

# The Northwestern LUTHERAN

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

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Theological Seminary

THIENSVILLE, WIS.

As seen from the North Gate



“Pray ye therefore  
the Lord of the Harvest,  
that He will send forth  
Laborers into His Harvest.”

Mt. 9, 37, 38.



## JONATHAN

### "A Friend That Sticketh Closer Than A Brother"

DAVID is called "the man after the heart of God." Jonathan was David's friend. In the Scriptures we have nothing like a biography of Jonathan, the son of Saul. The great drama of David's life is presented in the books of Samuel and what is to be known of Jonathan must be gathered from the scenes in which he appears with David. In these scenes, however, we, like David, immediately learn to love Jonathan and love him to the end.

We know Jonathan best as a *faithful friend*. His friendship with David is the feature on which the Bible especially dwells. He was introduced to David after David's battle with Goliath. The young shepherd lad had been brought into Saul's presence amid the cheers of the army, and there Jonathan saw David and loved him. — Was it hero worship? The book of Samuel explains, "It came to pass that when David had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18, 1. It was a mutual friendship at first sight. Jonathan knew when he saw and heard David, even as David knew on seeing Jonathan, that their hearts were filled and throbbing with the same sentiments, hopes and fears. They were "of one heart and of one soul" although at this time one was but a shepherd boy and the other a King's son. God had joined them by giving them hearts of the same mould and quality and no outward circumstance could add to or detract from the deep, sincere, mutual friendship.

The superficial nature never forms friendships in this way. It looks to the weight of purses and the fineness of feathers; the house people live in, the dresses they wear make the momentous difference.

#### Without Jealousy

The friendship that was formed between Jonathan and David remained true to the end. — Never was a friendship more tried, more beset with obstacles, more attacked by ever weapon, envy and slander, and even persecution and the sword. Remember, moreover, that on Jonathan's side at least it was from the first to the last an unselfish friendship. He had little to gain from it, and much to

lose. Jonathan, by his own brave, heroic deeds had been a favorite of the people, until David's victory over Goliath made them forget about Jonathan. From the day that the son of Jesse appeared the cloud began to gather over the house of Saul, and the kingdom began to slip from their grasp into the hands of David. Judging by the way of the world the family of Saul owed David nothing but distrust and hatred; and every king no doubt would have done precisely what Saul did, persecute and use every possible device to discredit David and hasten his death. But Jonathan loved David. Saul could not understand it. It seemed to him contrary to natural feeling. And in a burst of bitter rage he told Jonathan, "Thou hast chosen the son of Jesse to thine own confusion." 1 Sam. 20, 30.



David and Jonathan

ship of Jonathan was. He held to his friend David through evil and good repute, spared no effort to protect David's life, pleaded for it in the face of Saul's murderous jealousy, jeopardized his own life and safety, went secretly to warn David whenever Saul's spear was lifted, sacrificed his hope of kingship that he might be faithful and loyal to his friend. When Jonathan knew that David must succeed, he clasped the hand of his friend with the same unfeigned loyalty and said, "Thou shalt be king over Israel, and I shall be next unto thee." 1 Sam. 23, 17.

#### A Covenant in the Lord

Jonathan's heart was gold. When he died in the battle of Gilboah David wept, "O Jonathan . . . I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." 2 Sam. 1, 25. 26. — David was a man after the heart of God. Jonathan was his friend. Their hearts were knit together. "Can two walk together

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## EDITORIALS

## GOD DISPOSES

## A SERIOUS PROBLEM

## "WE DON'T ARGUE RELIGION"

**God Disposes** The old proverb: "Man proposes but God disposes" is very well known to all of us. We have heard it many times and perhaps have ourselves used it many a time without being really conscious or convinced of the truth of this proverb. We were reminded of this pithy saying again as we read the historical account of the church at New Ulm, Minnesota, in the last issue of the *Northwestern Lutheran*.

The founders of the city of New Ulm, Minnesota, had in mind a city in which there would be no churches, no preaching of the Gospel, no Word of God. For about ten years these anti-church and anti-religionists had their way. But when God was ready to plant the banner of the cross on the banks of the Cottonwood River no plan or disposition of man could stop Him. Whatever the pioneers and founders of the city decided mattered little to Him whose mercy is from everlasting to everlasting and whose arm is not shortened. Not only did God establish a church in New Ulm but a Christian, Lutheran college as well so that New Ulm has become a rich seed bed for the propagation of the Gospel in the world. Yes, "man proposes and God disposes."

Nor is New Ulm the only community that has tried to get along without God and His Gospel. This godless idealism has its counterpart in other parts of the world. We are thinking now especially of the "great" Frenchman Voltaire, the man who spent almost a life time in ridiculing and making sport of religion and the Bible. This man ventured the prophecy that one hundred years hence the Bible would be a forgotten book. But what really did happen? In the very home in which Voltaire is supposed to have made this wild statement — just one hundred years later — a printing press was set up and *there* the Bible was printed to carry its message to the sinners of the world. God disposes.

In the state of Ohio not far from the capital of that commonwealth, is a town called Upper Arlington. This little city of 6,000 inhabitants is absolutely churchless. Not only is there not one church to be found there but the city council is opposed to the founding of a church within the corporate limits of the city. Not long ago a Lutheran pastor canvassed the town and on finding some Lutheran families decided to build a church there. He purchased a few lots which he deemed suitable but when he applied for a building permit the city council refused to grant it, at the same time directing his attention to certain lots on which he could build, and advised him to purchase them. He did this. But when again he applied for a building permit on these lots the city council refused it. The pastor finally took the case to the courts of Franklin County. The courts reversed the decision of the city council and directed that a building permit be granted the pastor.

Instead of granting the permit, however, the city council appealed the case to the supreme court. Here the case has not been decided at this writing.

Will Upper Arlington have the same experience that the founders of New Ulm and other localities have had. Perhaps in the years to come Upper Arlington which was bent on fostering unbelief will also become a garden of the Lord. God disposes.

W. J. S.

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**A Serious Problem** At least two church bodies are crying for more ministers. That may seem and sound a bit peculiar to us in the Synodical Conference — both the Wisconsin and the Missouri Synods — where at the present time there seem to be more ministers or ministerial candidates than we are able to absorb. This is not due to the fact, let us understand this, that we have no fields in which these candidates for the ministry could be placed but because our people are not supplying us with the necessary funds. This is the sad and deplorable fact. In other words, we, the members of our synod, could do something about it if we would. But, since it was not our purpose to write about our synod, let us return to those other two bodies that are in dire need of ministerial candidates. These are the Presbyterian Church and the Disciples of Christ.

