must be about my Father's business." Stray children should lead us to repentance. The convention again was reminded of the truth that the responsibility of training

the child rests chiefly upon the parents. Hence, they should be willing to bring the utmost sacrifice to give the young the necessary education. They were urged to send their children to Christian educational institutions not only for the training of pastors and teachers, but also for the nurture of a Christian laity.

On Thursday morning, at 9:00 A. M., a memorial service was held in honor of several servants of the District, who departed this life, during the past biennium: Pastors Max C. Michaels, Paul Bast, Paul Hinderer, Frederick Greve; teacher Frederick Blauert. Pastor A. E. Frey of St. Paul delivered a short sermon based on Heb. 13:7, while President Ad. Ackermann read a brief obituary of each of the deceased brethren. Similar memorial services, it was resolved, shall be conducted at future conventions of the District.

II. Essays

Two timely essays were read. Pastor Ch. P. Kock furnished his "Popular Commentary" on 2 Cor. 8 and 9. It was not so much a detailed exegetical treatise of these chapters as a practical exposition of this portion, emphasizing Christian liberality and urging benevolent action on the part of the Corinthian congregation: it should emulate the Macedonians, because of the needs of the Jerusalem brethren. The spirit to will and to do was stressed for every collection. Good examples always have compelling force. Willingness is the prime requisite of Christian giving. Equality between the giver and the receiver should be engendered. The essayist stated that our Synod has too much of the indifferent spirit of the Corinthians and not enough of the Macedonian enthusiasm. Having received our all from God we should indeed cheerfully place our all into His service. God-pleasing examples abound throughout the Scriptures. And many examples are before us in our day. May we be encouraged

to grow in the grace of giving that the Lord's work may not suffer want. Pastor Kock concluded his paper on Wednesday morning.

Professor R. Klatt delivered an essay on "Modern Trends in Education." He showed the folly of the various attempts of educating the child in the way of human philosophy. Hence, the present-day evil conditions in the world are the natural result of such teaching, as found in the schools of worldly nature. An education based on the tenets of Holy Writ alone can give man a true character, namely, a divinely inspired character. Our Lutheran Church has been signally blessed with Christian schools which are prepared to give our youth such instruction. Would to God that more parents would avail themselves of the blessed institution of the Christian day school.

III. Missions

According to the report of our Mission Board, several mission stations or congregations have become self-sustaining. After ample time at their disposal: the Bethlehem Evangelical Lutheran Church, Mason City, Iowa (Pastor C. A. Hinz) and Grace Evangelical Lutheran Church, South St. Paul, Minnesota (Pastor A. W. Koehler). Mt. Olive Evangelical Lutheran Church, Graceville, Minnesota (Pastor I. F. Lenz) and the Essig-Ridgely parish, Fairfax, Minnesota (Pastor G. Zimmermann) are in the process of becoming self-supporting. Union with neighboring congregations are being sought for Darfur, Minnesota, and Prescott, Wisconsin. The congregations at Clinton, Smith Mills and Madison Lake, Minnesota, are in need of continued support. Encouraging progress has been noted at Monticello, Wabash-Kellogg, and Mt. Olive, St. Paul, Minnesota, and at Woodville, Wisconsin.

Before the Polish invasion, about 100,000 German Poles were enabled to flee to Germany for shelter. This exodus of Germans from Poland naturally had its effect on our missions there. The number of members was greatly decreased. Many of them lost their lives. Now, matters appear to be better. Refugees have returned to take up their former occupations, and services are being conducted as before. The union of the Free Church of Poland with the Free Church of Saxony has been planned. Pastor W. R. Bodamer, superintendent, is still in the United States, longing to return. His counsel is sorely needed by the brethren in Poland.

For nearly fifty years our Synod has supported the mission work among the Apache Indians in Arizona. The labor has not been in vain: more Indians are brought to the knowledge of the soul-saving truth of the Gospel of Christ. Pastor F. E. Stern has been sent to Arizona to serve as General Missionary. His report shows that there is much work to be done yet. "The field is white unto harvest." The cities of Coolidge, Chandler, Winslow and others should have missionaries. Our present stations need improvements.

Recent developments have made it possible for our

Synod to carry on mission work in Colorado. Our General Missionary, Pastor I. P. Frey, has been busy exploring the field and found great opportunities. The cities of Denver, Golden, Pueblo and other are calling for help: "Come over and help us!"

Missionary Wm. Schweppe, a member of the District of Minnesota, on furlough, from Nigeria, Africa, addressed the assembly on mission work in the Dark Continent. He explained the effects of the present war on our African mission. Since Nigeria is an English dependency, the war has increased the value of oil produced by the people there. Living conditions have become more difficult for the missionaries from day to day. No more canned goods are shipped from England, and New York material is priced quite high. The mission work itself, however, goes on as always. The salaries of missionaries have been increased, but not near enough to meet obligations. Pastor Schweppe expects to return to Nigeria in July. He brought greetings from the Christians in Africa.

Pastor A. E. Frey, city missionary in the Twin Cities, gave the convention an opportunity to see a moving picture representation of our Twin City Mission. Pastor Frey explained the work done by our missionaries there, who are imbibed with the spirit: "The longer we're in it, the better we like it." Only Judgment Day will reveal the blessed results of our work in this field.

