

# The Northwestern LUTHERAN

Rev. C. Buenger, Jan 42  
5026 19th Ave

"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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Lutheran Theological Seminary  
THIENSVILLE, WISCONSIN  
Faculty and Class  
1941

Our Ministerial Candidates

## COMMENCEMENT AT OUR INSTITUTIONS

### GRADUATION AT THE SEMINARY

A CLEAR, blue, friendly sky and yet a very comfortable temperature prevailed on beautiful Seminary Hill at Thiensville as a class of twenty-three ministerial candidates presented themselves for a last service in the chapel of the Seminary. Many friends and relatives of the young men were present to share in the joy of the graduates and raise their hearts with them in gratitude to the Father of all mercy who granted them the successful completion of the prescribed course of study for the holy ministry. As in all former years the little chapel again proved inadequate to accommodate the worshippers. We wonder why the chapel could not be enlarged? The cost of such an undertaking certainly could not be prohibitive.

As in other years so also this year Professor John Meyer, president of the faculty, delivered the closing address. He based his sermon on Romans 1:18, "I am not ashamed of the Gospel of Christ for it is a power of God unto salvation to all who believe." Joy and comfort must have taken hold on every heart that heard the sermon, especially the ministers and those young men who are ready to enter the ministry, even as Paul expressed his own joy in the ministry in those words quoted above. The Christian ministry has to do with *Christ* — that's all! No fretting and scheming and experimenting with uncertain issues with which men are so busy in our day, ever striving and getting nowhere because of the false premise of their philosophy — the many youth organizations of our day are the primary offenders. We have to do with *Christ*; our ministry centers in *Christ* — Christ, who "*became a curse for us in order to redeem us that we who were under the curse might receive the adoption of sons.*" Here is hope for the sinner — Christ is his righteousness that avails before God. In this Paul rejoices; that is his reason for not being ashamed of the Gospel of Christ.

Paul has another reason for not being ashamed of the Gospel of Christ and that is the *nature of the Gospel message*. He sums it up in the words: *It is the power of God unto salvation*. This Gospel changes the heart of all that accept it — that old, corrupt heart that is at enmity with God — and makes of them new born creatures who delight in the law of God and to do His will. But — the Gospel is the only power that can do it. Many have so little confidence in that Gospel that they are willing to experiment with other things to draw and hold people with the church such as bazaars, entertainments, etc. Such activities deny the power of the Gospel. Or, we try to impress the world with our bigness and erudition, by parading before the world the leaders of our church. All these attempts are really nothing less than a denial of the Gospel and its power.

Paul's joy in the Gospel which he preached and be-

lieved consists also in *the source of the Gospel message*. Its source, says Paul, is *God*. God alone formulated the Gospel message for us and selected men into whom He breathed it word for word; and thus they wrote it. Hence it is God's Word in the fullest sense of the meaning. This certainly will inspire awe for that word which we call the Bible. "Holy men of God spake as they were moved by the Holy Ghost." This we confess knowing full well that the world will not and can not agree with us. Yes, like Paul, we rejoice in that Gospel and on it alone we stake our hopes for our own salvation and for the salvation of others.

Professor Meyer's address will appear in its entirety in the *Quartalschrift*. Many, no doubt, who heard the sermon will want to read and study it. It deserves such treatment from all our ministers.

With this graduating class we, that is, the Church again has twenty-three young men ready to go out into the highways and byways to preach the precious Gospel of Christ. What are we going to do with them? This question the Synod must answer. What will be YOUR answer when our Synod appeals to YOU for the necessary funds? Finally YOU have the answer to the question — YOU — every member of our Synod.

W. J. S.

### GRADUATION AT NORTHWESTERN

NEITHER the dark, lowering, threatening skies nor the rains of a week's duration were able to dampen the spirit and the ardor of those who gathered at Northwestern College to participate in the graduation exercises of the college and high school seniors. We would estimate that the crowd was equally as large as in other years. Many consider this graduation at Northwestern one of the high lights on their program for the year. It is interesting each year — the singing of the college chorus under the able direction of Professor C. Bolle, the last appearance for the school year of the orchestra and above all the always instructive and edifying address by Northwestern's president, Professor E. E. Kowalke. We again were fortunate to secure Professor Kowalke's address. It will be printed in full in this issue for the benefit of those who were not able to be present. We know that they will be glad to read and study it. Whoever does this will have spent very profitable moments. His words ought to answer the question that, perhaps, many have mulled over in their own minds and were not as fortunate in finding a clear and evident answer. Reading it ought to reassure us and give us courage to continue our work at our educational institutions in the very way in which it is being done.

The graduating class of the college department was a bit smaller this year than those of former years numbering but seventeen members. That number is certainly small enough. This many have its cause in the depression some



eight years ago — for then we were in the very depths of it — or it may have its cause in the current rumor of those days — eight years ago — that there is an oversupply of ministers. But, whatever the cause here we have a very small class, one of the smallest to enter the Seminary at Thiensville in many years. If this may seem like an alarming condition the number that graduated from the high school department ought to arouse us still more. This class numbered just nine boys. This, indeed seems to be entirely out of proportion. We ask ourselves, why

this small class of young men? Is that the result of those groundless rumors that the Synod has an over-supply of ministers? We may live to rue this smallness of faith, this weakening in the face of a short period of depression which really was not so bad for the Church as a whole as some would have it. If in the years not so far in the future we will again hear the cry of shortage of ministers we will only reap what we have sown. God grant that we may never experience this well deserved chastisement.