The *Lutheran* reports, "twenty-three per cent of the churches of the denomination are without pastors. In one state sixty per cent of the ministers changed pulpits in the last eighteen months. . . . There has been a high death rate among the disciples' congregations in the last forty years. In 1897 there were 10,397 churches; in 1940, 8,924. The surviving churches are, on the average, rather small, numbering 207 members. For 7,974 white churches there are 3,865 fulltime white ministers. The difference is made up to some extent by business men who preach occasionally or regularly, and by student supply preachers." Conditions in the Presbyterian Church are no better. To quote the *Lutheran* again, "Dr. Henry S. Brown of Princeton Theological Seminary states in the *Presbyterian Tribune* that two years ago in the Presbyterian Church U. S. A. 255 ministers were lost by death and only 160 men were graduated from its twelve theological seminaries. Last year 249 men died, and only 164 seminary graduates were available for vacant parishes."

We consider that problem in the church groups mentioned above more serious than our own. Someone has failed; somewhere along the line from the home to the seminaries to the church someone forgot to sing the songs of the beauty of Zion and the blessedness and the glories of the ministry of reconciliation. Someone was not concerned for the faith and the hope that they confess and



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profess. One would hardly look for the cause of this shortage of ministers in these groups anywhere else. The salary question could not be advanced as a cause since these bodies, especially the Presbyterians, usually pay their ministers well.

We hope and pray God that the day will never come in our Wisconsin Synod that we too will be crying for more ministers. Rather, we prefer, by far, our present condition than that of the two church bodies mentioned. Our present condition, at least, speaks of a desire and a love on the part of parents, young men and the church to serve the Lord as His ambassadors. But the matter must not end here. We must not rest until every one of our available candidates have been put to work in the vineyard of the Lord. We must not be satisfied nor rest until our faith and love has accomplished this. To this end let us pray "the Lord of the harvest," lest we, too, may some day face the serious problem of the church bodies mentioned in this article as a just chastisement of the Lord who upon our prayers has supplied us the willing laborers. Nor can we relent in our prayers for *more* laborers. To the end of time it will be true, "The harvest is great but the laborers are few." W. J. S.

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**"We Don't Argue Religion"** How many times have we heard this expression from the lips of people who want to be known as Christians? Of course, there is much, very much truth in this. The Lord did not tell His disciple to out and "argue" the Gospel but to "go and *preach* the Gospel." The Gospel is God's proclamation to a world of sinners of forgiveness, of peace with God through the Lord Jesus Christ. Paul sums it up 2 Corinthians 5, 18-21: "God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He has made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." This we, all Christians, are to *announce* to men and "be ready

always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3, 15. This will bear out the contention of those "who refuse to argue religion." And, yet that is but a half truth, often. There are any number of contentious people, of course, who are not interested in what God says or what He does not say; they do not discuss religion or search the Scriptures as did the Bereans to see for themselves, in the Bible, whether the things that Paul preached to them were so (Acts 17, 11) but, they are people who love a good argument whether it be politics, religion or nothing at all. Certainly the Christian is wise who will not enter into an argument with such men. We are not to cast the pearl before the swine, our Lord tells us.

There are, however, people who make this: "We do not argue religion" their excuse for not speaking or testifying of the hope that is in them. The fact is often that they will not talk about church or religion because they are not interested enough in it or because they feel their friends may be displeased with them if they do so or because they actually know so little about their Bible and, of course, make no efforts to improve their knowledge, that they can not speak of the Christian hope. This is a pitiable thing. If such people would only realize the opportunities that they, perhaps, are missing — opportunities to open the eyes of some poor sinner to the mercy of God in Christ! The writer remembers well when a woman attending the adult instruction class told him: "I never dreamed that there is so much comfort in religion. I wonder why my friend N. N. never told me about it. We were together so much but not once did she speak of church to me." No, let us not argue religion but let that not mean to any of us that we will not speak, when opportunity affords, of Christ, of religion, of the Church. Let us be mighty free at all times to speak of the hope that is in us. Our words may fall on deaf ears; they may not bring immediate results; they may provoke laughter with some. Yet, by the grace of God, they may also lead some poor sinner to the Savior. Nor does this mean that we make a general nuisance of ourselves much after the manner of some fanatics who know neither the proper place nor time. Good Christian judgment in this matter will be observed at all times with proper readiness to speak and wise reticence well balanced. W. J. S.



## A REAL BOON

### QUIETNESS

*"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3: 12.*

PAUL has been preaching on the return of Christ to judgment. "Let no man deceive you by any means," he has said, and we are reminded in particular of the dream of a millennium which has been read into the Scriptures by some, which is to be ushered in with the second coming of Christ; and we think of the Universalists who believe that God is "Too good" to condemn any one on the day of judgment. Paul tells us by the inspiration of the Holy Spirit, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance of them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day."

St. Paul's message of Christ's return to judgment had a peculiar effect upon some of the Thessalonians. They promptly quit their jobs and folded their hands in indolence waiting for the coming of Christ. Others suddenly "got religion" and felt the urge to preach, thoroughly disturbing and exciting their fellowmen with the preaching, "Jesus is coming," and exacting a pretty little fee for causing all this excitement. St. Paul rebukes them, "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

#### We Too are Restless

There is a striking parallel between those restless Thessalonians and our world today. Not in every respect, it is true. The Thessalonians were roused through the message of Christ's coming to judgment. There is little of that anxiety today. We are living in the last days of which Peter wrote, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming, for since the fathers fell asleep, all things continue as they are from the beginning of the creation." These scoffers shall know, "That the Lord is not slack concerning His promise as some men count it slackness, but God is long suffering, not willing that any should perish, but that all should come to repentance." We are called to stir up men and warn them against that great and dreadful day of the Lord, and again, we shall comfort the believer with the blessed gospel of Christ's return in glory, "Lift up your heads, for your redemption draweth nigh."

The restlessness of the Thessalonians has its parallel in the disquietude and hysteria which has gripped our world today. Men fear that our world, the civilization which we have built up must come to ruin. And Christians, the children of their times share this fear and restlessness. Never were the hearts of men so charged with materialism as in our days, and never were men so fearful of losing the things to which their hearts cling. **One real and precious boon is needful: quietness.** It is true we do hear some voices admonishing us to be quiet and warning against hysteria. But these "prophets" would have us trust in *men* and in princes among men. — This, however, is not Paul's admonition. He writes, "We admonish by our Lord Jesus Christ." Paul knows no Savior but the Lord Jesus. He knows of no peace for men apart from Christ. No one can establish the hearts of men but Christ. In the words of St. Paul in our text we hear again the words and promise of Jesus, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

These words of Christ and Paul refer, to begin with, to the peace which comes into the heart of the believers through the assurance of the pardon and forgiveness of sins, through the assurance that we are the children of God through faith in Christ Jesus. But the blessed fruit of this peace reaches into our daily life and is the antidote for all anxiety and despondency and dismay. Sometimes we are tempted to tell ourselves that it is not possible for anyone to preserve that inner quietness amid the troubles and bewilderment of such a restless, feverish generation as ours. Is it a fact that we have lost our inheritance in Christ's great legacy: my peace I give you?

