

The Northwestern LUTHERAN

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

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Number 12

Come unto Me,

all ye that labor and are heavy laden,
and I will give you rest.

Take My yoke upon
you, and learn of Me;
for I am meek and
lowly in heart: and ye
shall find rest unto
your souls.

For My yoke is easy,
and My burden is light.

Mt. II, 28-30.



MENDING THE NETS

THE Trinity Season of the Church Year directs our attention to the mission of the Church here on earth and particularly to the Christian's life. In the first part, the festival season, of the Church Year the grace of God has been fully revealed; now this grace should take deep root in the heart of the Christian and manifest itself in his life. Grace has laid a firm foundation, and resting on it and in it the believer shall be perfected, established, strengthened, and settled. All but one of these terms, the first, are architectural terms. They speak of a building firmly and securely based, resting on the best and surest foundation without danger of sinking, or splitting, or warping. But the expression "make you perfect" suggests another thought. The word that is used in the original Greek text signifies "mending," the mending of torn and broken nets.

Peter Harks Back in Memory

In writing these words, 1 Peter 5, 10, the memory of the varied experiences of his own life as a disciple of Jesus no doubt was vivid in Peter's mind. Could he forget the night in which Jesus was betrayed, that night in which he himself so shamefully denied his

Lord after Jesus had warned him, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for you that thy faith fail not. . . . And when thou art converted go and strengthen thy brethren." By God's grace Peter was saved from complete apostasy and spiritual shipwreck. It would seem also that Peter recalled the day when he and others were chosen by the Lord to become His followers. We have the record of this in the Gospel according to St. Matthew, chapter 4, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James, the son of Zebedee, and John,

his brother, in a ship with Zebedee, their father, mending their nets; and He called them. And they immediately left the ship and their father and followed Him." Was Peter thinking of that day when he wrote these words of the text? We have observed that the word which he here uses "make perfect" is the same which is used in that connection for "mending the nets." This would mean to us that the God of all grace is the great Mender of nets.

Ye Will Suffer a While

The picture of fishermen mending their torn nets suggests that our life as Christians will not be one

unbroken, undisturbed life of ease and peace and joy. "Ye will suffer a while," Peter tells us speaking from his own experience. — We may ask, how do the nets of the fishermen suffer, how are they bruised and torn? A fisherman will tell you that this happens through the ordinary wear and tear of fishing. The nets are worn out here and there through the handling of the common day. The handling of tackle never can be gentle work, and so as the days pass the fisherman finds that his nets are broken. Thus too

BUT THE GOD OF ALL GRACE,
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YOU.

1 Peter 5. 10

in these lives of ours there is often a breaking down of strength and patience under the stress and strain of the common day. Our Savior has told us that we are not of the world but we are in the world, in a world of temptations, of vanity, of sin, in a world whose ideals and ways of life are so different from the Christian's faith and hope. The men and women, the young people of this world will not encourage and strengthen us in our walk and conversation as Christians but rather hinder us in it, break it down. We are like nets cast into the stream of this world and the pressure of the contrary stream makes itself felt. We are like Lot whose soul was vexed by the ungodly men of Sodom.

Offenses

Again, the fisherman tells us that the nets are often torn when they encounter some jagged obstacle under

(Continued on page 182)

EDITORIALS

FAMILY DEVOTIONS

THE PRESBYTERIAN ASSEMBLY

LET NO ONE SHIRK

Family Devotions It is a sad fact that family devotions are being neglected in our day. Among those that are guilty there may be some who hesitate to take them up because they do not know just how to go about it, and are afraid they might not do it right.

Do not be afraid of that.

It is true, it was easier in former years for the young people to begin family devotions when they started house-keeping of their own. They had for years seen how their parents went about it, they had for years joined in their devotions. For them it was a simple thing to continue the custom in their own home.

Now things are somewhat different. Many a young husband or wife, and many a father or mother, may never have had the opportunity to take part in any family devotion. They naturally will feel a little awkward when they try to introduce the custom.

But again, do not be afraid to start.

You are children of God through Christ. Your heavenly Father loves you and will be pleased with you when you come to Him in your family devotions, although these, when measured by human standards, may not be of the most artistic form. Just start, and before long you will find a form that best suits your home.

The form, after all, is not the important thing. The important thing is that you and your family withdraw from earthly things to be with your God and Savior; or better, to draw your God and Savior into all the little affairs of your earthly life. The important thing is to nourish and strengthen your soul and the souls of your household by communing with God through the meditation of His Gospel.