W. J. S.

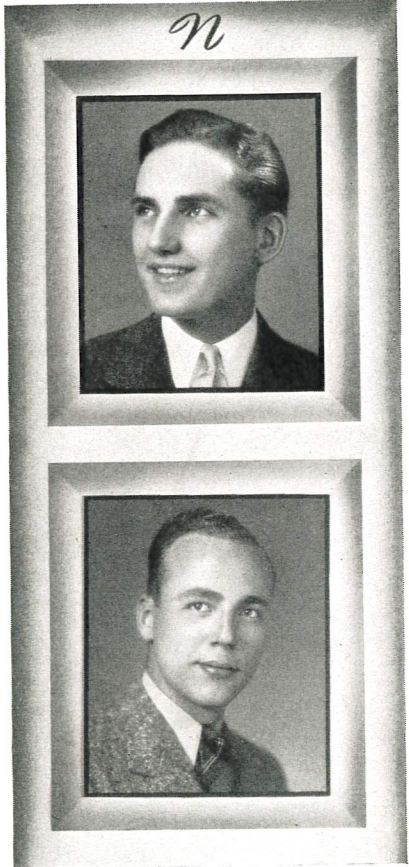
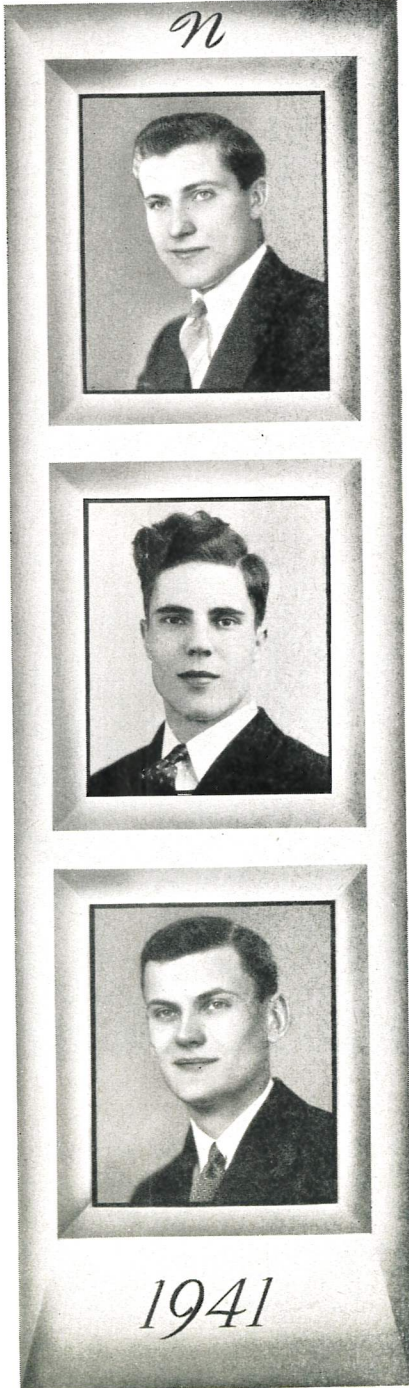
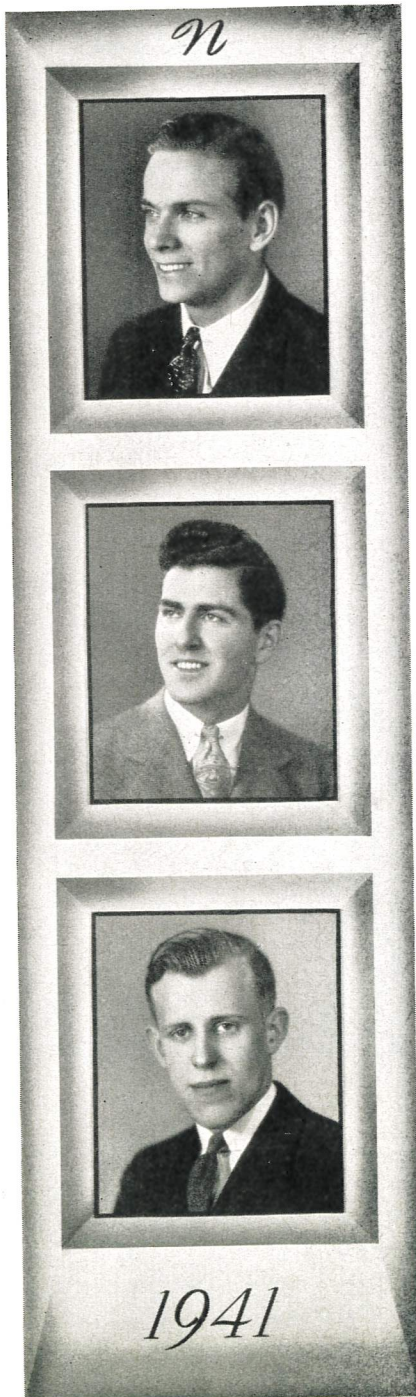
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(Captions for page 195)

- 1ST ROW (top to bottom): *Arden Laper, Marvin Hanke, Ralph Gehrke.*
- 2ND ROW: *Norman Berg, Gerhard Franzmann, Theodore Frey.*
- 3RD ROW: *Winfred Koelpin, Paul Kuehl, Karlheinz Neumann.*

(Captions for page 196)

- 1ST ROW: *Leland Grams, Elmer Hoffmann, Armin Keibel.*
- 2ND ROW: *Henry Peil, John Schaefer, Walter Schumann.*
- 3RD ROW: *Theodore Stern, Lloyd Wenzel.*

COMMENCEMENT ADDRESS AT  
NORTHWESTERN COLLEGE

By Professor E. E. Kowalke

A FEW weeks ago the catalog of Northwestern College appeared for the year 1940-1941, the 76th of its existence. If one should compare this latest catalog with the one that appeared forty years ago, one would find surprisingly little difference in the essential contents of the two issues. In those forty years curricula of the nation's colleges have changed almost as radically as the nation's standard of living. But our curriculum seems in the midst of all this educational and social change to have stood still, cast into a fixed form.

This persistent sameness provokes a question: Why through all those years did we travel the same undeviating course while nearly every other college in the land was being revolutionized? To retain our course of study today for no other reason than that it was found adequate forty and more years ago, would be foolish. To change the course for no other reason than that other colleges were changing theirs, would likewise be foolish. If a college is to serve its purpose in the world at all, it must, if it retains its traditional course, have a sound reason for doing so; or if it changes its course to any extent it must have equally sound reasons for making the change.

If the purpose of a college is to train men for business, or for the professions, or for industry, or merely to supply a popular demand, it must necessarily change its course as conditions change.

We can justify the inflexibility of our basic course of studies only if we can show that our goal has also remained stationary while everything else in the world seemed to be changing and moving. Year after year we have been treading the same course of ancient, medieval, and modern history; of English, German, Latin, Greek, and Hebrew; of the fundamentals of mathematics and science; of the rudiments of philosophy. Nor did we give the student a choice among those branches; the course was required.

The simple, and for us sufficient reason, for our stubborn adherence to an old course is that in all these years there has been no change in the purpose of the college, no fundamental change in the students, nor in what the college hopes to do for them.

There is no difference in nature and character between the students who attend here today and those who studied here 76 years ago. All are born of the flesh, all are under the same condemnation of God's law, saved by the same precious blood of Christ, justified by the same grace, baptized with the same baptism. In all there is the same conflict between the flesh and the spirit. Temptations may in these days take a somewhat different external form, but they are still the same three that the Christian has always had to contend with — those of the flesh, the world and the devil.

Furthermore, our ultimate aim in education still is

what it always has been — to strengthen and preserve the faith of our students in their Savior and to lead them on the way through this life to eternal life. God has given us only one means to attain that end. The truth of Christ, which is the sole source of faith and life, does not change with changing social conditions. Therefore, so long as our purpose remains Christian education, the means of imparting it cannot change, for Christ's Gospel is as unchanging as Christ himself.

Our course of studies has, however, also the practical aim of doing the preliminary work of preparing men for the study of theology and for the ministry of Christ. The essential requirements of that work are a sound knowledge of the Gospel and a sincere faith in it. We cannot create that faith at will. That is done by the Word itself through the operation of the Holy Spirit. But we can and must impart knowledge of the Word and of the nature of the world in which that Word is to be proclaimed.

What materials and methods we ought to use to impart that knowledge are matters that are left to our free Christian choice, and are determined by the resources of time, men, and money at our command, by experience, and by what the Church sees fit to require of its ministers.

Our Church has always believed in a soundly educated ministry. As a means to a sound, correct, and confident interpretation of Scriptures we have always held that a knowledge of the languages in which the Scriptures were originally written is necessary. Therefore the insistence on Greek and Hebrew. Obviously indispensable is a knowledge of the language in which the minister is to preach the Gospel. German must also be a part of a Lutheran minister's equipment, for the great mass of our unsurpassed Lutheran hymns are still enshrined in that language. We need Latin chiefly as a handmaid to the study of other languages and as a means of understanding one of the greatest civilizations that the world has produced. For an understanding of the physical nature of the world mathematics and science are needed.

Philosophy and literature, particularly poetic literature, reveal to the thoughtful student the workings of the mind and soul of natural man. If one would learn what tower of Babel man by his own power and wisdom, apart from God, has been able to erect, he must go to the world's literature. There he will see how true it is that "the world by wisdom knew not God."

In history we still stress the history of civilizations that have long since completed their course in the world, because there one can see a civilization as a whole from the time of its birth through the period of its greatest vigor to its final inevitable decay. The histories of Egypt, Babylon, Greece, and Rome all repeat the same tale that the form of this world, however brilliant it may be, inevitably passeth away. Those are the chief studies that constitute our required course, and we cling to them because we know of no better means of teaching the truth of the Gospel and the truth concerning the nature and destiny of the world we live in. The time will never come when human

nature is fundamentally changed at birth, and still more certainly the time will never come when there is another means of saving human nature and building Christian character than by the means that God once and for all has given us in His Son Jesus Christ.

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

**T**HE school year has ended; the rain has stopped. Just now, on the day after our closing exercises, the sun is shining for the first time in many days. I write this merely to assure those who made comments of various kinds that we do not have rain all the time, even if it does usually strike either our concert or our commencement day. This time it was both.