Paul calls Jesus the *Lord*. Our Savior is at the right hand of God. All things have been committed to Him by the Father. The Lord Jesus overrules the heart of every king and mighty prince among men. Christ rules the world, and all things must serve His purpose, all things must work together for good to them that love the Savior. Even in the disorder that men create here on earth there is that order which Christ keeps.

#### "Be Still, and Know that I am God"

When Israel in one period of its history became restless and despondent, Isaiah came to them with this message, "To whom then will ye liken me, or shall I be equal? saith the Lord. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is past over from my God?" Is. 40. — Is it not true, that only man and the spirit of man is restless? Tonight look



to the heavens and the stars above you. Each star runs its course. Like a shepherd the Lord God leads out these stars to run their course, and not one of them fails. Throughout the creation of God we may observe what some would call the laws of nature but what we know to be the order which the Almighty God keeps. Everywhere

we observe this order — only man is restless and disorderly. But the same God that guides and directs the stars in their course is *our* God and *our* Father in Christ. He has numbered the very hairs of our head. He is thy Keeper. — “Be still and know that I am God.”

A. P. V.

## RESOURCES OF THE CHURCH IN THE WORLD TODAY

“THE trouble with the church today is that it does not keep abreast of the times. It acts as though these were still the horse-and-buggy days.” That is a criticism which is often heard these days. The charge is made that the church is not keeping up with the times and for that reason no longer holds the interest of the people. According to these critics, the church by its failure to modernize and streamline itself is being left behind in the forward march of civilization. If the church would utilize the forces at its disposal today, taking advantage of the progress which has been made in the field of education, advertising, publicity, entertainment, organization, etc., they say, the church instead of being a negligible factor in the lives of men, as it is today, would assume a position of primary influence in human affairs.

### The Aim of the Church

People who talk like that usually have a very elastic conception of the church. What they are interested in is that the church exert an influence in the modern lives of men though it must revise its age-old ideals and adjust them to the sentiments which happen to prevail at the time. It is a far cry from the aims and ideals of the church as laid down in the Bible. The aim of the church, according to the Bible, is not to make this world a better place to live in, to influence legislation and to make people good by force; its aim is not to entertain people and create in them an interest in so-called cultural pursuits. No, the God-given task of the church is to make people wise unto salvation and to furnish them thoroughly unto all good works. The task of the church is to teach men that they are so utterly sinful that their only hope of salvation and eternal life rests in the Lord and Savior Jesus Christ who bore the sins of the world on the accursed tree of the cross. The church is to teach men that they have no abiding place here on earth but that they are only strangers and pilgrims, journeying toward a glorious and eternal home, to which a way has been opened by the blood atonement of Jesus Christ.

### The Weapons of the Church

As the aims of the church are spiritual, so the weapons or means which the church employs must be spiritual. “The weapons of our warfare are not carnal (fleshly),” said the Apostle Paul, who did more to promote the cause of the Church than any man that ever lived. The goal which

has been set for the church can not be achieved by political means, by applying high pressure, by getting the chambers of commerce or the various business luncheon clubs to back the movement, by uniting all churches and so offering a solid front to what are called the forces of evil, by the prestige of numbers and famous names in the church. People who resort to such things to promote the cause of the church have a very externalized conception of the church. They conceive of the church as an outward institution instead of as the communion of saints, the sum total of the believers in Christ.

The real resources of the church are very limited in number. The only real resources of the church are, what we call, the means of grace, the Word and the sacraments. Whatever the church accomplishes it accomplishes through these. What people see as accomplishments of the Church achieved by other means, however noble and impressive, are only mirages. It is too bad that so many churches are admiring mirages, which have no real substance and which will vanish in thin air when they try to present them before the judgment throne.

Only that which is accomplished with the Word of God, specifically that part of the Word called the Gospel of Jesus Christ, has substance and stability. “After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” “Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” Let us rid ourselves of the idea, so deeply ingrained in us, that anything but the Word of God can get results in the Church, the results which God wants: faith, a godly life and eternal life in heaven. Let us throw away the human props and crutches on which we like to lean. The Church does not need them, and their tendency is to usurp powers which only the Word has.

### Wielding the Word

All our church work must have for its object the preaching of the Gospel into the hearts of men. And here a wide field of opportunity opens itself to Christians. We sometimes speak of the potential accomplishments



which lie dormant or which are latent in our church membership. These expressions are somewhat dangerous, for manpower means nothing unless the Holy Spirit through the Word takes hold of the hearts of men and uses them as his instruments. And yet the fact remains that true faith does not remain inactive. "I believe, therefore have I spoken," that is the normal mind of the Christian. "Out of the abundance of the heart the mouth speaketh." We read of the Christians who were driven from Jerusalem that they went everywhere preaching the Word. If we Christians today were imbued with the same spirit, how the name Christ would be magnified!

### Variety of Gifts

All Christians are not equipped in just the same way to carry on the Lord's work, though each one has some gift. "Unto every one of us is given grace according to the measure of the gift of Christ. — And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers." "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." As all members of the human body do not have the same function but each one has some particular function to perform for the welfare of the body, so, though we do not all have the same gifts, each one has some particular gift which is to be used in the service of Christ and His church.

The ascended Christ supplies the church with a variety of workers. Some have a special teaching or preaching gift, others have the special gift of winning the unchurched. One may have this special gift, another that special gift. And the Lord employs each gift just where it is needed. All that is asked is that each one use faithfully the gifts which the Lord has entrusted to him.

But it would be a mistake to think that the Lord uses only the ordained ministers and called servants of the Word in building His church. He uses also the Christian laity. Each has some work to do in the church with the gift which the Lord has given him.

### Opportunities for All

Perhaps you say, "There is nothing that I can do." Can't you speak a word for Christ? Can't you at least invite and bring some unchurched friend or neighbor to the house of God? Can't you bring up your children in the nurture and admonition of the Lord? Can't you admonish the erring? Can't you comfort the brokenhearted with balm of the Gospel? True service in the church is seldom flashy. It does not make the headlines. It does not even make good copy of the sort that publicity committees are always looking for. But God has given you a gift and talent which He wants you to employ. Are you doing it? If we Christians would all faithfully em-

ploy our God-given talents, how the work of the church would prosper!

In order that the saving Gospel may be carried into all the world, the financial gifts of Christians are needed. If we can not go ourselves, we can help send others. To carry out the mission program of our church body requires the expenditure of a certain amount of money. The amount asked for is pitifully small compared to the financial resources of our members. And yet it is difficult to raise even that sum. Why? Can we truthfully say: We can't do it? Would it not be more true to the facts if we confessed that we do not want to do it badly enough? Our hearts are getting surfeited with the Gospel. Our faith is getting lukewarm and cold. And the only cure for that is to expose our hearts more and more to the warming rays of the Gospel. Is it not a disgrace that with all our wealth we contribute so little for the spreading of the Gospel and the ingathering of blood-bought souls? When we look at the contributions, we ask in wonder, where are the rich and the wealthy, or even those in comfortable circumstances? Haven't we any? The Apostle Paul speaks a significant word: "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

If this admonition were heeded and practiced, there would be no deficits, then we would not have to reduce our mission work to the minimum, then the cry for chapels from so many mission fields would not be heard, but then we could cast the seed of the Word far and wide. The financial resources are not lacking in our midst but before they can be placed into the service of the church and be an acceptable offering in the sight of God, we must first give ourselves unto the Lord.