So, just start.

Some one may ask, What material should we use?

There are many devotional books on the market, some large and expensive, some small and inexpensive. But in the opinion of the undersigned, these, fine though they may be in themselves, do not offer the best material.

God gave us His Word, the Bible. And He exhorts us to let the word of Christ dwell in us richly (Col. 3, 16). The danger of devotional books ever is that we permit them to crowd out the Bible itself. We feed our soul on the thoughts and meditations of some fellow-Christian, instead of going directly to the Word of Life which God Himself has given us and in which He is speaking to us personally.

You may say, "But I do not fully understand the Bible."

No one does. Not even the most learned theologian does. Not even the apostles did. Peter, writing about Paul's letters, says: In which are some things hard to be understood (2 Pet. 3, 16). And Paul confesses, I know in part; for now we see through a glass darkly (1 Cor. 13, 12).

God, who gave us His Word, fully understands our limitations and weaknesses. Yet He told us through the Psalmist: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple (Ps. 19, 7). And again: Thy word is a lamp unto my feet and a light unto my path (Ps. 119, 105). And Jesus Himself said, Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me (John 5, 39).

When we read the Bible, though we do not fully understand, yet we have God speaking to us directly, and He will bless His words on our hearts. We may also rest assured that the more we attentively read the Bible the clearer it will become. What may have seemed dark today will receive its light in what we read tomorrow.

Hence, take the Bible itself for your devotions.

Where should one begin?

First of all, the Gospels should be read, the story of our Savior's life and work, particularly Matthew, Mark, and Luke. Then the Acts of the apostles, the story of the victorious course of the Gospel of life. Later, books of the Old Testament may be added, the first book of Moses (Genesis), the book of Ruth, the books of Samuel. These are among the easier ones to follow. But by all means read also the Psalms, the devotional book of the pious Jews.

J. P. M.

* * * *

The Presbyterian Assembly Last week the general Presbyterian assembly held its session in Milwaukee. We did not attend any of its meetings, hence what we know of the sessions and the work done we know only by reports that came to us through the medium of the daily papers. If these reports are accurate and trustworthy and if one is permitted to form an opinion on the basis of these reports — much was said to make the heart of a Christian glad. Even in this church body which is a sorry mixture of fundamentalists and liberalists, men who believe that the Bible is the Word of God and men who do not subscribe to the statements and truth of the Scriptures — confession was made again and again that Jesus is the Son of God and the only Savior of the world; that in Christ alone there is help for sinners and for the world in this present chaos by

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turning to Him in true repentance. There is much zeal among the Presbyterians for missions. Much of their time was spent on a study of the conditions of their missions at the present time, especially those in the war zones. Much time was also spent on the subject of Christian education. That church body is especially active in doing work among the students at the various universities and the high schools. Many speakers lamented the fact that the American youth is growing up in an atheistic atmosphere and in godless environments and called upon the great assembly to strain every effort to give them Christian knowledge.

Now, all this was said — said time and again — but, to our great surprise not one voice was heard in support of the parochial schools, the church schools. The reader will pardon us if we express doubt as to the genuineness of this oft repeated interest in Christian education. It seems to us impossible that a large church body should spend so much time discussing this most important subject and still never even stumble onto the idea of doing the educating themselves, as a church. By their own confession they see the dangers of education without the Christian doctrines as the basic principle but they are unwilling to make the sacrifices necessary to maintain schools in which they could apply those principles. There seems to be a weakness in the whole structure of their argumentation for Christian education. Or, is it possible that the Presbyterians do not see as deeply as their words would lead one to believe? Surely they have read the Scripture which says: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22, 6. Here is the point at which all Christian training must begin — in childhood — not in later years when a false training already has taken a firm hold on the child. But, having conceded the necessity of Christian education for those attending other than Christian schools, perhaps, the Presbyterians will soon go all the way and begin at the beginning. This would be a wise move. W. J. S.

* * * *

Let No One Shirk Shirking one's duty or a given task is not very popular these days. During these dangerous times every man's efforts and his very best performance is demanded in whatever capacity he is serving — whether in the armed forces or in

civilian life. The government has demanded that each man do his best. There dare be no shirkers if this war shall be won. We have heard this so often that every one is conscious of it.