If the weather in any way affected the attendance or

We also had with us the class of 1916. Only three were missing, and all but three are still teaching in our day schools, thus having completed 25 years of such service. Professor R. M. Albrecht has now been a member of our faculty for a like period. To all of these we offer congratulations and ask for them the Lord's continuous blessing.

The following young people were members of Normal class:

Arthur Bade, Zeeland, N. D.  
Gertrude Engelhardt, Elgin, N. D.  
Isabelle Fischer, Watertown, Wis.  
Lois Fredrich, Helenville, Wis.  
George Heckmann, St. James, Minn.  
Bernice Hintz, Fond du Lac, Wis.  
Louise Klinker, Lakefield, Minn.  
William Kuether, Kewaunee, Wis.  
Bernice Leinwander, Appleton, Wis.  
Harley Mathweg, Markesan, Wis.



the spirit of the occasion, it certainly was not noticeable. Our auditorium was pretty well filled on Thursday evening, June 12, and again on Friday morning, just a vacant chair here and there. We appreciate this interest, and we hope that all who were here do not regret their having come.

On Thursday evening at 8:15 our two choirs, together with several students who furnished instrumental music, greeted a very attentive audience. The concert was over in an hour and a half, but for another hour after that our halls echoed greetings and reminiscences.

On Friday morning we graduated 22 from our Normal and 25 from our High-School Department. Professor G. Burk again took over the organ while the classes proceeded to their places on the platform. After a hymn, a prayer, a Scripture lesson and another hymn, Pastor L. Koeninger of Manitowoc, Wisconsin, delivered the address. He defined education as that which remains after most facts and details of classroom work have been forgotten. After the distribution of diplomas, the program closed with the Lord's Prayer and the Benediction.

Floyd Mattek, Two Rivers, Wis.  
Wilbert Mueller, Elmore, Minn.  
Ralph Muenkel, Caledonia, Minn.  
Ruth Priesz, Bellingham, Minn.  
Lorraine Puttin, Pine River, Minn.  
Caroline Rider, Algoma, Wis.  
Earl Roloff, Calvary, Wis.  
Morton Schroeder, Bay City, Mich.  
Dolores Schumann, Neillsville, Wis.  
Doratheia Toepel, Algoma, Wis.  
Erhardt Wiechmann, New Ulm, Minn.  
Ethel Zimmermann, Flint, Mich.

Our campus is now deserted, but we look forward to another school year. We pray that nothing will occur to complicate or to disturb it. C. L. Schweppe.

**COMMENCEMENT DAY AT  
MICHIGAN LUTHERAN SEMINARY**

**C**OMMENCEMENT DAY, June 11, at Saginaw, Mich., was a rather cool and cloudy day. In spite of the weather, however, quite a number of former students, alumni, and other friends gathered that day on our

beautiful grounds to view and to take part in the field events. The main interest, as usual, centered on the baseball game between the Seminary team and the Alumni. This resulted in a victory of the Alumni.

The commencement exercises took place in the evening of the day at our St. Paul's Church. There were 16 graduates (8 boys and 8 girls). The program was as follows:

PROCESSIONAL:

HYMN:

The Lord hath helped me hitherto  
By His surpassing favor;  
His mercies ev'ry morn were new,  
His kindness did not waver.  
God hitherto hath been my guide,  
Hath pleasures hitherto supplied  
And hitherto hath helped me.

*Why We Study the Classical Languages*.....  
.....John Westendorf, Bay City, Mich.  
*Jesus, Priceless Treasure*.....Seminary Chorus and Alumni  
VALEDICTORY.....Jean Francis, Saginaw, Mich.  
BACCALAUREATE ADDRESS....Rev. Hugo Hoenecke, Sturgis, Mich.  
DISTRIBUTION OF DIPLOMAS.....Dir. Prof. O. J. R. Hoenecke  
BENEDICTION.  
DOXOLOGY.

CLASS OF 1941

- |                  |                    |
|------------------|--------------------|
| Herman Bickel    | Frank Block        |
| Martha Dressler  | Jean R. Francis    |
| John Hoenecke    | Eleanore Hoffmann  |
| Lester Kirschke  | Edward Langer      |
| Dorothy Polzin   | Irma Roekle        |
| Fred Rutkowsky   | Gertrude Schmelzer |
| Lois Schwennesen | Marilyn Seder      |
| John Westendorf  | Donald Zimmermann  |



I praise and thank thee, Lord my God,  
For Thine abundant blessing,  
Which heretofore Thou hast bestowed  
And I am still possessing.  
Inscribe this on my memory:  
The Lord hath done great things for me,  
And graciously hath helped me.

Help me in future, God of grace,  
Help me on each occasion,  
Help me in each and every place,  
Help me through Jesus' passion;  
Help me in life and death, O God,  
Help me through Jesus' dying blood,  
Help me as Thou hast helped me.

SCRIPTURE LESSON.....Rev. O. J. Eckert  
PRAYER.....Rev. O. J. Eckert  
*Warum wir lutherische Hochschulen gruenden sollen*.....  
.....Herman Bickel, Bay City, Mich.  
*Ich steh' an deiner Krippen hier* — Seminary Chorus.....  
.....directed by Prof. W. Schaller

After the exercises the M. L. S. Alumni met for their annual meeting. The following officers were chosen: President, Rev. Roland Hoenecke; Vice President, Rev. Theodore Sauer; Secretary, Miss Dorothy Finger; Treasurer, Miss Rosmarie Schaller.

And again, in closing, we wish to ask all pastors and teachers of our district to endeavor to win new scholars for our school, especially such that are willing to prepare for work in the Church.

Otto J. R. Hoenecke.

Saginaw, Mich., June 13, 1941.

NORTHWESTERN LUTHERAN ACADEMY

IT was with misgiving that the faculty and students of this institution approached the time set for the closing exercises. Last year these exercises were well attended, because general interest had increased and the prevailing

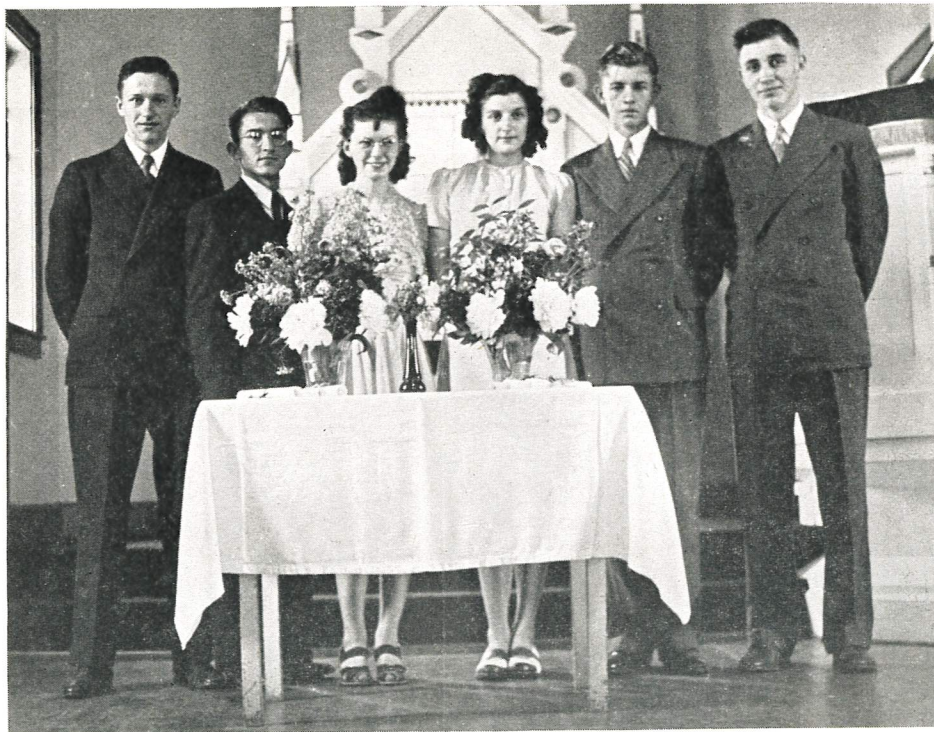
good weather of our state made it easy for guests coming from a distance to be present. This year, however, during the two weeks preceding the closing date we were favored with drenching rains. No one was able to recall anything like it during a decade or two. The Missouri changed from a sluggish to a wide raging stream, bridges left their moorings, and numerous ponds dotted the fields. Though these heavy rains worked miracles for the farmer, they also threatened to cut into our attendance at the commencement exercises.