Our District has, for years, subsidized a part-time worker at the University of Minnesota, at \$14.85 a month. The Minnesota District of the Missouri Synod has instructed its Board of Directors to place a full-time man on the University campus and to provide for a suitable chapel. The enrollment at the University is 14,000 students of whom 300 come from Synodical Conference congregations. Since the Minnesota District of the Missouri Synod has been awaiting our reaction, before anything will be done in this matter, our District decided to co-operate in this matter with our sister Synod. The District Mission Board will have material of information on this subject ready for discussion at the various delegate conferences of the District.

IV. Elections

The election of officers has always been an important affair at every convention. The officers, newly elected to man the ship of the District for the next two years, are the following:

The Rev. Adolph Ackermann, president;
 The Rev. Paul E. Horn, first vice-president;
 The Rev. A. W. Blauert, second vice-president;
 The Rev. R. A. Haase, secretary;
 The Rev. A. H. Baer, assistant secretary;
 The Rev. H. Lietzau, recording secretary;
 Mr. H. R. Kurth, treasurer;
 The Rev. E. G. Hertler, financial secretary;
 The Rev. A. Eickmann, assistant financial secretary;
 The Rev. E. G. Fritz, treasurer of Emergency Fund;

Prof. R. Janke, statistician;
 The Rev. A. W. Fuerstenaue, student supervisor;
 The Rev. M. Wehausen, the Rev. C. Bolle and Wm. Stelljes, members on Mission Board;
 The Rev. W. C. Albrecht, H. Luehring, and W. Retzlaff, members on School Board;
 The Rev. W. Voigt, R. Duehlmeier, and W. T. Hemmann, members on Auditing Board;
 The Rev. F. E. Traub, A. E. Gerlach, and H. R. Kurth, members on Board of Support.

The President of the District, it is understood, is member ex-officio of all boards and committees, elected or appointed. Due to a new mode of election, the members of the election committee were given more freedom and time to attend the sessions of the convention.

V. Miscellaneous Matters

A meeting of the old Minnesota Synod was held on Tuesday evening in the college auditorium. It was decided to turn its holdings over to the control of the Joint Synod of Wisconsin and Other States. As soon as this matter will have been attended to, the former body will be dissolved.

Fraternal greetings were dispatched to several groups of fellow Christians: to the Dakota-Montana District of the Wisconsin Synod in session at the same time; to the Nebraska District of the Wisconsin Synod; and to the Christians in Nigeria through Missionary Schweppe. Dr. S. Ylvisaker, President of Bethany Lutheran College, Mankato, Minnesota, brought felicitations from the Norwegian Synod of the American Evangelical Lutheran Church, in person. He was asked to return greetings to the Norwegian brethren.

Pastors Adolph Ackermann and F. Koehler, classmates of 1890, were given recognition of the fiftieth anniversary of their graduation from Dr. Martin Luther College, by a rising vote of the assembly. Both of the men are still very active in the Lord's vineyard.

A committee representing the various synods of the

Synodical Conference, has been laboring for more than ten years to edit a new church hymnal (English) for use in all synods. Prof. Emil Backer of Dr. Martin Luther College made several announcements concerning this work. He said it is expected that the hymnal will appear this autumn.

The Rev. John Plocher of St. Paul, Minnesota, was chosen as chaplain of all the opening devotions of the convention.

Twelve indigent students of our District were provided for at our synodical schools in the past year. \$990.53 was allowed for this purpose.

The report of the treasurer, Mr. H. R. Kurth, showed a steady increase of our contributions, during the past years. This fact is indeed encouraging. It is a sign that we still have faithful Christians among us, interested in the spreading of the Gospel. Concerning the original debt retirement program, begun in 1935, the Minnesota District averages \$1.55 per communicant member, with the task completed in only twenty-eight congregations. In 105 parishes the work has begun, in some a certain amount has been promised, but is held in trust until all have enrolled in the cause. Several are short of their original promise, others have pledged their support in form of a note.

Deceased members have remembered our synodical institutions in their will. Mr. and Mrs. R. F. Neubert of Mankato bequeathed \$250.00 to the Home for the Aged at Belle Plaine, in memory of his parents. Mr. Hy. Lehmann, Sr., of Juneau, Wis., willed \$200.00 to Dr. Martin Luther College and a same amount to Northwestern College, Watertown. Such legacies are highly appreciated by the donees and should be more common among us.

All in all, the convention proved to be a great spiritual blessing to the pastors, teachers, and lay delegates concerned. If they had the right attitude toward the Lord's work, they went home cheerfully and loyally to labor for the one kingdom that knows no defeat unlike the kingdoms of the earth, whether ancient or modern. May God grant us all this mind for the sake of His dear Son.

NEBRASKA DISTRICT CONVENTION

By Pastor Im. P. Frey, Denver, Colo.

TRINITY Church of Hoskins, Neb. (R. Bittorf, pastor), was host to the Nebraska District Convention June 19-24. This District is one of wide geographical extent, stretching from east to west for more than a thousand miles, including in addition to Nebraska the state of Colorado, the Rosebud section of South Dakota and one parish in Iowa. In spite of the long distances to be traveled all pastors but one were present, the attendance of the male teachers was as usual 100%, while only eight congregations were not represented by delegates.