### Full Gospel Equipment

Our Lutheran Church has been greatly blessed. It is fully equipped for the Lord's work. We have a great treasure in the pure Gospel which God has committed to us. We have the spiritual tools to do the Lord's work, the pure Word of God. Why should we show less zeal in proclaiming the pure Gospel than so many fanatical sects do in spreading their heresies?

And we not only have the pure Gospel but we also have the men to proclaim it, young men who have been carefully trained to serve as laborers in the Lord's vineyard and who are awaiting the call, Go ye also into my vineyard. Let us use these and the other gifts which the Lord has showered upon us but which because of our indifference have been lying idle. Let us work while it is day before the night cometh when no man can work.

I. P. F.





## SPIRITUAL WELFARE COMMISSION

### For Our Men in Military Service

THE daily mail bag of this office is quite voluminous. Many of the letters request identical information. In the hope of eliminating much duplicate correspondence, we give the following answers to the more frequent questions.

#### QUESTIONS — ANSWERS

Q. — How many men from our Synod are in service?

A. — *To date our files list the names of 1512 men.*

Q. — Where are most of our men stationed?

A. — *Louisiana, 436 — California, 244 — Illinois, 144 — the rest are stationed in 173 different camps, bases, and air fields, from Alaska to Panama, from the Atlantic to the Philippines, and on naval vessels and battleships in different parts of the world.*

Q. — Do you ever hear from any of the men in service?

A. — *Yes, numerous unsolicited letters are in our files.*

Q. — What in the way of literature is being sent the men in service?

A. — *This office sends a personal letter at stated intervals; a "Daily Devotional Booklet" every six weeks. Other literature is being prepared and will be sent regularly. Many congregations are sending the "Northwestern Lutheran," local church bulletins, etc.*

Q. — Does the Commission send Prayer Books and New Testaments?

A. — *No. Many pastors give such to their men before their departure. The "Daily Devotional Booklet" contains a number of prayers. The following prayer books and Testaments may be ordered from the Northwestern Publishing House:*

#### SPECIAL SERVICE EDITIONS

New Testament bound in khaki — without zipper.....	\$ .50
New Testament bound in khaki — with zipper.....	1.00
Service Prayer Book bound in khaki.....	.40
Service Prayer Book bound in blue.....	.40
No. 431 — Service Testament bound in khaki.....	1.00
No. 432 — Service Testament bound in blue.....	1.00
Black Zipper Case for the Service Prayer Book and Service Testament.....	1.00
No. 2108PZ — New Testament bound in blue with zipper.....	1.10
No. 2108Z New Testament bound in khaki with zipper.....	1.00

*Regular Prayer Books and Testaments as listed in Northwestern Publishing House Catalog*

Q. — Has our Synod placed chaplains in the service?

A. — *No.*

Q. — Why not?

A. — *Because of the "Watertown Resolution on Chaplains," as contained in the Synodical Report of 1939. This question has been reopened for study and will be presented at the Synodical Convention at Saginaw, Michigan, next month.*

Q. — Why are the "Northwestern Lutherans," which are ordered for the men in service, sent back to the pastor for re-mailing?

A. — *Because:*

1. *It facilitates delivery; as notice of address changes usually reach the pastor first. Many copies would not reach the men in service if notice of address changes to the Publishing House were delayed.*
2. *It enables the pastor to include local church bulletins and news items of interest.*
3. *It is an added contact between home congregation and the men in service.*
4. *When a man leaves the service at the close of his training period, the subscription may then be used for another man from the congregation who entered service at a later date.*

Q. — Why hasn't our man in service received your literature?

A. — *Possibly because someone has neglected to send us the correct address or notify us of a change in address.*

E. R. BLAKEWELL.



## JONATHAN

(Continued from page 226)

except they be agreed?" Agreed also in the fear and love of God? Can a friendship be formed and endure except two hearts beat as one in faith and hope? — David's battle with Goliath, his words in challenging the Philistine will never be forgotten, "I come to thee in the name of the Lord of Hosts, the God of the army of Israel — the battle is the Lord's." — When first we meet Jonathan he too was engaged in the conflict with the Philistines and in the same spirit which was David's. These are Jonathan's words, "Come, let us go over unto the garrison of these uncircumcised: it may be that the Lord

will work for us: for there is no restraint to the Lord to save by many or by few. The Lord hath delivered them into our hands." Sam. 14. Thus Jonathan and David walked together as friends because they were agreed in their fear of God and their trust in the Lord. Both lives were rooted in God. Both went up strong in their confidence in the Lord. — Their vows and their covenants of friendship were made in the name of the Lord. 1 Sam. 23, 18. Like Ruth and Naomi they went together: Thy God shall be my God. Their friendship was sanctified and blessed by the Lord.

A. P. V.

## MISSION ITEM FROM THE PACIFIC NORTHWEST DISTRICT

## SNOQUALMIE

THE most recent of our promising missions of the Pacific Northwest had its beginning in the fall of the year 1936. This mission is situated in the heart of the beautiful Snoqualmie Valley, a vast lumbering and farming district.



Preliminary work was undertaken by our synod on October 27, 1936, the first service being conducted on November 1, 1936, by pastor Arthur Sydow of Tacoma, Wash. Thereafter, whenever possible, a small group of ardent followers received services every two weeks. Pastor Roland Hoenecke also assisted in the services. On April 6, 1937, a survey of the Snoqualmie Valley was made by the pastors: Arthur Sydow, Roland Hoenecke, and the undersigned. The mission board, upon receiving the report of the survey, issued a call for a permanent pastor and extended it to the undersigned. The call was received on August 14, 1937, and was accepted on the following day. The first service by a resident pastor was conducted on November 14, 1937, with seventeen souls in attendance. We were permitted to conduct all our services in the Community Hall owned by the Snoqualmie Falls Lumber Company.

On January 5, 1938, a congregation was organized

with eight voting members. Soon thereafter a class of ten adults was instructed and received into the newly organized congregation by the rite of confirmation. Thus, through the medium of our Lord's saving Gospel, more souls from time to time were won to Christ.