We are happy to state now that our pessimism was not

tution, thus fulfilling one of the purposes of the Academy — that it serve as a feeder for our colleges. May God's richest blessing attend our graduates on the way they have chosen.

Considering the promising crop conditions and what we have heard thus far of possible new students, we believe our next year's enrollment will again show an increase. Let us put forth every effort during the vacation months ahead to bring the Academy before our people. Such effort will be a service rendered both to our youth and to our church.

R. A. Fenske.



Franklin Boehm Gideon Becker Ahda Schlemmer  
Chloe Fenske Llewellyn Sulzle Marcus Albrecht

justified. The commencement concert, given on Tuesday evening, June 10, at the very height of a downpour, was attended to the capacity of our assembly hall. On the following morning during a blustery rain our friends were with us in like number for the commencement program. We are very thankful for the growing interest this unexpected turnout has shown.

Indeed, why should not such interest prevail at all times? Are not our Christian schools, academies, and colleges so many jewels in the crown of the church? Pastor H. Lau of Roscoe, South Dakota, basing his address on Jer. 9, 23, 24, pointedly set forth the aims and the results of a Christian education in contrast to current educational systems. His positive and uncompromising statements will, we trust, be long remembered by our graduates and their friends.

According to latest information, five of our six graduates expect to continue their work in our higher insti-

#### INSTEAD OF ME!

How sweet is the Gospel! It comes from above  
To speak of the wonders of heavenly love;  
Deserving of wrath, here mercy I see,  
For Jesus was punished — *instead of me.*

He saw my distress, and my soul to win  
He said He would take on Himself my sin;  
And He stepped from His glory that He might be  
Accused and punished — *instead of me.*

O Saviour! all works are too weak to show  
How much to Thy marvelous love I owe;  
But my full heart sends up its thanks to Thee,  
Because Thou wast punished — *instead of me.*

And to Thee I would yield a life of praise,  
Speak good of Thy name, and walk in Thy ways;  
Whilst I wait with desire Thy face to see  
Who once wast punished — *instead of me.* —Ex.



## EDITORIALS

*Our Annual Appeal**Summer**Crowded Jerusalem**The Background of Morality*

**Our Annual Appeal** Again we come to the readers of the *Northwestern Lutheran*, more particularly to the pastors of our Synod with the appeal for more readers of the *Northwestern Lutheran*.

We have a right to expect every reader of our church paper and especially the pastors of our Synod to assist us and co-operate with us to increase our subscription list. The *Northwestern Lutheran* is YOUR church paper which exists only because YOU have called it into being. As a member of our Synod you felt the need of a publication that would keep all members of synod informed concerning the work that we as a body are doing. We, the editors, are merely your servants ready and willing to serve you to the best of our ability. But, we need your hearty support if this church paper is to be a success. The best publication in the world can not exist unless it has supporters. This may mean work on your part; let it be so; you pledged that support. You certainly are not of those who give their word easily and as easily forget. That's not honest; its not even decent.

The *Northwestern Lutheran* has gained subscribers, it is true, but the gain is not commensurate with the possibilities. Our Synod numbers about 170,000 communicants. Let us say that these represent about 30,000 homes — this ought to be a conservative estimate. At present our subscribers number about 6,000. That means that there are in our Synod 24,000 homes in which our church paper is not read. This is an alarming situation that calls for drastic measures and for an awakening from our lethargic habits. It is high time that we — all members of the Synod — get out and do something about it. This seeming disinterest in our church paper is a system of deeper trouble. Let us not close our eyes to this fact; let us see clearly in this matter.

With the next issue of the *Northwestern Lutheran* our Publishing House is again extending special privileges to new subscribers. All who subscribe now for the *Northwestern Lutheran* will receive all the remaining issues of 1941 free of charge. Their subscription will, therefore, run to the end of 1942. We hope that many will avail themselves of this opportunity.

W. J. S.

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**Summer** Most of us enjoy summer much more than winter. The beauty of winter when fresh fallen snow covers the ground and glistens in the moonlight of a clear winter's night cannot be duplicated. But it is a cold and austere beauty. Spring and summer are full of life. Trees and flowers, fields and meadows revive. Sometimes the rain makes things dreary, when it

continues to drizzle for days and days. Sometimes the ground becomes parched and dry in the drought — and burnt nature is not beautiful. Yet these things are but incidents in the period of growth and development. We like warmth, and growth, and life; we enjoy spring and summer and are sorry that they stay with us such a short time.

There is one thing, however, that we do not like about summer, and that is the reduced church attendance. Why should it be thus? We have services early enough so that a day in the open can still be enjoyed. You can be on your way before ten o'clock. Sunday is the Lord's day. Though our people do not join in such dedication, still many are neglectful of the one thing needful during the summer months.

It would seem that the conviction is not strong enough among us that through the Word the Lord our God is speaking with us and through our prayer and praise we are speaking with Him. Such is the case. "He that heareth you heareth me." And again, "Where two or three are gathered together in my name there I am in the midst of them." Do we wish to have God speak with us only during the winter months? Have you no praises of God to sing during the summer months? We are not asking this question of all, but of those who do not dedicate their rest day unto the Lord during the summer months.

Another evil that is causing much thought is the fact that as soon as school and Sunday school recess for the summer months the children and youth seem to be under the impression that that also means a vacation from church. Compare the number of children and young people in services during the winter months with those attending during the summer months. We hold the parents principally responsible for this condition, so does the Lord. What will be the reaction in the child's mind if the school teaches that the Word should not be despised and the home teaches by default that neglecting God's Word isn't so serious a matter.

The most saddening thing, however, that the slump in attendance during the summer months reveals in both old and young is this, that many still regard church going as a duty and not a privilege, that to many it is a service rendered unto God instead of primarily a service God renders unto us, that many attend just to be there, instead of coming to commune with God. It reveals a lack of love for the Word of Truth!

"Lord, I have loved the habitation of Thine house and the place where Thine honor dwelleth." May the Spirit of God teach us so to speak.

L. H. K.

**Crowded Jerusalem** Military action has in recent months been carried to the countries near the eastern shores of the Mediterranean and involved nations near Palestine. The result is that Jerusalem, the holy city, is filled with refugees, including royalty, cabinet officers, diplomats and people of no particular fame. Housing facilities in Jerusalem have been overtaxed to such an extent that churches, synagogues, convents, monasteries and even the Hebrew University on Mount Scopus have been pressed into service to provide sleeping quarters for the multitudes which have streamed into the city. It is said that not since the days of King Solomon has Jerusalem been such an important center.

Some people see in this the fulfilment of the prophecy of Isaiah, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow into it." Because at the present time there is a babel of tongues and races and nations in Jerusalem and people of various nationalities have sought refuge there, the prophecy of Isaiah that all nations should flow unto Jerusalem is regarded as being fulfilled.

This is a sample of the carnal or fleshly approach to Old Testament prophecy which is characteristic of so many people. Such people expect all Jews to be converted and the establishment of a reign of perfect bliss here on earth. In line with this superficial conception of spiritual things is the belief that the prophecy of Isaiah quoted above is fulfilled by the physical coming of people from different nations to Jerusalem.