The following pastors were received into membership: L. Groth, Colome, S. D.; J. Raabe, Shickley, Neb.; I. G. Frey, Platte, S. D., and E. Knief, Herrick, S. D.

At the convention services in the Hoskins church Sunday morning First Vice President E. C. Monhardt preached the main sermon in the German language, while the undersigned gave the communion address in the English language. On Sunday afternoon special jubilee services were held in commemoration of the 90th anniversary of our synod in the new city auditorium in Norfolk.

President J. Witt and Prof. G. Westerhaus preached in the German and English languages respectively to a large audience, while a male chorus of pastors and teachers under the direction of Teacher F. Eggers and a mass choir from surrounding congregations, directed by Teacher C. Fuhrmann, sang hymns of praise.

The essay for this convention was read by Prof. G. Westerhaus of our Northwestern College on the subject, "The Form of the Christian Church in the First Century." Several sessions were profitably spent in listening to this subject which was handled on a strictly scriptural basis, the essayist drawing his thoughts from the Book of Acts and the New Testament epistles. Though there was no strict organization in the first Christian congregations such as we know it today, there was order and system. The congregation in Jerusalem observed the Old Testament ceremonies, while with the incoming of the Gentiles the church entered upon a new phase. It was recognized that the observance of Jewish ceremonies was not a condition of membership in the Church but that faith in Jesus Christ was the only essential. This paper served to bring out the difference between form and essence, and many valuable lessons for our modern church life were taught.

The convention was favored by the presence of two other visitors. Mr. F. W. Meyer, Executive Secretary of the School Board delivered an address on the aims of education, pointing out that though secular schools stress character-building and emphasize the importance of proper environment in achieving that purpose, no real character-training is possible without the Word of God.

On Thursday evening the convention and the local congregations was privileged to hear an illustrated lecture by Missionary Schweppe on the African Mission. No one who heard the address could fail to see that the Lord has signally blessed the labors of our missionaries in Africa.

The reports by the various institutions and boards of our Synod as given in the printed program were referred to committees, which after careful consideration in their turn reported their findings to the District. Through these reports a deeper insight into the various phases of our synodical work was obtained.

The District School Board reported through its chairman, Pastor Hackbarth, and the School Visitor during the

past biennium, Teacher Hofius. It was of particular interest to all that finally ways and means have been found of providing our Nebraska parochial schools with teachers who have graduated from our Dr. Martin Luther College. One of the New Ulm graduates will teach in the Plymouth school after taking a summer course in Concordia Teachers College at Seward.

Since ours is a missionary District, with self-supporting congregations in the minority, much time was again devoted to the home mission work of the District. The past year was marked by repeated vacancies in our mission parishes. At the same time it was a year of perhaps unprecedented expansion. Three new parishes were established during the past year, and several more will soon be established. Since our mission work is farflung, extending over several states, many doors are opened unto us. Through the appointment of a special committee much attention is being given to the opening of missions in the larger cities of Nebraska. Until the opening of the mission in Lincoln a few months ago, we had undertaken no work in any of the larger cities of the state. After considerable discussion it was decided to divide the Valentine parish.

After a brief address by the president based on Heb. 6:10-12, the convention adjourned on Monday afternoon.

Elections resulted as follows: President, Rev. J. Witt; First Vice-President, Rev. E. Monhardt; Second Vice-President, Rev. Wm. Wietzke; Secretary, Rev. L. Sabrowsky; Recorder, Rev. W. Krenke; Treasurer, Mr. Owen McFarland; Mission Board, Pastors E. J. Hahn, A. C. Bauman, Im. P. Frey, Teacher F. Eggers and Mr. C. Klug; School Board: Pastors H. Hackbarth and A. Degner, Teacher C. Fuhrman; Auditors: Pastor R. Bittorf and Teachers G. Hofius and R. Brei; Election Committee, Pastors at Naper, Herrick and Burke; Visitors, Pastors E. Monhardt, A. Bauman, L. Tessmer and H. Fritze; Finance Committee, Pastors R. Stiemke, R. Bittorf, A. Degner and W. Siffring; Delegates to Synodical Conference, Pastors L. Gruendeman (A. Degner) and V. Schultz (A. C. Bauman) and congregation at Colome (Mission) and Norfolk (Hoskins); Delegates to Joint Synod, Pastors Fritze (Oehlhafen), H. Schulz (V. Schultz), R. Roth (J. Raabe); Teacher R. Brei (Wm. Neujahr), Congregations at Mission (Calvary, Valentine), Hoskins, Rising City (Shickley). I. P. F.

WEST WISCONSIN DISTRICT CONVENTION

By Pastor Irwin Habeck, Medford, Wis.

THIS year's convention of the West Wisconsin District was held at La Crosse, Wis. The pastors, teachers, and laymen, some 175 in number, who acted as representatives of our Christians in this district, were the guests of First German Ev. Luth. Church, of which the Rev. W. Schumann is pastor. The convention was called

to order at 1:45 P. M., June 24, and by diligent application to the many matters which were presented for consideration was able to conclude its business by 2:45 P. M., June 27.