As time went on the dire need for a proper place of worship presented itself. The congregation together with their pastor finally appealed to the mission board to find some way to make a building program possible. At the same time the undersigned drew up plans for a building, a combination church, parsonage, and parish hall, and likewise presented them to the mission board with the promise that the congregation and its pastor would erect the parsonage and parish hall for \$3,500.00. After the proper investigation and procedure on the part of our mission board we were finally granted the permission to build. This was good news to both congregation and pastor. A \$3,500.00 loan materialized through the kind act on the part of one interested in missions, whose name I am not at liberty to mention. We were now ready to proceed with our building program. The congregation purchased a very attractive building site in Snoqualmie, Wash., for the sum of \$500. The property covers a 200 feet front on a concrete highway.

On April 16, 1940, the first shovel of earth on our building site was removed by the pastor with the prayer that the Lord graciously bless and guide us that our building program be a success. The Lord never fails His own and He most certainly did not fail us. We were able to conduct our first service in our new chapel on December 22, 1940. How fortunate for us, for on December 15 we were informed that the Community Hall where we had been conducting services would not be a suitable place for services during the strike at our local mill which was not settled until April of 1941. We no sooner finished building when we learned that a small local mill, which had given us reasonable prices on all building material, had burned to the ground. How fortunate are we that the



Lord guided us to build prior to this time of ever mounting prices. Through the cooperation of the congregation and its pastor who had complete charge of construction and supervision, we were able to complete our building within the bounds of \$3,500.

The cut which appears in this issue represents our building as it appears today, *i. e.* parsonage and parish hall, whereas the completed building, according to the plans of the undersigned, will include the auditorium proper which will be joined to the present high-peaked portion at right angles to the present building. The

auditorium will be 42 feet long and 26 feet wide. At present the parish hall is converted into a modest chapel which, for the present, is serving us well. We naturally look forward to the day when the final addition will be completed and we hope that its completion will be made possible in the not too distant future.

We are only the tools which our dear Lord employs to build His church on earth. We pray that His blessed Word and Sacrament ever be treasured by us in their truth and purity that all who join to worship with us be won by Christ alone.

E. H. Zimmermann.

## REPORT OF PACIFIC NORTHWEST DELEGATE CONFERENCE

### Message of the King

TWO short but well-written conference papers formed the proper setting for the delegate conference of the Pacific Northwest District. The conference was guest of Trinity Church of Omak, Washington, and its pastor, the Rev. W. Amacher.

The Rev. Roepke, chairman of the General Mission Board, was guest. He read a practical treatise in which he outlined the "present-day problems of home mission work." Since the Pacific Northwest District is principally a mission district, this paper was especially to the point and provoked much discussion.

The essayist set forth the effect of present-day world conditions as well as local environment upon the thinking of our church members. The result has been detrimental to the welfare of the work of the church.

Pastor Roepke outlined briefly the three types of mission work of our Synod; our foreign, inner, and home missions. Concerning home mission work he deplored the so-called "spiritual birth-control" of our work, and expressed the hope that more of our larger congregations would adopt an attitude of paternalism toward the small missions and toward prospective mission fields.

Mission work must be recognized as doing good to *all* men, not only to those of the household of faith. . . . Greater efforts should be made in our circles to use the printed word to spread the message of Christ. . . . The automobile, added social interests, and the like, have done much to disrupt mission possibilities.

In closing Pastor Roepke pointed out that man everywhere shows the same human weaknesses and sinful tendencies, and therefore needs to hear the same Gospel truth of the Savior from sin. As a church we must meet the challenge of Scripture: "Preach the Word . . . in season and out of season," for "thus saith the Lord"!

The second paper, delivered by the Rev. A. Sydow, dealt with the vital issue of today "The Reliability of the Bible." Seeking a new and interesting approach to a

much discussed topic, the essayist outlined the external and the internal evidence concerning the reliability of the Bible. He spoke of the unity of the Bible; of the fact that the Bible has stood the acid-test of time and has weathered all attacks; and has exerted such outstanding influence upon the world!

The internal evidence of the reliability of the Bible is found in the testimony of the entire Old Testament as well as in the New, each portion leaving no doubt concerning its divine authorship.

The various Lutheran definitions of inspiration were brought at the conclusion of the stimulating presentation.

### The Business of the King

Many practical matters, both concerning local problems as well as those of Synod, received attention. There was a recounting of blessings received, and a frank admission of mistakes made.

Steady progress was shown in conducting the King's business. A new mission has been organized at Zillah, Washington. The Rev. E. Kirst was called into the field. To conserve and properly use our present man-power, two mission fields were amalgamated.

Especial progress was noted in the completion of a church-parsonage-parish-hall unit erected in Snoqualmie. This building program was made possible through a private loan, and the diligent work of pastor and members.

Other fertile mission fields have been surveyed, and plans are in the making for more intensive mission work in larger centers.

A general improvement was noted in contributions toward mission work — a fact displaying the inner strength of true Christianity.

The pastors and delegates returned to their respective fields of service, spiritually refreshed, and more determined to hold aloft the flaming torch of the Gospel of Christ.

H. H. Wiechmann, Sec'y.



## THE NEBRASKA DISTRICT DELEGATE CONFERENCE

THE Nebraska District is one of the very few Districts in our Synod which meets in convention every year, in the odd years as a District Delegate Conference. This year is met June 19 to June 23 in three different towns: Grafton, Neb. (R. Roth, pastor), Shickley, Neb. (John Raabe, pastor), and Geneva, Neb. (R. Vollmers, pastor). The three congregations centered in these towns



Trinity Lutheran Church, Grafton, Nebraska, in which the Opening Session of Nebraska District Delegate Conference was held June 19, 1941

and within reasonable distance of one another, joined hands in housing the delegates and serving meals to them. This unique way of housing the delegates enables smaller congregations to share in the work. The sessions were divided between the three churches. Roll call revealed 32 pastors, 7 teachers and 22 lay delegates present. The teachers, as usual, were present in full force, while only four pastors were absent, all from Colorado.

It is possible that the District will henceforth omit this convention in the odd year. That is the sense of a committee report which will be on the docket of the District convention next year. The chief reason for the suggestion that the District Delegate Conference be dropped is the great expense involved for those coming from a great distance. The geographical extent of the District is about 1000 miles from east to west. A plan for equalization of expenses, to lighten the financial burden of those who must travel great distances, was worked out by a committee but will be submitted to the various congregations for their reaction before final action is taken in the matter.

### Doctrinal Discussion

Several sessions were devoted to the reading and discussing of an essay by Pastor E. J. Hahn on "The Scriptural Doctrine of Repentance Versus the Sectarian Doctrine of Repentance." He presented the subject under the following heads: 1. The sectarian doctrine of repentance is not in harmony with the teaching of Scripture; 2. Who can produce repentance? 3. By what means can man be led to repentance?

In treating his subject the essayist stressed the Calvinistic influence in the sectarian conception of repentance. A strong leaning toward externalism was characteristic of Calvin. In the scriptural sense repentance is a change of heart and mind. Sin is not just a trifling misstep but a great offense against God. Our only hope and help is the Lord and Savior Jesus Christ.