Jerusalem here stands before us as the type of the church, the New Testament church, when the old barriers and partition walls which kept out the non-Jews or Gentiles would be torn down by the blood of Christ and the doors of the church would stand wide open to all the nations and races of the earth.

This prophecy of Isaiah is not being fulfilled by the arrival of refugees in Jerusalem from nearby lands but by mission work the world over when through the preaching of the Gospel lost souls are led to faith in Christ and so into the church.

I. P. F.

\* \* \* \*

**The Background of Morality** One of the common errors, especially in our day, is the assumption that morality is something that can stand alone, apart from any definite religious faith. Dr. Hugh Miller, professor of philosophy at the Los Angeles branch of the University of California, who has made a special study of the influence which religion has exerted on the history of western civilization, does not agree with that widespread view.

He says: "We have accepted the moral standards of the Christian faith without accepting the fact of religious faith itself." "Christian morality is not a thing which

stands alone without the background of faith." "Our accepted standards of Christian ethics vanish rapidly enough when a new object of devotion replaces God."

We do not know to which church body Dr. Miller belongs, nor do we know whether he espouses a conservative Bible Christianity. Evidently his verdict is based on the observations which he has made in life to the effect that there is a definite relation between moral standards and religious views, that moral standards disappear in proportion to the degree that veneration of God recedes. That is an observation which can be made in life without consulting the Bible. It is evident that there is some connection between the moral laxity of our day and the fact that our American people are fast becoming a non-church-going people. The fact that modernist churches have steadily been undermining the old faith has also contributed much to moral decadence.

A certain civil righteousness and outward respectability often exists where no definite religious views are held. Outwardly an agnostic or infidel may live a virtuous life. It is a matter of self-righteous pride and conceit with some people to live decent lives though they have no use for religion in any form.

But the fact remains that the moral standards of a people quickly collapse when religious convictions no longer prevail. And the only morality which has any value in the sight of God is that which is the fruit of faith in the Savior Jesus Christ. Jesus said, "Without me ye can do nothing." Likewise the Apostle Paul writes, "IF ANY MAN BE IN CHRIST he is a new creature." The only access which we sinners have to God is through the Redeemer who with His blood opened the way. Only through Jesus can we approach God and ask forgiveness and eternal life at His hands. And only through Jesus can our so-called good works and virtues become acceptable in the sight of God. Any other approach would be effrontery, an insult to God.

It is a vain effort to try to improve the moral of our country without planting Christ in the hearts of its citizens. Water can not be drawn out of empty cisterns. Likewise if we want moral improvement in our own individual lives, if we want to overcome chronic sins and practice virtues which have been eluding our grasp, then the first step is a stronger faith in the Savior. He Himself said, "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned."

I. P. F.

## CORNER-STONE LAYING

On June 1 the corner-stone for the new school of St. Peter's Evangelical Lutheran Church at Weyauwega, Wis., was laid with appropriate ceremonies. Pastor F. Reier of Waupaca was the speaker for the occasion. May the Lord bring to a successful conclusion the work which He has blessed thus far.

Irwin J. Habeck.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE III. OF THE SON OF GOD  
Part Three

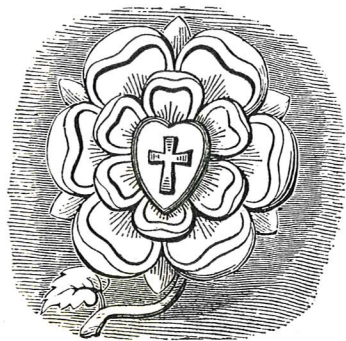
*The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.*

## II

WHEN Christ, who is now at the right hand of the Father reigning over all creatures and sanctifying the believers, shall return it will be for the purpose of judgment, to judge the quick and the dead.

All men will have to appear before the judgment seat of Christ, both those still living at the time of His return and those who shall already have fallen asleep.

The dead will first be raised, in order that they may be judged. Many would prefer to remain dead rather than face the Judge on that great day. They will say to the mountains, Fall on us, and to the hills, Cover us (Luke 23, 30) and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb (Rev. 6, 16). In those days shall men seek death and shall not find it, and shall desire to die and death shall flee from them (Rev. 9, 6). All will be brought back to life whether they like it



or not, for the purpose of Jesus' return is to judge the quick and the dead. We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5, 10).

Oh, may we all redeem the time and prepare to meet our Judge.

What is the meaning of the great judgment?

Christ himself spoke of it on various occasions. In John 5, 22, 23, He says, The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. And a few verses farther down, v. 26, 27, He continues: As the Father hath life in himself, so hath He given to the Son to have life in himself, and hath given him authority to execute judgment also because he is the Son of man.

Jesus is the Son of man. We know what that means.

He became our Brother in order to suffer and die for us and to redeem us by His suffering and death. He is the Son of man simply means that He is our Savior.

And because of this very fact the Father gave Him the authority to execute judgment. He is our Judge because He is our Savior. The judgment on the great day is a part of His work of redemption. The Father, whose the judgment originally is, will not judge any man, but He turned over the actual work of judgment to the Son because He is the Savior. Because He could say, Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matth. 11, 28) — for that reason it was left to Him to judge all men.

Then it is clear also at once according to what standard He will execute the judgment. He will not apply the law of Moses. He will not investigate whether we conducted ourselves in accordance with it — if He did there would be no hope for any of us, for all have sinned and come short of the glory of God (Rom. 3, 23) — but He will judge according to the Gospel. When He ascended into heaven His last words were an instruction to His church to preach the Gospel unto every creature (Matth. 28, 19; Mark 16, 15). In the Gospel He announces to all lost sinners the forgiveness of their sin. God has cast all our sins behind His back (Is. 38, 17), He blotted them out and will not remember them any more (Is. 43, 25), He cast them into the depths of the sea (Mic. 7, 19).

Jesus was very anxious to have this Gospel of forgiveness preached among all nations, will He on judgment day suddenly forget? Will He reverse himself and judge according to the law of Moses? No, He expressly assures us, He that rejecteth me and receiveth not my words hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day* (John 12, 48).

If we are to be judged by the Gospel of forgiveness, then to all believers the last judgment will, in one sense, become a mere formality. There will be no investigation of their conduct; there will be no exposure of their many shortcomings: there will be the simple announcement made public that all their sins have been atoned for by Jesus Christ himself. Jesus says, He that believeth on Him is not condemned (John 3, 18). And again, Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is *passed from death into life* (John 5, 24).

Judgment for the believer, on the one hand a mere formality, on the other is the most glorious thing. By that judgment he will finally and completely be taken out of the misery of this world. Death and disease will no longer threaten, sin will no longer molest, the devil will not be going about as a roaring lion seeking whom he may

devour; there will also be a clear separation between the believers and all unbelievers. All nations shall be gathered before the Son of Man; and He shall separate them one from another as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand but the goats on the left (Matth. 25, 32, 33). But a greater separation is to follow. The King will say to them on His left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And they shall go away into everlasting punishment (Matth. 25, 42, 46). The believers, standing on the right side, will hear the happy invitation: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matth. 25, 34). And so shall we ever be with the Lord (1 Thess. 4, 17), sitting down with Abraham and Isaac and Jacob in the kingdom of heaven (Matth. 8, 11).

Thus will be fulfilled what St. Paul describes in 1 Cor. 15, 20-28: Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, that God may be all in all. — By the judgment the work of redemption will be completely finished.

Well may we therefore, whenever we think of the coming judgment, remember the words of Jesus: Look up and lift up your heads, for your redemption draweth nigh (Luke 21, 28).

## OBITUARY

† MRS. EMILIE RADER †

According to His pleasure God summoned from this earth on January 31, Mrs. Emilie Rader. She was the widow of the sainted pastor Wm. Rader. Her birthplace was Milwaukee, and the date was August 16, 1865. Her parents were Rev. Wm. Dammann and his wife Emma. She was reared by God-fearing parents and educated



in the Christian day school of the home parish, St. Jacobi on the South side of Milwaukee.