Nor can the Church use shirkers at this time — or any other time, for that matter. At this time, however, the shirkers become more odious than at other times, perhaps. We as a church have much work to do these days. We must bring large offerings that the work which the synod is carrying on among the boys in the various army training camps may not suffer and at the same time we must carry on the work of missions among the people of our country and other countries. Our institutions of learning, our schools and colleges, seminary, and normal school must be supported. To a Christian all these things are self-evident. He knows the need of the synod and is willing to do all in his power that this work will not be hampered by a possible shortage of funds.

The annual Mission Festival season is at hand again. Our congregations will be celebrating this festival during the coming summer and fall. Let each congregation and each member of our synod bear in mind the responsibility that is theirs individually and collectively and let each of us encourage the other to make willing and adequate offerings that the work of the church may not suffer for lack of funds. This ought to be one of the most important and pleasant tasks of every Christian. He will not be willing to let it all up to the pastor or the Board of Elders to encourage the people. He will want to have a part in this himself. He will see it as his privilege as a spiritual priest of God and will not be willing to forego the joys of this high calling before God. This is so wonderful, so glorious — that he, a poor, miserable sinner should be so highly honored by God to be called a "king and priest" of God — that it makes his heart glad and ready to be about his Father's business. He will speak of the things concerning this kingdom to his fellow-Christians and attempt to stir up in them the same interest for the work of the church.

If there are shirkers in the church, if there is a weakness and a seeming lack of interest in the work of the church it, no doubt, is directly traceable to the fact that we as Christians are not fully alive to the privilege and responsibility of our high calling in Jesus Christ. If there are those among us who are neglectful and seem-

ingly unwilling to do their fair share towards the work of the church it is possible that we are at fault for not having spoken to him and not having reminded him of the important part that the Lord would have him play in the building of God's kingdom on earth. In this matter we are our brother's keeper also and nothing we can say or do

will excuse us. The shirker is often a shirker because his fellow-Christians have by neglect permitted him to become one. Let there be no shirkers at this time. This means, then, let us all get busy and try to interest every one within reach of our influence to pay his vows to God.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE VIII WHAT THE CHURCH IS

Although THE CHURCH properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments, administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit on Moses' seat, etc. Matthew 23, 2. Both the Sacraments and the Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

I

IN the foregoing Article VII our fathers laid down the doctrine of the church, as God presents it in the Scriptures for our comfort and strengthening in our faith and life. In our present Article VIII they speak of the condition of the church as it actually appears here on earth and discuss a very practical problem which grows out of it.

The sad fact is that the church here on earth is never found in its pure form. The church is a spiritual communion, which as such is not subject to our observation. The Lord knows them that are His, but our eyes cannot definitely discern them.

The church does indeed become manifest through its confession, it teaches the Gospel and administers the Sacraments. But at times people join themselves to the church who do not believe; they take part in the work of the church without a real interest of their heart in the Gospel or in the Sacraments.

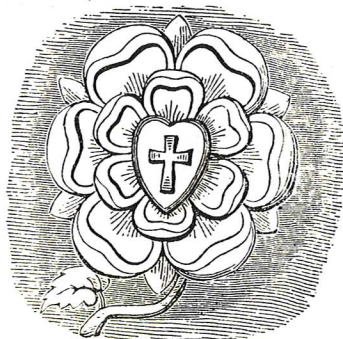
These are the hypocrites.

Of course, no one but God can tell a hypocrite from a genuine believer. Before men's eyes the worst hypocrites may often appear to be more devout than the true Christians. We all have our weaknesses, and all are subject to lapses into sin. We are constantly being attacked by the devil, and God for His own reasons sometimes permits these attacks to become so powerful that even the strongest Christians find it exceedingly difficult to withstand. A Christian battling against incessant mighty attacks and often barely holding his ground does not make the impression of a hero.

A hypocrite, on the other hand whom the devil does not tempt with gross sins and vices, may at times outwardly make a much better impression than the weak and faltering Christian.

To take a very practical illustration. We Christians are to use our earthly possessions and to contribute of them for the maintenance of the church and her work. Now concerning money matters not all men are alike by nature. Some incline to be misers, while others are spendthrifts. When such men become Christians their Old Adam does not change. The miserly Old Adam of the one remains miserly, and causes the Christian very much trouble in matters of giving; while the spendthrift Old Adam remains a spendthrift. — A collection is to be taken up for some project of the church. The spendthrift readily contributes, say \$10.00, while the Christian with the niggardly Old Adam has to fight a terrific battle with himself before he contributes, say, \$1.00. Outwardly the one who so willingly contributed the \$10.00 appears to be the better Christian, while in reality the \$1.00 of the other may represent a much more glorious spiritual victory.