Services

Pastor R. Siegler, one of the veteran pastors of the

district, served as chaplain. In the opening services the 90th jubilee of the Synod was observed. The jubilee sermon was preached by Pastor Wm. Nommensen of Columbus, Wis. Using Exodus 17:15 as his text, he likened our jubilee celebration to the act of Moses in erecting a memorial altar after victory over the Amelekites and calling it "Jehovah-nissi, The Lord Our Banner." As it was the Lord who led Israel forth into battle, so it was concern for the welfare of the Lord's work which led our fathers to form a synod. For the success of His work makes it necessary that congregations should watch and encourage one another, should carry on mission work, should make arrangements to educate pastors and teachers. As the children of Israel erected their memorial altar to celebrate the fact that the Lord had not only led them forth but had also given them the victory, so our jubilee celebration is to serve to remind us that the Lord, our Banner, granted us success in our work as a synod. The speaker reminded his audience of difficulties which beset the Synod at various times during the years of its existence, and gave all glory to the Lord for the successes with which we have met in establishing and retaining a firm doctrinal foundation, in the growth of our missionary enterprises, and in the expansion of our educational work.

In the closing services on Wednesday evening Pastor Wm. Keturakat of Sun Prairie delivered the confessional address. In it he issued a searching call to repentance, pointing to the neglect of church attendance and the decline of family devotions, and to our inability to put our waiting candidates for the ministry to work as evidence of a lack of love for God in our circles. At the same time he pointed those who repented of their sins to the sure mercies of a forgiving God and invited them to be assured of their forgiveness by partaking of the Lord's Supper.

Pastor G. Krause of Stetsonville then reminded us of the privilege which is ours in being called to preach the Gospel. The message that Christ Jesus came into the world to save sinners is glorious because in spite of all indifference on the part of some and bitter attacks on the part of others it is a sure truth, worthy of all acceptance because it is the Word of God who does not lie. It is glorious also because it is what sinners need if they are to find help and hope, and by working faith in their hearts gives them peace in this life and blessedness in that which is to come. Since our work as a Synod is concerned with spreading this Gospel, we ought to return to it with renewed zeal.

Professor Schweppe's Essay

The doctrinal essay presented by Professor C. Schweppe, president of Dr. Martin Luther College at New Ulm, was so outstanding that the district voted to request the Synod School Board to publish its contents in a tract on Christian education. His subject was "The Great Objective in Education." Much chaos has prevailed in the field of public education and as one theory replaced the other, the pupils were the ones on whom these theories

were tried out. Gradually public educators are beginning to agree that character building is the objective which they want to attain in the work in the schools. While we agree with them that this is the proper goal, we differ with them as to the means which are to be used to attain it. Parents must face the fact that no matter to which school they may send their children, someone will try to build the character of the child. The essayist mentioned various plans for character building which had been tried by public educators, showed that they started with the



First Ev. Luth. Church at La Crosse, Wis.
W. Schumann, pastor

false assumption that a child is by nature good and at best ended up by producing a Pharisee, and pointed to the fact that such distressing phenomena as that 200,000 boys and girls pass through our juvenile courts each year and that the largest age group among criminals is from 18 to 25 make it evident that public education has failed to build character.

Meanwhile we in our Christian schools have been aiming at character building continually. We teach our children that their first duty lies toward God, show them their sin, tell them of their Savior and encourage them to prove their love for their Savior by doing their duty toward God and man. With such training sound Christian character will be built.

Gradually public educators are beginning to realize that character cannot be built without religion, and to insist

that religion must be introduced into public education. As one of them said: "The great fundamental principles of religious living are the very life of our public schools." Incidentally, when the essayist described the position of public educators, he quoted copiously from their own printed utterances. They insist that the Constitution of the United States excludes only sectarianism, but not religion, from our public schools. But the religious ideas which they would introduce are not those which are dear to Lutheran Christians. Their god is a god who fits in with the theories of the evolutionists, not the Father of our Lord Jesus Christ. If they succeed in introducing their ideas into all schools, parents will be confronted with the choice which Israel once had to make: the Lord or Baal. "If you are not going to see to it that your children get the kind of religious training you want them to have, others will see to it that they get the kind of religious training that you do not want them to have," the essayist stated.

He led his audience to draw the conclusion that the Christian day school is the only safe solution for the educational problems confronting Christian parents. Even public educators point out that the Sunday school is insufficient because it separates religion from everyday life and makes it only a Sunday affair. They are beginning to insist that religion be taught by the same teacher who teaches other branches, so that all branches might be related to religious truths. Our Christian day schools do what public educators demand, and use the right means, God's Word. Referring to the jubilee celebration of our Synod, the essayist reminded us that our fathers recognized the need of Christian education and, because they wanted Christian schools, established them in spite of their poverty, and added, "If religion is less vital to us than to our forefathers, we shall very likely be unable to have our own schools, not because we are financially unable, but because we are spiritually immature." He pleaded with the fathers in the convention to meet their responsibility toward their children by sponsoring the cause of the Christian school so that a generation of children might be trained who are able to bear effective witness to the Gospel in this needy world and that the doctrinal heritage of our Synod might be preserved.