On July 10, 1884, she entered holy matrimony with Rev. Wm. Rader of Wauwatosa, Wis. She was a true helpmate to her husband, and as pioneers they toiled in God's Kingdom here for many years. God blessed her marriage with two children.

For 20 years she lived with her family here in Wauwatosa. Then her husband accepted a call as pastor of the Lutheran Church of Bangor, Wis. After that they also lived at Prairie du Chien and Brodhead, Wis. In the year 1922 her husband retired from the active ministry, and they came back to Wauwatosa and had a home

built for themselves on Kavanaugh Place not far from St. John's Lutheran Church. Here she had her home until her end. On August 20, 1926, Pastor Rader passed away.

Mrs. Rader led a rather quiet life during the last years, enjoying good health as she had all her life. About two weeks before God called her home to eternal rest she began ailing, yet she made little of it. A serious heart attack ended her life on Friday, January 31, 1941. She trusted in the Lord and in that faith she was willing to depart.

The bereaved are the two daughters, Minnie and Helen Rader; also two brothers and one sister and other relatives. Her age was 75 years, 5 months, and 15 days.

After a service in the funeral parlor her earthly remains were laid to rest in Pilgrim's Rest Cemetery, Milwaukee, Wis.

"Blessed are the dead which die in the Lord from henceforth."  
C. O.

## FROM THE TREASURER'S OFFICE IMPORTANT NOTICE

1. All collections for the month of June must be in the hands of your District Cashier by July 5, 1941.
2. The name of our new treasurer is C. J. Niedfeldt.
3. All checks sent in to our fiscal office should be made payable to: C. J. Niedfeldt, Treasurer. Our fiscal office is still located at 1816 No. 73rd St., Wauwatosa, Wis.

Paul Pieper,  
Chairman of the Board of Trustees.

## ANNOUNCEMENTS

### CONVENTION OF THE JOINT SYNOD

The 26th convention of the Joint Synod of Wisconsin and Other States will be held August 6-13, in St. Paul's Congregation, Saginaw, Michigan, O. Eckert and O. J. Eckert, pastors.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 13, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20.

A portion of the delegates will find lodging in the dormitory of our institution at Saginaw; these will be notified by the Housing Committee regarding the articles they must bring along. All others will be assigned to their quarters upon arrival. Delegates who are driving their own cars are asked to indicate this in their announcement. All who will need lodging Tuesday night will please indicate this also. Lodging will be provided only for accredited delegates and all others who are required to attend the convention in an official capacity.

Announcements are to be sent to Pastor O. J. Eckert, 720 Ames Street, Saginaw, W. S., Michigan, not later than July 22.

Dr. Paul Peters will deliver an essay on the subject: "Lockungen in Lehre und Praxis — die Gefahr unserer Kirche." Pastor Walter Schumann will read an essay on Romans 16, 17f.  
Karl F. Krauss, Sec'y.

## DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1941

### MINNESOTA DISTRICT

#### Pastors (circuits)

Pastor Immanuel Lenz; alternate: Pastor Wm. Haar, Jr.  
 Pastor L. F. Brandes; alternate: Pastor A. Jul. Dysterheft.  
 Pastor W. Frank; alternate: Pastor J. C. Gehm.  
 Pastor Edw. Birkholz; alternate: Pastor E. G. Fritz.  
 Pastor F. W. Weindorf; alternate: Pastor T. E. Kock.  
 Pastor J. W. Pieper; alternate: Pastor P. Kurth.  
 Pastor E. Penk; alternate: Pastor A. Saremba.

#### Pastors (at large)

Pastor Chr. P. Kock; alternate: Pastor O. K. Netzke.  
 Pastor Dr. P. Spaude; alternate: Pastor F. Traub.

#### Teachers

J. Wirth; alternate: Paul Denninger.  
 A. Sprengeler; alternate: E. Nolte.  
 Prof. R. Albrecht; alternate: Prof. H. R. Palmbach.

#### Congregations (circuits)

St. Peter, Ellsworth; alternate: Immanuel, Pelican Lake.  
 Trinity, Smith's Mill; alternate: Trinity, Smith's Mill.  
 St. Peter, Balaton; alternate: Zion, Sanborn.  
 Bethany, Emmet; alternate: St. Matthew, Danube.  
 St. John, Red Wing; alternate: St. John, Frontenac.  
 St. James, St. Paul; alternate: Trinity, Osceola, Wis.  
 St. John, Baytown; alternate: St. Matthew, Town Grant.

#### Congregations (at large)

Salem, Greenwood; alternate: St. Paul, No. Mankato.  
 St. John, Wood Lake; alternate: St. John, Sheridan.

NOTE: Please send the credentials for the laymen to  
 your District Secretary before July 15.

R. A. Haase, Sec'y.

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### SOUTHEAST WISCONSIN DISTRICT

#### Milwaukee City Conference

Pastor E. Dornfeld (W. Pankow).  
 Pastor A. Halboth (L. Karrer).  
 Pastor J. Jeske (A. Voss).  
 Teacher W. Denninger (R. Behmer).  
 Teacher: F. Berg (G. Gilbert).

#### Congregations:

St. James': Waldemar Rupp, 2338 N. 63th St., Wauwatosa.  
 Christ: Henry Waterstrat, 1541 So. 22nd St., Milwaukee.  
 (Wm. Huebner, 1008 S. 64th St., Milwaukee.)  
 Salem: August Krueger, 2628 N. Cramer St., Milwaukee.  
 Substitute: C. Rossow, 2406 No. Oakland Ave.

#### Eastern Conference:

Pastor P. Behn.  
 Pastor H. Wojahn (F. Gundlach).  
 Pastor Ad. Buenger (Ph. Hartwig).  
 Teacher: R. Bode (Ed. Bradtke).

#### Congregations:

Calvary: A. Voland (A. Duehring), Thiensville.  
 Christ: Martin Ristow, Sussex St., Pewaukee.  
 David Star: John Groth, R. R. 1, Rockfield.  
 (Otto Bents, R. R. 1, Cedarburg).

#### Southern Conference:

Pastor C. Buenger (O. Heidtke).  
 Pastor J. Toepel (O. Nommensen).  
 Teacher G. Glaeser (M. Schwenzen).

#### Congregations:

Trinity, Caledonia: Edward Schmidt, R. R. 1, South Milwaukee.  
 (Edgar Berg, R. R. 2, Franksville).  
 Friedens: Otto A. Schmidt, 313 E. Geneva St., Elkhorn.  
 (Hermann Nappe, 114 W. Page St., Elkhorn).

#### Dodge-Washington Co. Conference:

Pastor Ad. v. Rohr (F. Marohn).  
 Pastor H. Wolter (R. Pietz).  
 Teacher H. Gruenhagen (A. Wilbrecht).

#### Congregations:

Kripplein Christi, Iron Ridge.  
 (St. Jacobi, Twp. Theresa: Lester Marose).  
 St. Paul's, Slinger: George Hatzung.  
 (St. John's, West Bend: Arthur E. Pischke, 1008 Cherry St.)

#### Arizona Conference:

Pastor E. Sprengeler (H. Rosin).  
 Pastor R. Zimmermann (E. A. Sitz).

W. Keibel, Secretary.

\* \* \* \*

### WESTERN WISCONSIN DISTRICT

#### Central Conference:

##### Pastors:

M. Drews, K. Timmel, O. Kuehl, H. C. Nitz.

##### Alternates:

O. Engel, W. Keturakat, Theo. Mahnke, W. Eggert.

##### Laymen:

Zion's Congregation, Columbus, Wis.: Chas. Holsten  
 (Wm. Lewke).  
 St. Paul's Congregation, Ixonia, Wis.: John Degner.  
 Peace Congregation, Sun Prairie, Wis.: Wm. Ohnstadt  
 (Wm. Paulmann).  
 St. John's Congregation, Waterloo, Wis.: Richard  
 Dietert (Herbert Woelffer, Henry Else).