In regard to the question who can work repentance the sectarians were quoted as teaching that this is largely man's own work, that if man could not work repentance God would not ask it of him. However, according to Scripture man is dead in trespasses and sins, and repentance is entirely the work and gift of God.

Sectarians often rely on external means to lead men to repentance after the example of Calvin who employed the police power of the government to enforce the teachings of the church and so to make people good by force. Externalism is seen today in the tendency and practice to build the kingdom of God by offering church-goers that which appeals to the carnal senses. The Bible clearly teaches that repentance and justification are produced only and alone through the Word of God. Nothing but the simple preaching of the Gospel can really build and preserve the church.

The essay was discussed at some length and then accepted with thanks.

### Business Matters

Aside from the doctrinal paper the major portion of the time was devoted to the presentation of the District



Group Picture of Nebraska District Delegate Conference, Grafton, Nebraska, June 19, 1941

mission report and its discussion, since it was the wish of the conference to take up the individual stations one by one after a general report had been given.

Attention was called to the fact that in the past year or so the mission work in our District had branched out into the larger cities, a phase of mission work formerly completely neglected in our District. Mission stations have been opened in Omaha and Lincoln, Neb., and in



Denver and Pueblo, Colo., cities ranging in population from fifty thousand to above three hundred thousand. This has meant a large increase in our budget.

It was pointed out that it was the policy of the District Mission Board to consolidate mission stations wherever possible to save the expense of a resident pastor. A member of such consolidations were effected in the past year. In view of the new work undertaken in the larger cities it was also urged that our mission parishes make a special effort to reduce their subsidies.

The District School Board gave a brief report and announced that Teacher R. Brei who had been the School Visitor in the past year would again serve in that capacity.

The District Treasurer was unable to be present in person but from his mimeographed report it was evident that greater efforts should be made to raise our fair share of the moneys needed for the synodical work.

The various reports which are to come before the Synod at its convention in August, as printed in the program, were first assigned to committees and then discussed

on the floor on the basis of the committee reports. In this way an insight was taken into the various phases of work in which our Synod is engaged.

Pastor Gruendemann served as chaplain. Pastor Witt made a formal presidential address at the beginning of the session and warned against the modern dangers

which threaten the church. President Witt preached the sermon on Sunday morning, while Pastor A. Degner preached on Christian education in the evening. The session closed Monday afternoon at four o'clock with a simple but cordial address by the Second Vice President, Pastor W. Wietzke, on the words of Jacob, "I will not let thee go except thou bless me."  
I. P. F.



Group of Some Colorado Pastors and Their Families

## SLOVAK LUTHERAN SYNODICAL CONVENTION

THE 29th biennial convention of the Slovak Evangelical Lutheran Synod, a constituent body of the Evangelical Lutheran Synodical Conference of North America, was held June 18-24 at Zion Slovak Lutheran Church, Newark, N. J., of which the Rev. Bohuslav D. Tuhy is pastor.

The following is a report of the more important resolutions passed at the convention.

1. The Slovak Synod is to be divided into three districts each of which is to hold a delegate convention every two years alternating with the plenary conventions of the combined districts. The 1943 convention will be held at the Holy Trinity Church, Cleveland, Ohio, of which the Rev. Leopold A. Jarosi is pastor.

2. In order to do justice to the requirements of the necessary English work of synod, the Synodical Conference and state laws the convention at Newark decided to have an English secretary in addition to the Slovak executive secretary. The Rev. Stephen M. Tuhy, Slavia, Oviedo, Florida, was elected to this office. All minutes, reports and the constitution are to be printed in English as well as Slovak.

3. A Slovak chair was re-established at Concordia College, Ft. Wayne, Indiana. The Rev. George Dolak,

B. D., M. A., of Lakewood, Ohio, was elected to the professorship. He is also the new editor-in-chief of the *Svedok* (Witness), the official organ of the Slovak Synod.

4. The recently commissioned missionary in the Chaco region of Argentina, S. A., is to be granted a furlough each sabbatical year with all expenses paid by the Slovak Synod.

5. The Slovak Synod has authorized the Army and Navy Commission of the Missouri Synod to certify qualified pastors of the Slovak Synod for the Chaplains' Reserve Corps of the Army and Navy. A committee of the Slovak Synod is to cooperate with the Army and Navy Commission of the Missouri Synod in Chicago, Ill., and the Slovak Synod is to financially support the Commission for the spiritual welfare of Slovak men in the armed forces of our nation.

6. The Publications Department was authorized to publish necessary pamphlets for members of the Slovak Lutheran Synod.

7. The new constitution of the Slovak Synod is to be printed in both Slovak and English and to be studied at all pastoral conferences before final consideration of the congregations of Synod.



8. Four new pastors were accepted as members of the Slovak Synod, namely, Rev. Jaroslav Majoros, Sharon, Pa.; Rev. Ernest J. Reguly, Minneapolis, Minn.; Rev. Samuel P. Mozolak, Steubenville, Ohio, and Rev. John J. Kucharik, New Kensington, Pa. The Rev. Andrew Kmetz of Pittsburgh, Pa., who has accepted a Slovak call from the Mission Board of the Missouri Synod, was accepted as an associate members of the Slovak Synod.

9. A synodical blessing was conferred upon two veterans of the Slovak Synod who have served the Lord in the holy ministry for 35 years (since 1906), namely, Rev. Stephen Tuhy, Sr., Wilkes-Barre, Pa.; and Rev. Leopold A. Jarosi, Cleveland, Ohio. Pastor Tuhy, Sr., has held every office open to pastors in the Slovak Synod; has been reelected editor of the literary annual, the "Kalendar," which he has edited for 27 years; and is president of he combined pastoral conference of the Slovak Synod, an office which he has held for thirty years. He is also the retiring vice-president of the Slovak Synod and the father of two young pastors of the Slovak Synod.

10. The Slovak Synod has appointed a special committee to make a study of the synodical publications for two years and then to make a report with recommendations. At the next convention it will be decided whether it will be necessary to publish a separate official synodical publication in English.

11. A firm stand of the Synod was emphasized in regard to marriages contracted by Lutherans with the Roman Catholic sect.

12. A permanent Board of Young People's Work was established. Its duties shall be to unite, direct, advise, supervise, coordinate, encourage and further the interests and efforts of the young people in, and for, the church and the Slovak Synod. The resolution was submitted by the executive board of the Slovak Luther League.