Pension Matters

A second essay was presented by Pastor R. Mueller of Winona, Minn. After describing the glory of the ministry by showing that the call of a pastor is from God and pointing to the fact that the message which pastors proclaim is the only hope of the world, he condemned as failing to show pastors the double honor which is their due, a system which permits us to compel pastors to worry along on a meager salary and to become public charges when advancing years make it impossible for them to continue in the active ministry. He pleaded for the adoption of a pension plan and described various plans which have been tried out or are now in use. Since it is the duty of

the members of our congregations to provide for aged pastors, and since they will be benefited if this duty is performed, the convention resolved to refer the pension matter to its delegate conferences for discussion and also resolved to encourage the Synodical Committee to give this matter further attention.

Business Matters and Elections

In its business sessions the convention considered the reports submitted to the members of the Synod by the various boards and committees which act as our representatives. Since the information contained in these reports is familiar to the readers of the *Northwestern Lutheran*, it will not be necessary to repeat it here. The district mission board gave a detailed report concerning the mission fields which it supervises. The 16 missionaries in the district serve a total of 25 congregations and 3 preaching stations. The board reported, "Prospects for growth in most fields are fair, in some fields good. A few new localities have been canvassed and two more missionaries may possibly be placed within a year." Hereafter the term of office of those who are elected to serve on the mission board will be four years, instead of two years as heretofore. This change was made to make sure that the mission board would at all times have some members who were acquainted with the mission fields and their needs. This year Pastor E. Walther and G. Krause and Mr. A. Toepel were elected for a four year term, and Pastor Wm. Keturakat and Mr. J. W. Jung for a two year term.

Other officers and boards elected were as follows: President, Pastor H. Kirchner; 1st Vice-President, Pastor L. Kirst; 2nd Vice-President, Pastor Wm. Nommensen; Secretary, Pastor A. Paap; Recording Secretary, Pastor H. Geiger; Treasurer, Mr. H. Koch; Auditing Committee, Messrs. H. Zeidler, H. Baumgarten and H. Ihlenfeldt; Committee for Student Support, Pastors M. J. Nommensen, H. Zimmermann, and J. Klingmann; Board of Support: Pastor O. Kuhlow and Teacher H. Klatt; Candidates for the Board of Trustees of Joint Synod, Pastor W. Schumann and Messrs. E. G. Hubb and W. Mueller; member of Northwestern College Board (subject to ratification by the Joint Synod), Pastors W. Sauer and G. Pieper, and Mr. W. Mueller. At the suggestion of the General School Board of the Joint Synod a district school board was created. Pastor Wm. Baumann, Teacher E. Sievert, and Mr. C. Frohmader were elected as members of this board.

In an effort to find a more efficient mode of procedure in future elections the convention appointed a nominating committee which is to present a slate of candidates to the next district convention. Its members are Professor E. Wendland, Pastors A. Winter and J. Henning, Jr., Teacher J. Gawrisch, and Mr. Geo. May.

The convention resolved to ask the librarian and the professor of pastoral theology at our seminary to serve

as a committee to which the members of the district might turn for information concerning the various secret societies.

After three busy days the convention adjourned. It

served to remind us that unity of spirit is a gift to be cherished and that it is a privilege to be united in doing the Lord's work. May He guide us and bless us as we labor in the fields and in the tasks which He has assigned to us.

THE NEW ENGLISH HYMNAL

The Title

THE new hymnal, which has been in preparation for more than ten years, is now assuming concrete shape. The title will be THE LUTHERAN HYMNAL. For the present only the full music edition is in work. The book will be a little less than 6x9 and will contain, according to the present calculation, 804 pages. It will be printed on a specially made paper which is opaque, thin but strong.

The Binding

For purposes of ready distinction the new hymnal in the ordinary music edition (Style M. C.) will be bound in blue cloth of good texture and chemically impregnated so as to make it almost water-proof and vermine proof. A gilt title will appear on front and backbone. The binding will be, if anything, rather more durable than the binding on the present books.

Type and Musical Notes

The musical notes will be set in new type especially acquired for this edition, but the size and shape of the musical notes will be identical with those used in the present hymnal. The type for the text of the hymns is also new type. According to printer's measure it is the same size as that used in the older hymn-book, but so skillfully designed that it appears larger and is much more readable. Three or even four stanzas of text will be printed between the staves, in very few cases perhaps five, but not more than five.

When Will the Book Appear?

The actual work of typesetting and casting of plates began in the middle of June. If there are no unforeseen interruptions or delays, it is barely possible that the finished book, in limited numbers, can be on the market by the middle of December, 1940. *We express this as a hope, not as a promise*, especially as most unusual precautions are being taken in the matter of proof-reading, which, of course, means delay.

One English Hymnal for the Synodical Conference

It must be remembered that the new hymnal is a joint undertaking of the four synods constituting the Synodical Conference, *viz.*, the Missouri Synod, the Wisconsin Synod, the Norwegian Synod, and the Slovak Synod.

The Price

The price schedule agreed upon is: List, \$1.35, post-paid in U. S. A.; wholesale, \$1.08, plus postage.