Outward appearances are deceiving. People may pose as Christians and may seem to be honest and devout; and yet before God they may be hypocrites. There are times when it is rather dangerous to profess Christianity. At such times the church will be comparatively free of hypocrites. But there are also times when external church membership offers some advantages — business advantages, social advantages, political advantages, and the like. In order to avail themselves of these advantages people may join the church without in their heart accepting the faith in Christ Jesus.



What is the church to do about hypocrites? It cannot do anything about them individually. Because they are hypocrites they are not known to any one except God. As soon as a hypocrite becomes manifest he ceases to be one, and his external church membership can deceive nobody. He is an open unbeliever. In that case the course to be followed by the church is clear.

Before a hypocrite becomes unmasked, the church can only testify and warn all its members against this insidious sin.

But does not the church lose its standing as a church due to the presence of hypocrites?

Hypocrites never become members of the true church, which is the communion of saints, the congregation of believers. They join only the external group of professed Christians. They join in the devotional services and in the work of the church. Jesus illustrates this fact by the parable of the tares among the wheat. The tares may grow on the same field together with the wheat, but they never become a part of the wheat crop. At the time of the harvest they are separated and burnt. If tares become a part of the crop they would lower the grade of the wheat; and if hypocrites became members of the church of Christ they would most certainly affect the standing of

that body. But they are only outwardly mingled with the Christians.

Hence our Article speaks of what the church *properly* is, and in what form it appears *in this life*.

Because we cannot see the faith of Christians, the congregation of believers, the church in the proper sense of the word, is frequently called the invisible church, while the outward group of professed Christians is called the visible church.

These are not two churches, but one, considered in different relations. On the one hand, wherever there are true believers, that is, wherever the church in the proper sense is here on earth, there it will manifest its presence in a visible church; and wherever there is a visible church body, there will also be true members of the invisible church. But where there is no visible church body, there under ordinary circumstances will not be the invisible church, the body of Christ. Every believer is by his very nature also a confessor; but sad to say, not every confessor is also a true believer.

This doctrine concerning hypocrites in the church is of some very practical importance for our faith. About this a little more in our next study.

MENDING THE NETS

(Continued from page 178)

the surface of the water. The net may be caught by a piece of wreckage or by some sharp edged stone. Thus there are offenses, stumbling blocks for our faith in our daily life. We suffer losses and the pain will tear at our heart strings. Under the strain of these adversities our faith is put to a test. Instead of believing and trusting in the goodness and mercy of God we begin to doubt His wisdom and mercy. Again, there are those offenses of which Jesus said that they must come, but woe unto him through whom they come. When our faith in men — even our Christian brethren — is suddenly shattered because of their faithlessness to Christ and the Gospel, it is difficult for us to maintain a steadfast faith in the Lord and in the power of His Word. We are offended and hindered in our Christianity.

Blessings — a Curse

Sometimes the nets of fishermen are torn by the very wealth of the sea which they enclose. Remember the draught of fishes which Peter once enclosed which was so great that the net began to break. The very gifts of God which He showers upon us may break the net of faith and love toward God. Christ has said, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." "If riches increase, set not your heart upon them."

Finally, we carry the obstacle to faith in our own breast. Our own sinful nature tempts and seduces us

into misbelief, despair and other great shame and vice. — We break or bruise the net by sinning. How many wounded consciences!

The Great Mender

What if the net should be broken beyond repair? — What comfort and assurance all of us find in the words of Christ to Peter, "I have prayed for thee that thy faith fail not," and in the words of the text, "But the God of all grace, who hath called us unto eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect." The Lord our God will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it. — The God of all grace must mend the net, he must mend the bruised and broken heart and heal the troubled conscience. His grace, His pity will do it. He knows our frame, and like as a father pitieth his children so the Lord pitieth them that fear Him. — He called us by His grace and through the Gospel. Through that same Gospel He will mend the net. In contrast to earthly riches and pleasures and honor which prove a temptation His Gospel shows us the eternal glory in heaven; the troubled and guilty conscience finds the grace of forgiveness in the Gospel of Jesus Christ. Thus He heals all our diseases, redeems our life from destruction and crowns us with His loving kindness and tender mercies.