#### Election Returns

The following were elected for a two-year term: president, Rev. Andrew Daniel, Detroit, Mich.; first vice-president, Rev. Joseph Kucharik, Garfield, N. J.; second vice-president, Rev. George Majoros, Mo.; Slovak secretary, Rev. Paul Rafaj, Dickson City, Pa.; English secretary, Rev. Stephen M. Tuhy, Jr., Slavia, Oviedo, Fla.; treasurer, Mr. John Choven, Garfield, N. J.; financial secretary, Rev. Michael Estok, Hazleton, Pa.; mission board: Rev. Joseph A. Dinda, Akron, O.; Rev. George Dolak, Lakewood O.; Mr. John Repak (layman) Cleveland O.; the president and the two vice-presidents. Student relief board: Rev. John Bajus, Granite City, Ill.; Rev. George Majoros, St. Louis, Mo., and Rev. John Daniel, Streator, Ill. Editor-in-chief of the *Witness (Svedok)*, Rev. George Dolak, Lakewood, O.; English editor of the *Witness (Svedok)*, Rev. Stephen M. Tuhy, Jr., Slavia, Oviedo, Fla.; editor of the Young Lutheran, teacher Andrew Socha, Garfield, N. J., manager of publication department, Rev. Jaroslav Majoros, Sharon, Pa.

#### Essays

An essay on "Missionary Activities during the Apostolic Period" was read by Rev. John A. Mihok, Chicago, Ill.; "Personal Mission Work" by Rev. John Kovac of North Emporia, Virginia; and an English essay "The Christian's Attitude toward War" by Rev. J. Milan Kolarik of Braddock, Pa.

#### Sermons

Morning meditations were delivered by pastors: Andrew Olsavsky, Lakewood, O.; Joseph Kucharik, Garfield, N. J.; John Dvorovy, Blue Island, Ill.; and Joseph Kolarik, Pittsburgh, Pa. The confessional address on the day preceding the celebration of the Holy Eucharist was presented by Rev. Daniel Bella, Port Chester, N. Y.; the installation address was preached by Rev. Stephen Tuhy, Sr., Wilkes-Barre, Pa.; the Sunday morning sermon was delivered by the Rev. Andrew Daniel, Detroit, Mich., president of Synod; and the preacher at the Sunday vespers was Rev. Stephen M. Tuhy, Jr., of Slavia, Oviedo, Florida. At the initial vespers of the convention Rev. John Dvorovy, D. D., Litt. D., preached the Slovak sermon.  
Stephen M. Tuhy.

## ANNIVERSARIES

### THE LORD'S ZION AT KINGSTON, WIS. A Golden Jubilee



Zion Ev. Luth. Church at Kingston, Wisconsin, celebrated its golden jubilee with special services on Sunday, June 8. In the afternoon service a mass chorus of ninety voices sang praises to the God of Zion. Pastors Wm. Hartwig, A. Dasler, and Harold Warnke preached. In the fifty years of its existence the following pastors have served Zion's Church: P. Zarwell, 1891-1899; E. John, 1899-1900; G. Haase, 1901-1903; E. B. Schlueter, 1904-1909; K. Koehler, 1909-1914; E. Schoenike, 1914-1917; W. Hartwig, 1917-1922; A. Dasler, 1923-1926; T. Redlin, 1926-1941. May the Lord of the Church continue to bless His Zion at Kingston. T. W. Redlin, Pastor.

#### GOLDEN WEDDING

On Friday, June 27, Mr. and Mrs. Herman Fels of St. Peter's Ev. Luth. Congregation in Monticello, Wright Co., Minn., were privileged to celebrate the fiftieth anniversary of their wedding day. A special service was conducted in the church in the company of many relatives and friends. The attendants at the wedding fifty years ago were still living but could not be present. The address by the undersigned was based on Matt. 28:20.

May He who has blessed them by His constant presence in the past continue to bless them in the future.

M. J. Lenz.



## 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: "Lockerungen in Lehre und Praxis — die Gefahr unserer Kirche." Pastor Walter Schumann will read an essay on Romans 16, 17f. Karl F. Krauss, Sec'y.

### NOTICE!

#### DELEGATES TO THE CONVENTION OF THE JOINT SYNOD

Those who attend the convention of the Joint Synod are advised to travel three or four in one car in order to keep the expenses as low as possible. It will be less expensive to drive by way of Chicago than to use the ferry from Milwaukee. Those who live in Northern Wisconsin can take the ferry from Manitowoc to advantage.

Travel route: From Chicago to Gary, Ind., follow U. S. 12; then U. S. 20 until it joins U. S. 12 again near New Buffalo, Mich.; continue on U. S. 12 through St. Joseph, Benton Harbor, Kalamazoo, to Battle Creek; then M 78 through Charlotte and Lansing; a few miles beyond Durand strikes M 13, which follow to Saginaw. St. Paul's church is on the corner of Court and Bond streets; the Seminary is also on Court street. Karl F. Krauss, Secretary.

#### 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.

\* \* \* \*

### 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 Groth, 4824 Townsend Ave., Milwaukee.  
 Christ: Henry Waterstrat, 1541 So. 22nd St., Milwaukee.  
 (Wm. Huebner, 1008 S. 64th St., Milwaukee.)  
 Bethesda: Benjamin Moeller, 2768 No. 37th St., Milwaukee, Wis.

#### Eastern Conference:

Pastor P. Behn (G. Hoenecke).  
 Pastor H. Wojahn (F. Gundlach).  
 Pastor Ad. Buenger (Ph. Hartwig).  
 Teacher: Ed. Bradtke (M. Garbrecht).

#### Congregations:

Calvary: A. Voland (A. Duehring), Thiensville.  
 Christ: Martin Ristow, Sussex St., Pewaukee.  
 David Star: John Groth, R. R. 1, Rockfield.  
 (Otto Bentz, 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: Herman Nappe, 114 W. Page St., Elkhorn.  
 (Herman Westphal, 110 N. Lincoln 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 Diertert (Herbert Woelffer, Henry Else).



**Southwestern Conference:**

## Pastors:

Alvin Berg, Albert Winter.

## Alternates:

Fr. Gilbert, A. Loock.

## 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.

## Laymen:

St. Paul's Congregation, Prairie Farm, Wis.: John Wirth.

## Alternate:

Louis Handorf.

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, Sebewaing, Mich.: Herman Wagner, Sebewaing, Mich.  
 Alternate: Harold Wagner, Sebewaing, 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 J. Schulz; alternate: Pastor Wald. Pless.  
 Pastor M. A. Fleischer; alternate: Pastor Otto Hoyer.  
 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.

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**NEBRASKA DISTRICT****Central Conference:**

Trinity Congregation, Hoskins, Nebr.: Mr. Ed. Kollath;  
 alternate: Mr. Ernst Fuhrman.

**Colorado Conference:**

Pastor H. Schulz; alternate: Pastor V. Schultz.



**Rosebud Conference:**

Pastor H. Fritze; alternate: Pastor W. Oelhafen.  
Zion Congregation, Mission, So. Dak.; alternate: Calvary  
Congregation, Valentine, Nebr.

**Southern Conference:**

Pastor R. Roth; alternate: Pastor J. Raabe.  
St. John's Congregation, Rising City, Nebr.; Mr. Peter  
Bitter; alternate: Mr. Herman Brandt.