In order to expedite *the introduction of the new hymnal*, a special replacement price will be in effect for fifteen months after the publication date of the book. We call it replacement price and not exchange price because we propose a very unusual and, we think, a very generous plan of replacing old books. Any pastor or any ranking officer of a congregation or society may order any number of THE LUTHERAN HYMNAL at the special price of 81 cents, plus postage, on the mere declaration that an equivalent number of older books is being replaced by this order. But only a congregation or society placing a substantial replacement order may add to that order an additional number of books, which will be charged at the same price of 81 cents regardless of the fact that no older books are being replaced. This last concession practically fixes for fifteen months the real introductory price at 81 cents. — The books that are being replaced need not be returned to us but may be retained, given away, or sold by the owners, whether such owners be congregations or societies or individuals, whether such replaced books be tune edition or word edition or abridged word edition, whether in cloth or leather binding and whether they be the publications of ours or those of any other publisher. *One condition only is attached.* We depend on the integrity of our customers that books once used to obtain the replacement price cannot be so used again by subsequent owners. If, for instance, the mother church reports a certain number of replacement books and then donates those replaced books to a daughter congregation or a mission-congregation, then that daughter congregation or that mission-congregation may not again offer those books under the replacement arrangement. The signed declaration of the pastor or an officer will be accepted at par. But do not forget, this replacement offer is good only for a period of fifteen months after publication date.

Your Old Fancily Bound Books

The replacement of more fancily bound books of any older hymnals for equivalent fancy bindings of the new hymnal was seriously contemplated, but the idea has been completely abandoned for two reasons. The owner of a fastidiously bound old hymnal, which he received as a confirmation- or wedding-gift, should not want to surrender that particular book because it is the book that is the souvenir, not the value of the book. Also, all the prices on the new hymnal are figured so closely that it would be commercial extravagance to add replacement privileges or make introductory prices on any but the ordinary music edition (Style M. C.).

For introduction purposes, after the expiration of the replacement period, congregations and societies can buy the book at 90 cents, plus postage.

Order Now from the Northwestern Publishing House

Orders for quantities of THE LUTHERAN HYMNAL may be placed now but will not be filled until a reasonable quantity of stock is on hand. If the orders should prove many and large in quantity, we reserve the right to fill such advance orders in the order in which they are received.

The original plan was not to offer a word edition, but it now seems likely that a word edition will appear. *It cannot, however, be published until the music edition is out of the way.* Terms and prices applying to such word edition will be announced later. We cannot promise it, but we shall make every endeavor to have the word edition in ordinary styles, perhaps also in a few fancy styles, available by Lent 1941. By that time there will probably also be one or two fancier styles of binding of the music edition on the market.

For the present our current English hymn-book will not be discontinued.

ANNIVERSARIES

SEVENTY-FIFTH ANNIVERSARY OF ZION CHURCH, OSCEOLA, WIS.



Sunday, June 2, marked the occasion of the seventy-fifth anniversary of Zion Church, East Farmington, Osceola, Wis. The observance of the anniversary was the outstanding event in the history of the congregation. In connection with the anniversary the fiftieth year of membership in the Joint Synod of Wisconsin and the

ninetieth anniversary of the Synod were also observed. Thank offerings for missions were gratefully offered by the members of the church.

Three services were held on the day of the anniversary. It is estimated that some two thousand five hundred were in attendance at the afternoon service which was held out of doors. Dr. Walter Maier of St. Louis preached the sermon and the Concordia College Choral Club of St. Paul sang appropriate anthems. Other anniversary speakers were Pastor Theo. H. Albrecht, Pastor Herbert Koehler, Pastors Carl and Paul Kuske, Pastors L. S. Imm, A. Baer, P. R. Kurth, and J. W. F. Pieper served as liturgists. Midweek anniversary services were held on Wednesday May 30. Zion had a very humble beginning. The first divine services were held in three school houses in the vicinity. Today Zion has its third church building and is a flourishing congregation of six hundred souls and four hundred communicants. During the past winter months the congregation renovated the church and remodeled its parsonage. The fiftieth anniversary of the Ladies' Aid Society will be held in September. It is hoped that the five living charter members will be able to attend this celebration.

Ten pastors have served the congregation: F. W. Hoffman, Jacob Siegrist, F. Seifert, Carl Gausewitz, Chr. Koehler, Dr. Carl Abbtmeyer, C. G. Kleinlein, G.

W. Albrecht, Theo. Albrecht, and Louis W. Meyer, the present pastor. No congregational records of the first eight years of Zion's history are available. Since 1873 the records show the following ministerial acts: Baptized 1,377, confirmed 1,171, married 253, buried 405, communed 23,505.

May the Lord continue to be a blessing unto Zion and keep the hearts and minds of its members in the bond of peace and unity to the end that His Kingdom may be established and enlarged through the preaching of His saving Gospel.

L. W. M.

GOLDEN JUBILEE OF ZION EV. LUTH. CONGREGATION, TOWN AUBURN, WIS.

On June 30 Zion Congregation of the town of Auburn, Wis., celebrated the fiftieth anniversary of its organization and of the dedication of its church. Two services were held, with Pastor E. Klaus, of Bloomer, preaching the sermon in the forenoon, and Pastor R. Siegler, of Whitehall, delivering the message in the afternoon.

During these last fifty years the congregation has enjoyed a modest growth. Today it must still be reckoned among the small, unimposing congregations as far as its church edifice and the number of communicants are concerned. But throughout these many years it has been a true Zion for those whose spiritual needs it has supplied. And that has made this small congregation a great church, which has ample reason to rejoice with thanksgiving when it looks back over a half century of continued proclaiming of the truth of grace in Christ and of the glory of God in its midst.