A. P. V.



SPIRITUAL WELFARE COMMISSION

By Professor E. E. Kowalke



A Civilian Visits the Army Camps

THERE are hundreds of army camps in operation in our country today, each one alive with men in uniform, each one a city of no mean size. Once one has located the main arterials and avenues, and has noted how the cross streets are numbered, it seems a little less hopeless to find the one cluster of barracks or tents that one is searching for in a city where all barracks and tents look exactly like all other barracks and tents.

The complete uniformity of the scene is varied somewhat by buildings that serve other purposes than living quarters for the men. It may happen that one may see the short stubby steeples of three or four chapels sticking out over the tops of barracks as one looks down some long avenue. The chapels are all of identical structure, simple and rugged, but attractive. They accommodate about 300 men, and all have offices at the corners of the building for the chaplains assigned to each chapel.

Scattered at intervals throughout the camp are guest houses, recreation buildings; canteens where the soldier buys his candy bars, cigarettes, and soft drinks; workshops; mess halls; a theater; drill grounds; open air basketball courts; a camp library; an open-air boxing arena; huge parking areas for trucks, jeeps, and tanks; and a huge hospital building.

The tents, which seem to predominate in the southern camps, all have wooden floors raised about a foot off the ground, wooden sidewalls extending up about three feet from the floor, and from there on heavy canvas walls and roof. The roof sections meet at a point in the center, where a small chimney leaves the tent and electric wiring enters. The tents can be made cozy in cold weather, and in warm weather can be made airy by raising all four canvas walls. The soldiers seem to prefer the tents to the barracks, because with only four men in a tent a slight degree of privacy is still possible.

It is possible to gain admission to the army camps in some parts of the country if one can establish his identity to the satisfaction of the men on guard at the camp entrance and if one can show that he has a legitimate reason for seeking admission. If one but observes the camp rules and regulations, one can depend on uniform courtesy and helpfulness on the part of every person to whom one applies for help in locating a soldier. The men seemed to feel that they were doing a fellow-soldier a favor by guiding a visitor to his tent. One soldier whom we wanted to visit happened to be in the hospital, and members of his battalion begged us to be sure to visit the man. "He doesn't get many visitors, and it will do him good if you look him up," they told us. And they were obviously sincere and solicitous about their buddy.

A casual visitor does not see much of the real life of the soldiers in the camp. During war time the real business of training is carried on in places where it is not open to the observation of visitors. But the visitor does note that the men are kept busy from very early morning till seven at night, that there is no loafing in the camps, and that a very determined effort is being made to build up an efficient and formidable army.

The visitor sees groups being drilled in open spots in the camp grounds, sees men in trucks on their way to workshops or to special projects out in the field, busy in the camp kitchens, busy at desks in the offices, but always busy. The scene changes at noon on Saturday when thousands rush for the overcrowded busses on their way to town, or thumb their way for a week-end at home or for a change of scene, fishing, taking pictures, or just loafing about.

A particularly interesting sight is the return of the men at noon from workshop or drill ground in heavily loaded trucks. That is the time for mess and for distribution of mail, the two most interesting distractions from the routine of work and drill.

The distribution of mail and the part that the soldier's mail plays in his life was of especial interest to us, since our Wisconsin Synod is depending entirely on its mailing program for contact between the Synod and the man in camp or field. What we saw in the camps was altogether reassuring insofar as the effectiveness of this program is concerned.

For one thing, the government considers the delivery of mail to the men as next in importance to providing food and shelter. This applies to mail addressed to men on foreign soil as well as to the men in camps at

home. Newspapers reported that mail for men in the Philippines was held for months in the hope that there might be an opportunity to deliver it. The boys get their mail.

They not only get their mail, but they read it, appreciate it, and in the case of the mail sent them by their church, they pass it on for others to read. The soldier's hunger for mail is pathetically expressed in a letter that the writer received a few days ago from a soldier who has no connection with the church and seemingly no other connections. He wrote: "If you know of any persons that would care to write to me, please tell them to do so. Things become quite boring and monotonous, sometimes almost to the point of despondency, but I do find relaxation in work, study, and reading."

Missionary opportunities are not neglected by this mailing program, we found, for many instances have come to our attention where tentmates of our boys have asked if they might also be placed on the mailing list to receive the sermonettes, meditation booklets, festival services, and personal letters that go out from our Spiritual Welfare Commission's office.

It is to be expected that boys away from home want mail and more of it; but our visit to several camps assured us that this applies not only to personal mail from family and friends. Mail that comes to them from their church is not treated like advertising matter, is not mere wastebasket fodder, but is really read, appreciated, and passed on to others.