**Teachers:**

Mr. R. Brei; alternate: Mr. W. Neujahr.  
L. Sazrowsky, Sec'y.

**CROW RIVER VALLEY DELEGATE CONFERENCE**

The Crow River Valley Delegate Conference will meet for a one-day conference with Rev. E. R. Berwald, Buffalo, Minnesota, August 19, 1941, 10 a. m., to hear the report of the delegates from the Joint Synod.

Please announce. Karl J. Plocher, Sec'y.

**ORDINATIONS AND INSTALLATIONS**

Authorized by President Walter Pankow of the North Wisconsin District the undersigned ordained his son, Armin Roekle, on the 11th day of May, 1941, in the First German Lutheran Church at Manitowoc, Wis. The Pastors L. Koeninger, W. Roepke, H. Koch, and Marcus Schwarz assisted. May God bless the work of the young pastor.

Address: Rev. Armin Roepke, 2705 Wollmer St., Manitowoc, Wis.  
J. J. Roekle.

Authorized by Rev. A. Ackermann, President of the Minnesota District, the undersigned ordained Candidate Norbert Reinke and installed him as pastor of Grace Ev. Luth. Church, Oronoco, Minnesota, on the fourth Sunday after Trinity, July 6, 1941. The Pastors Paul E. Horn and Geo. Scheitel assisted.

Address: Norbert Reinke, Oronoco, Minn.  
T. E. Kock.

Upon authorization of President W. E. Pankow of the North Wisconsin District the undersigned ordained his son Candidate Oscar J. Siegler and installed him as pastor of the Ev. Luth. Grace Church of Pickett, Wis., on the fourth Sunday after Trinity, July 6, 1941. Pastor G. Pieper preached the sermon and assisted.

Address: Rev. O. J. Siegler, Pickett, Wis.  
C. W. Siegler.

**ACKNOWLEDGMENT AND THANKS**

Dr. Martin Luther College Library received the sum of Two Dollars from Mr. Norman Rogers, Chicago, Illinois, a gift in memory of Fred Gast, Sr. To the kind donor our cordial thanks.

E. R. Blifernicht, Librarian.

**LUTHERAN HIGH SCHOOL****Milwaukee, Wisconsin**

God willing, the new school year of our Milwaukee Lutheran High School will begin Tuesday, September 2. In the last school year 369 students enjoyed the blessings of a Christian training in this institution. The school offers four-year academic and commercial courses; also mechanical drawing, sewing, physical training, and musical, athletic, and other school activities. For further information address the Director,

E. H. Burger,  
Lutheran High School,  
Milwaukee, Wisconsin.  
1859 North Thirteenth Street,

**MISSION FESTIVALS****Trinity Sunday**

St. John's Church, Omro Twp., Minn.  
Offering: \$229.70. A. W. Fuerstenau, pastor.

**Third Sunday after Trinity**

Immanuel Church, Ward, So. Dak.  
Offering: \$107.83. Wm. Lindloff, pastor.  
Zion Church, East Farmington, Polk Co., Wis.  
Offering: \$263.02. L. W. Meyer, pastor.

**CHANGE OF ADDRESS**

Rev. Karl F. Krauss, 226 W. Kilborn St., Lansing, Mich.  
Rev. F. M. Krauss, em., 834 N. Capitol Ave., Lansing, Mich.

**MEMORIAL WREATH**

Memorial wreath for the late Rev. Paul Naumann, Milwaukee, \$11, from ten of his classmates of the Northwestern College Class of 1917, to be applied to the College Library Building Fund.  
J. H. Ott.

**BOOK REVIEW**

**Stories of Favorite Hymns** by Kathleen Blanchard. Zondervan. Price \$1.00. Pages 118.

While the stories in this volume concerning the composers of great hymns are well done, yet we felt as we read them that often some important facts of the author's life are disregarded as in the case of Frances Havergall and that some stories — that of Faber for example — are a little inclined to shield or excuse the man's apostasy or make nothing of it. Generally we like the book.  
W. J. S.

**The Overcoming Christ** by Karl H. Moore, D. D. — Baptist. Zondervan. Price \$1.00. Pages 140.

It is a joy to read a book which so definitely testifies to the divinity of the Son of God and His universal atonement for sin. This the author does in these fifteen addresses based on the Gospel of John. We are sorry that the author does not see as clearly the doctrine of Baptism. The expositions are generally good.  
W. J. S.

**Easy Object Lessons** by Elmer L. Wilder, Th. D. Zondervan. Price \$1.00. Pages 114.

**Sight Sermons** by Elmer L. Wilder, Th. D. Price \$1.00. Pages 160. Order from Author: Box 14, Imperial, California.

In these volumes the author attempts to present easy object lessons and sight sermons by means of which he would teach the divine truth of salvation. These are meant to be used by Sunday School teachers and instructors of junior church schools, etc. Such methods for instructing children in the divine truth may be used. We, however, cannot become enthused over this method.  
W. J. S.

**One Altogether Beautiful** by George L. Rulison, preacher and lawyer. Zondervan. Price \$1.00. Pages 166.

A beautiful description of the One Altogether Beautiful and of those who by faith reflect this beauty. One may disagree with the author here and there but the picture of the One Altogether Beautiful drawn here remains beautiful.  
W. J. S.

**The Secret of A Happy Wedded Life** by W. G. Heslop, Litt., S. D., D. D. Nazerene pastor. Zondervan. Price \$1.00. Pages 117.

"In this volume Dr. W. G. Heslop has made a most excellent compilation of thoughts, truths, anecdotes, bits of verse and helps which will prove an inspiration to all who read it." So says the fly-leaf. Whoever reads the book will be profited thereby.  
W. J. S.

**What Do We Know About Life After Death** by Ross H. Stover. Lutheran. Zondervan. Price \$1.00. Pages 105.

Here is a volume that many will appreciate and value. Not because of its exhaustiveness but rather because of its brevity. Dr. Stover says much in few words. Furthermore he stands firmly on the Scriptures. He lets them speak and answer the questions on life and death. He treats such subjects as: "Is there life after death?"; "Is heaven a place?"; "Are the fires in hell real?"; "Is it right to cremate the body?" etc. We wish the book a wide circulation.  
W. J. S.

**Do Not Sin Against the Cross** by S. J. Reid — Baptist. Erdmann Pub. Co. Price \$1.00. Pages 150.

This volume of 15 sermons centering on the cross of Christ are well worth reading and studying. They are good. The author sees hope for himself and mankind in this cross alone and in the great sacrifice of the Son of God upon the cross. This he exalts and in this alone he glories.  
W. J. S.

**When the Vultures Eat the Dictators** by W. N. Greenway, Evangelist and Bible teacher. Zondervan. Price 50c. Pages 112.

There is nothing in this volume that has not been said innumerable times. The author is a millennialist and Zionist and believes in the restoration of Israel.  
W. J. S.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.