#### Southwestern Conference:

##### Pastors:

Alvin Berg, Albert Winter.

##### Alternates:

Fr. Gilbert, A. Look.

##### Laymen:

Delegate from St. John's Congregation, Baraboo, Wis.  
 Delegate from St. John's Congregation, Abelman,  
 Wis.

#### Wisconsin River Valley Conference:

##### Pastors:

Wm. Baumann, R. Horlamus.

##### Alternates:

A. C. Dornfeld, O. Hoffmann.

##### Laymen:

Delegate from Zion's Congregation, Stetsonville, Wis.  
 Delegate from St. Paul's Congregation, Rozellville,  
 Wis.

#### Mississippi Valley Conference:

##### Pastors:

E. H. Bentrup, Art. Hanke.

##### Laymen:

St. Paul's Congregation, Whitehall, Wis.: C. F. W.  
 Seiler.  
 Delegate from St. Martin's Congregation, Winona,  
 Minn.

#### Chippewa Valley Conference:

##### Pastors:

J. Mittelstaedt

##### Alternates:

S. Fenske.

#### Northwestern College:

##### Professor:

Ehrenfried Berg.

##### Alternate:

Prof. F. Blume.

##### Teachers:

Prof. P. G. Eickmann, E. Sievert, V. Lehmann, W.  
 L. Roerig.

## Alternates:

Prof. M. Franzmann, E. Wilde, O. Jungkuntz, Art. Glende.

A. W. Paap, Sec'y.

\* \* \* \*

## MICHIGAN DISTRICT

The following pastors and teachers were elected as delegates to the meeting of the Joint Synod at Saginaw, Michigan, August 6 to 13, 1941; and the laymen have been certified by the respective pastors as delegates elect to the meeting of Joint Synod:

## Pastors:

1. Circuit: H. C. Haase; alternate: H. H. Hoenecke.
2. Circuit: R. Timmel; alternate: C. Schmelzer.
3. Circuit: H. Allwardt; alternate: H. Engel.
4. Circuit: A. Kehrberg; alternate: E. Kasischke.
5. Circuit: W. Steih; alternate: V. Winter.
6. Circuit: E. E. Rupp; alternate: E. C. Leyrer.
7. Circuit: K. W. Vertz; alternate: Roland Hoenecke.

## Teachers:

1. Circuit: William Arras; alternate: Edgar Backer.
2. Circuit: Fritz Bartels; alternate: John Gehm.

## Congregations:

1. Circuit: St. John's, Allegan: Fred Maskey, Sr., 315 Main St., Allegan, Mich.  
Alternate: A. D. Morley, 143 North St., Allegan, Mich.
2. Circuit: Zion Congregation, Toledo, Ohio: Paul Pirwitz.  
Alternate: Carl Drager.
3. Circuit: Trinity Congregation, Saline, Mich.: Carlmann, Saline, Mich.  
Alternate: Adolph Lindemann, 111 E. Henry St., Saline, Mich.
4. Circuit: Christ Church, Brady, Mich.: Wm. Schmiede, Brady, Mich.  
Alternate: Albert Schmiede, Brady, Mich.
5. Circuit: Grace Church, Muskegon Heights, Mich.: Wm. Braun, 539 Letthen St., Muskegon Heights, Mich.  
Alternate: August Mauschewsky, 1641 Sanford St., Muskegon Heights, Mich.
6. Circuit: New Salem, Sebawaing, Mich.: Herman Wagner, Sebawaing, Mich.  
Alternate: Harold Wagner, Sebawaing, Mich.
7. Circuit: Grace Church, Flint, Mich.: Herbert Meida, 3821 W. Court, Flint, Mich.  
Alternate: Frank Galbraith, 1425 Knight, Flint, Mich.

A. W. Hueschen,  
Secretary of the Michigan District.

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## NORTH WISCONSIN DISTRICT

## Fox River Valley Conference:

Pastor Emil Redlin; alternate: Pastor R. E. Ziesemer.  
Pastor W. Hoepner; alternate: Pastor Harold Wicke.  
Pastor Karl Toepel; alternate: Pastor Sylv. Johnson.  
Lay Delegate and Alternate from:  
St. Paul's Congregation, Dale, Wis.  
Immanuel's Congregation, Kewaunee, Wis.  
First Lutheran Congregation, Green Bay, Wis.

## Lake Superior Conference:

Pastor G. W. Fischer; alternate: Pastor G. F. Tiefel.  
Pastor W. Lutz; alternate: Pastor H. A. Kahrs.  
Lay Delegate and Alternate from:  
St. Martin's Congregation, Rapid River, Mich.  
St. Paul's Congregation, Green Garden, Mich.

## Manitowoc Conference:

Pastor W. Kleinke; alternate: Pastor Norm. Schlavensky.  
Pastor G. Struck; alternate: Pastor Arno Voigt.  
Lay Delegate and Alternate from:  
Trinity Congregation, Brillion, Wis.  
St. Peter's Congregation, Collins, Wis.

## Rhineland Conference:

Pastor F. W. Raetz; alternate: Pastor Fred Bergfeld.  
Lay Delegate and Alternate from:  
Trinity Congregation, Wabeno, Wis.

## Winnebago Conference:

Pastor Gerhard Pieper; alternate: Pastor Carl Lawrenz.  
Pastor Edmund Reim; alternate: Pastor John Schultz.  
Pastor M. A. Fleischer; alternate: Pastor Fred Schroeder.  
Lay Delegate and Alternate from:  
St. Peter's Congregation, Eldorado, Wis.  
St. Luke's Congregation, Oakfield, Wis.  
St. Paul's Congregation, Forest Twp., Wis.

## Winnebago Teacher's Conference:

Mr. M. L. Dommer; alternate: Mr. C. Wacker.  
Mr. B. Boese; alternate: Mr. Kurt Oswald.  
Mr. Wm. Hellermann; alternate: Mr. Ernest Schulz.  
Mr. E. Leitzke; alternate: Mr. Theodore Boettcher.  
Mr. Floyd Broker; alternate: Mr. G. Koepsell.  
G. E. Boettcher, Sec'y.

## CALENDAR OF CONFERENCES

FOX RIVER VALLEY DELEGATE,  
TEACHER'S AND PASTORAL CONFERENCE

The Fox River Valley Delegate, Teacher's and Pastoral Conference meets July 15 and 16, 1941, 9 A. M., with Rev. A. Werner, Town Center, Appleton, Wis., R. 2. The first day is reserved for discussion of the Program of Synod Convention.

Confessional Sermon: J. Masch — P. Oehlert.

Essays: Ex. Hom. Treatise of 1 John 4, 1-9, A. Werner; Critical Discussion on Unionism by Reu, R. Lederer; What is Scripture by Reu, P. Oehlert; A Christian's Attitude War, R. Ziesemer; Isagogics of Ezra, K. Toepel; Ordination and Installation, E. Hinnenthal; Old Papers: Reier, Johnson, Masch, Zink, Schumann, Valleskey, Redlin, Wicke, I. Boettcher, Siegler.

Please notify the host how many delegates are coming.  
F. A. Reier, Sec'y.

## NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference shall meet June 25, beginning at 9:00 A. M., in St. John's Ev. Luth. Church of Sleepy Eye, Minnesota. Pastor H. C. Sprenger shall deliver the inspirational address and Pastor P. W. Spaude the confessional address.

Kindly announce to the local pastor.

W. Frank, Sec'y.

## MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet in Immanuel School, Mankato, Minnesota, Thursday, June 26 at 9:30 A. M.

The program for the convention of Joint Synod will be studied and discussed.

Essay: W. Schuetze, How may Communion Attendance in our Churches be Stimulated? W. Schuetze, Sec'y.