The following pastors have served the congregation: G. Schoewe, 1885-1891; J. Radtke, 1891-1894; J. Schwartz, 1894-1903; M. Plass, 1903-1906; R. Buerger, 1906-1908; R. Heidtke, 1909-1910; M. Busack, 1910-1918; J. Henning, Sr., 1918-1938; J. Henning, Jr., 1938-1939; since 1939, the undersigned. G. Toppe.

DEDICATION OF PARSONAGE

St. Matthew's Ev. Luth. Church at Oconomowoc, Wis., dedicated its new parsonage on Trinity Sunday, May 19. The Rev. Prof. John Meyer, a former pastor at Oconomowoc, delivered the dedicatory sermon.

The parsonage, designed by the Rev. R. Siegler of La Crosse, Wis., is an English Style Lannon Stone building, equipped with an automatic, air-conditioning oil-burner, electric hot water heater, and other modern equipment. It has seven rooms: an office, a combination living and dining room, a kitchen and breakfast nook, and three bedrooms; also a wash-room on the first floor and a bathroom on the second; the basement includes a laundry, a recreation room, and a heated garage. May the Lord continue to bless the St. Matthew's Congregation at Oconomowoc.

N. E. Paustian.



Parsonage of St. Matthew's Church at Oconomowoc, Wis.

SCHOOLS AND COLLEGES

**LUTHERAN HIGH SCHOOL,
MILWAUKEE, WIS.**

The Lutheran High School of Milwaukee, Wis., is a Christian institution, owned and controlled by Milwaukee churches of the Synodical Conference, and is glad to serve such young people of our Church at large as wish to enjoy the benefits of a Christian high-school training. The new school-year will begin Wednesday, September 4. Four-year academic and commercial courses. Numerous extra-curricular activities. The general tuition is \$40 a year. For further information address

E. H. Buerger, Director, Lutheran High School,
1859 N. 13th St., Milwaukee, Wis.

**NORTHWESTERN LUTHERAN ACADEMY,
MOBRIDGE, SO. DAK.**

We herewith wish to express our thanks for the following gifts that were received at our school:

- Rev. and Mrs. E. C. Kuehl, Union, Ill.: Two pairs of drapes for dormitory parlor.
- Mrs. John Ulrich, Bawdle, So. Dak.: Six towels, dish towels, holder set.
- Adam Frey, White Butte, So. Dak.: 15 doz. eegs.
- Emanuel's Luth. Congregation, Grover, So. Dak.: 30 dozen eggs.

E. Fuerstenau, Mobridge, So. Dak.: 2 pairs of panel curtains for dormitory parlor; trees and shrubs for campus (\$5.50).

Mrs. Anna K. Kuehl, Mound City, So. Dak.: Relish, holders.

Emmanuel Luth. Church, Grover, So. Dak.: \$2.25; Ladies' Aid: \$5.00.

R. A. Fenske, Pres.

Mobridge, So. Dak., July 2, 1940.

**DR. MARTIN LUTHER COLLEGE,
NEW ULM, MINN.**

On Wednesday, September 4, at 8:30, the new school-year at Dr. Martin Luther College, New Ulm, Minn., will begin. Dormitories will be open on the day before. Please address all inquiries for catalogs and further information to C. L. Schweppe, New Ulm, Minn.

NORTHWESTERN COLLEGE

The fall term at Northwestern College will begin on Wednesday, September 4. Requests for catalogs, application blanks, and information may be addressed to

Prof. E. E. Kowalke,
814 Richards Avenue, Watertown, Wisconsin.

ANNOUNCEMENTS

**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 two weeks prior to the convention.

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

SOUTHWESTERN DELEGATE CONFERENCE

The Southwestern Delegate Conference will convene on August 6, 1940, in St. Paul's Congregation, Hustler, Wis. The inspirational service will begin at 9:30 A. M.

Frederic Gilbert, Sec'y.

NOMINATIONS

The following names have been submitted in nomination for the professorship at our Theological Seminary at Thiensville, Wisconsin:

- Pastor Waldemar Gieschen, Wautoma, Wis.
- Prof. Theo. Hoyer, Concordia Seminary, St. Louis, Mo.
- Dr. H. Koch, Tuckahoe, New York.
- Prof. E. E. Kowalke, Northwestern College, Watertown, Wis.
- Pastor W. H. Lehmann, Libertyville, Ill.
- Pastor Paul Pieper, Milwaukee, Wis.
- Pastor E. Reim, Neenah, Wis.
- Pastor Wm. Schink, Haven, Wis.
- Prof. H. W. Schmeling, Northwestern College, Watertown, Wis.
- Prof. A. Sitz, Northwestern College, Watertown, Wis.
- Prof. G. A. Westerhaus, Northwestern College, Watertown, Wis.

God willing, the meeting of the Board of Regents for the election of the new professor will be held in the Tower Room of the Seminary at Thiensville, Wis., on Monday, July 29, at 9:00 A. M.

All communications or protests in this matter should be in the hands of the undersigned by that date.

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

Nominations for the newly-created professorship at Northwestern Lutheran Academy:

- Prof. M. Albrecht, Fond du Lac, Wis.
 - Rev. C. A. Hinz, Mason City, Iowa.
 - Mr. H. Meyer, Mobridge, So. Dak.
 - Rev. E. Scharf, Slinger, Wis.
 - Prof. C. Trapp, Milwaukee, Wis.
- W. J. Schmidt, Sec'y., Faulkton, So. Dak.

MISSION FESTIVALS

- Second Sunday after Trinity**
St. John's Church, Redwood Falls, Minn.
Offering: \$165.65. — Ed. A. Birkholz, pastor.
- Third Sunday after Trinity**
Zion Church, Hokah, Minn.
Offering: \$65.00. — E. G. Hertler, pastor.
- Fourth Sunday after Trinity**
Peace Church, Echo, Minn.
Offering: \$110.31. — Theodore Bauer, pastor.
Mount Calvary Church, Kimberly, Wis.
Offering: \$622.64. — W. F. Wichmann, pastor.
- Sixth Sunday after Trinity**
First Ev. Luth., Gary, So. Dak.
Offering: \$50.28. — William Lange, pastor.
St. John's Church, Mazeppa Twp., Grant Co., So. Dak.
Offering: \$120.55. — O. W. Heier, pastor.
St. John's Church, St. Claire, Minn.,
Offering: \$100.00. — A. H. Mackdanz, pastor.
Immanuel Church, Hadar, Nebraska,
Offering: \$228.08. — L. A. Tessmer, pastor.

ORDINATIONS AND INSTALLATIONS

Authorized by President Wm. Lueckel the undersigned ordained Cand. Theol. Gilbert A. Sydow and installed him

as pastor of Withrow Ev. Luth. Church, Withrow, Wash., June 30. Pastors, W. P. Amacher and F. Tiefel assisted.

Address: Rev. Gilbert A. Sydow, Withrow, Wash.

Arthur Sydow.

Authorized by President R. O. Buerger, the undersigned had ordained and installed student James de Galley in St. Paul's Congregation, Milwaukee, Wis., on Sunday, June 30, 1940. Rev. J. Ruege and Rev. Otto Nommensen assisted.

P. J. Bergmann.

Authorized by President A. Ackermann the undersigned installed Pastor Egbert Schaller as pastor of St. John's Church, Alma City, Minn., on July 14, 1940.

Arnold A. Mackdanz.

CHANGE OF ADDRESS

Rev. F. E. Stern, 18 East 3rd Street, Tucson, Ariz.

Rev. E. Schaller, Alma City, Minn.

BOOK REVIEW

The Lord Be With You. A sacred solo for weddings. Music by H. A. Polack. Words by W. G. Polack. Concordia Publishing House, St. Louis. Price 20c.

Those who have been looking for a wedding-song that is appealing and at the same time dignified and strong have it here. Both words and music strike the very note that such an occasion demands perfectly. Here is a song that people will be glad to sing and to hear. The sentiment expressed could only be so well expressed by those whose hearts have humbly bowed before the Lord imploring His blessing and have received of the Lord grace for grace. There ought to be one or more copies of this song in every church.

W. J. S.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1940

Reverend	Budgetary	Non-Budgetary
Amacher, Walter, Trinity, Omak	\$ 68.87	\$ 175.00
Jaech, Reinhold, Faith, Tacoma (incl. \$40.00 — 90th Anniversary Coll. for Church Extension Debt Retirement)	58.70	89.00
Kirst, Ewald, St. John, Clarkston (incl. \$33.60 for Church Ext. Debt Retirem.)	39.45	33.60
Krug, Louis, St. Paul, White Bluffs	43.60	
Levenhagen, Arnold, Zion, Rainier	60.00	
Lammert, Portland, from himself	5.00	
Schoen, F. T., Redeemer, Gresham	17.56	
Soll, Frederic, Grace, Yakima	103.00	
Sydow, Arthur, St. Paul, Tacoma (incl. \$51.60 for Church Ext. Debt Retirem.)	142.25	51.60
Tiefel, F. G., St. Paul, Leavenworth	14.10	
Wiechmann, H., Good Hope, Ellensburg (incl. \$200.00 for Repayment of Church Loan to Church Ext. F.)	13.17	200.00
Wiechmann, H., Good Faith, Roslyn, for Church Ext. Debt		2.50
Witt, M., St. Paul, Paylouse (incl. \$20.65 for Church Ext. Debt Retirement)	20.00	20.65
Zimmermann, E., Lutheran, Snoqualmie ..	17.00	
	\$ 602.70	\$ 572.35

Memorial Wreaths

Jaech, R., Faith, Tacoma, for Barbara L. Ryder	\$ 16.70
Jaech, R., from himself for Frederic Berger	1.00
Jaech, R., Faith, for L. K. Rogers	3.25
Soll, F., Grace, Yakima, for Mrs. Frederic Soll	30.00
Krug, L., St. Paul, White Bluffs, for Mrs. Herm. Heidemann	4.50
Krug, L., from himself for Rosette Dilling	3.25
Jaech, R., from Pastoral Conference, for Rev. Paul Hinderer (from L. Krug, \$1.00; C. Bernhard, \$.50; A. Sydow, \$1.00; E. Kirst, \$1.00)	3.50

These Memorials are included in above amounts for Budgetary

JOHN C. JAECH, District Treasurer,
711 No. M., Tacoma.