## ORDINATIONS AND INSTALLATIONS

Upon authorization of President Herbert C. Kirchner of the West Wisconsin District the undersigned ordained Candidate Karl Gurgel and installed him as assistant pastor of the First Ev. Luth. Congregation of La Crosse, Wis., on Trinity Sunday, June 8, 1941. Pastor Wm. T. Naumanan assisted.

Address: The Rev. Karl Gurgel, 1211 So. 14th Street, La Crosse, Wisconsin.

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Authorized by Rev. A. Ackermann, President of the Minnesota District, I ordained Candidate John G. Bradtke and installed him as my successor and pastor of the Ev. Luth. St. Paul's Church of Arlington, Minn., on Trinity Sunday, June 8, 1941. Sermons: German by Rev. G. Bradtke of Iron Ridge, Wis., and English by Prof. E. R. Blifernicht of New Ulm, Minn. Assistants: The Rev. T. F. Albrecht, E. G. Fritz, K. Reuter and W. Schuetze.

Address: Rev. John G. Bradtke, Arlington, Minn.

R. Heidmann.

**MICHIGAN LUTHERAN SEMINARY**

During the months of April to June we received some more donations in the line of provisions from two congregations. To all that donated and all that were helpful in bringing the gifts to us we herewith extend our heartiest thanks. Gifts were received:

From St. Jakob's Congregation, Waterloo Twp., Jackson Co., Mich., brought to Saginaw by Rev. H. A. Muehl, 3 bags of potatoes, 125 pounds of flour, 1 sack beans, 1 crock lard, 12 dozen eggs, and \$3.00.

From the Salem Congregation, Scio, Mich., brought to us by Rev. A. Wacker: 20 gallons lard, sacks of beans, potatoes, flour, beets, carrots, and a quantity of canned goods.

And as usual Mr. Albert Boehringer of Bay City has furnished us all the plants for two large flower beds in front of our dormitory. Thanks!

Otto J. R. Hoenecke.

**MISSION FESTIVALS**

**Trinity Sunday**

St. John's Church, Redwood Falls, Minn.  
Offering: \$207.12. Edw. A. Birkholz, pastor.

Christ Luth. Church, Zumbrota, Minn.  
Offering: \$266.61. Paul E. Horn, pastor.

**BOOK REVIEWS**

**Jesus and the Social Gospel** by Louis S. Baumann, D. D. — Sixteen pages, price 15c, paper cover. Zondervan Publishing House, Grand Rapids, Mich.

This writer's pen is a mighty sword in his attack upon the social gospel and its high priests. However, the writer himself is guilty of one of the charges he brings against the social gospel, viz., that it is born of false interpretations of the Scriptures: Dr. Bauman is a millennialist. A. P. V.

**The Law of Divine Intercession** by Roy L. Laurin. — Nine pages, price 15c, paper cover. Zondervan Publishing House, Grand Rapids, Mich.

This is a sermon based on Romans 8, 26-39. A good example of expository preaching, therefore most comforting and edifying. We must question some statements, e. g., "The Christian is redeemed and waits the coming of the world's redemption." A. P. V.

**Studies in Isaiah** a chronological analysis of this great book of prophesy, by Herbert H. Hunsberger, B. S., S. T. D., pastor, Cedar Park Presbyterian Church, Philadelphia, Pa. — Sixty-four pages, price 35c, paper cover. Zondervan Publishing House, Grand Rapids, Mich.

This book will serve Bible classes well. It must, however, be followed with care; the writer, too, is a millennialist. A. P. V.

**The Power of the Gospel in War-Torn China** by Andrew Gih, Director, Bethel Mission, Hong Kong, China. Fifteen pages, price 15c, paper cover. Zondervan Publishing House, Grand Rapids, Mich.

An appeal to preach the Gospel in China where there is one Christian to every 475 non-Christians. A. P. V.

**The Greatest Question Ever Asked** by Wm. Ward Ayer, Pastor of Calvary Baptist Church, New York City. Nine pages, price 15c, paper cover. Zondervan Publishing House, Grand Rapids, Mich.

A sermon based on Math. 22, 41-46, in two chief parts presenting the human nature of Christ and the divine. The great theme of sin and grace is not presented as forcefully as we expected on the basis of this text. A. P. V.

**How Firm a Foundation** by James C. Muir. Print, National Publishing Company, Philadelphia, Pa. Pages, 279. Price, \$2.50.

This book will be a welcomed addition to any library. In these days when many are shaken with doubt and misgivings about the Bible and its divine character this book ought to be a great aid in dissipating them. The author has succeeded admirably in weaving about the story of the New Testament the historical background and the political con-

ditions under which it was born. In spite of the fact that the author makes statements with which one is forced to disagree with him yet they do not in any way mar the picture and the glorious story of Christ and the Christian Church which the book attempts to portray. Whoever desires to get a clear picture of the days of Christ and the beginning of the Christian era will do well to purchase this volume. It is inexpensive and extremely interesting. We recommend the book to our readers. W. J. S.

**TREASURER'S CONDENSED STATEMENTS**

May 31, 1941 — 11 Months

Cash on hand July 1, 1940.....	\$ 66.94	
Receipts from Districts.....	319,358.67	
Revenues .....	58,520.47	
Extraordinary Receipts:		
Previously reported .....	\$ 831.78	
N. N. for Indigent Student.....	120.00	
Evelyn Hunt for Indigent Student.....	20.00	
B. E. Mayerhoff for Mission.....	5.50	
R. Yanke for Mission.....	4.00	
St. Paul's, Norfolk, Nebraska.....	25.21	
Missouri Synod for Mission.....	35.00	
Mrs. Emma Isenberg for Debt.....	1,000.00	
Nebraska Synod transfer of prop.....	77.98	
		2,119.47
Total .....		\$380,065.55
Disbursements .....		381,692.13
Deficit .....		*\$ 1,626.58

**Budget Debt**

Debt July 1, 1940 .....		\$184,535.18
Receipts from D. R. C.....	\$ 8,200.00	
Collections for Debts .....	3,727.01	
Total .....	\$ 11,927.01	
Notes payable paid .....	11,835.15	11,835.15
Available for Debts .....	none	\$172,700.03
Accounts Payable (minus amount paid for June) .....		4,710.31
Inmates Deposits .....		297.00
Total .....		\$177,707.34
Minus cancellation of Minnesota note .....		8,500.00
Total Budget Debt on May 31, 1941....		\$169,207.34

**Church Extension Division**

Debt July 1, 1940.....		\$ 84,484.83
Cash balance June 30, 1940.....	\$ 10.61	
Jubilee Collection .....	7,575.00	
Repayments .....	6,815.24	
Interest .....	578.39	
Collections .....	3,004.38	
Seminary Building Committee .....	210.00	
Total .....	\$ 18,193.62	
Church Extension Debt paid.....	13,900.00	13,900.00
Available for Debt .....	\$ 4,293.62	\$ 70,584.83
Annuity from Mrs. Schiffler.....		2,000.00
Church Extension Debt May 31, 1941		\$ 72,584.83

**Total Debt**

Budget Debt .....		\$144,608.27
Church Extension Debt .....		72,584.83
Inmates Deposits .....		16,197.09
Accounts Payable .....		8,401.98
Total Debt on May 31, 1941.....		\$241,792.17

**Chapel Money**

Balance April 30, 1941 .....	\$ 951.23
Receipts for May .....	369.05
Available for Chapels .....	\$ 1,320.28

C. J. NIEDFELDT, Treasurer.

# COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 5, 1942

My Weekly Offering for the Support of  
**St. Paul's Ev. Lutheran Church**  
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.  
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

### PRICES FOR ENVELOPES

Weekly envelopes, size  $2\frac{5}{16} \times 3\frac{5}{8}$ , each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500 .....	\$2.50	\$2.75	\$3.00
1,000 .....	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

### SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1943. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$ .40		
Same by mail to Milwaukee readers.....	\$ .50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention to subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1942 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1942.

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