2000 WEST WISCONSIN AVENUE, MILWAUKEE, WISCONSIN

By Pastor G. A. Thiele, Milwaukee, Wis.

THE address above is the most important Roman Catholic address in the southern part of the State of Wisconsin. 2000 West Wisconsin is the palace, and we mean palace, of the Archbishop of Milwaukee. Behind the palace is the chancery office, and there you will find Monsignor A———, the chancellor, answering important questions over the telephone on altar colors and other matters pertaining to the salvation of Roman souls. We paid him a visit for a very good reason.

We have a fine young man in our Church who is engaged to be married to a young lady of the Roman Catholic faith. The all-too-recent revelations, now being published in the *School Bulletin* of our Synod, about the marriage-contract which non-Romans are required to sign before they are allowed to enter into a marriage with a Roman, prompted us in the interest of the man, the woman, and our Church, to go right to headquarters, to receive at the Archbishop's home the most authentic information possible. Not that we doubted previous information given us, but we wanted to nail the thing down for our own satisfaction. We temporarily relinquished our desire for an appointment with the most reverend archbishop when it was possible to speak with the chancellor, Monsignor A———. If anyone can voice the position of his Church, he certainly can.

What is this contract? It has been partially reproduced in the *Northwestern Lutheran* before. It's chief paragraphs, to be signed by the Protestant, oblige the non-Romanist not to interfere with the Catholic's religious practices, such as attendance at confession and mass, fasting, etc. The contract further requires that the children of the marriage, boys and girls, will be baptized by a priest, trained in Romanism and its schools, and that no attempt

will be made on the part of the non-Roman to interfere with such training. The Catholic also signs some paragraphs. One of them requires the Catholic mate to do all in his or her power to bring about the conversion of the non-Catholic.

Our question now to the Monsignor was: Is it true that a priest can marry a Lutheran to a Roman if the Lutheran does not sign the marriage contract? Are there some priests who have permission to solemnize mixed marriages without the signatures? The answer was, "Oh Lord, no!" Does the Lutheran have to sign, or can exceptions be made? The answer is a vigorous, "No exceptions!"

More than that. The Protestant is not even to have the privilege of signing, under such tyrannical pressure, unless he first takes a course of instructions. This course of instructions varies in length according to the different dioceses. Its purpose is not only, as Monsignor tried to make us believe, to acquaint the Protestant with the customs of Romanism, such as fasting and other outward things, but, in the words of a Roman cardinal, to bring about, if possible, the eventual conversion of the Protestant to Romanism. Monsignor finally admitted this, No, exceptions to the rule of instructions and signatures are not possible. This is a "condition *sine qua non*," that is, a condition "without which no" mixed marriage is possible.

Monsignor A told me a story. For twelve years the Roman daughter of a Roman lawyer kept company with a non-Catholic man. He was good enough to take her to her Church for confession and mass, and sometimes attended services with her. He refused to marry her if he had to sign the contract. Because of scruples and

obligations, pounded into her from babyhood by parents, teachers, and priests she stopped seeing the man for two years, but later resumed her friendship with him. At last the two of them and her father, in the very office where we were, pleaded with the Monsignor whom we saw, "Couldn't an exception be made?" Could the marriage not be blessed by a priest without the man's instructions and signature? It could not be done. Either the man took instructions, signed the souls of his children over to the Pope, and then was married by a priest, or the Church could not consider the matter. The girl was finally married to the man by the "squire," the J. P. What is the result? The girl is out of the Church, she can not have her children baptized by a Roman priest, nor can she have Roman burial, preceded by absolution and final oiling. She can be received back into the loving arms, or tentacles, of Mother Church, only if the marriage is re-blessed by a priest after instructions, etc., thus validating the marriage before God and the Roman Church. The man had refused to sign anything because he promised his mother, while she was dying, that he would never join the Roman Church nor have anything to do with her by way of concessions or signatures.

Monsignor at this point asked us: Had you made such a promise to your mother and later would find that the Roman Church offers the only way to be saved eternally, would you not break your promise to your mother? Is not your first duty to God and conscience and not to a mother? Our reply was that had we given such a promise we would be grateful to our mother for having provided us with one more reason for not joining the Roman Church. This displeased Monsignor very much and made his secretary, another priest, laugh softly to himself.

Another angle. Rome acknowledges that Protestant marriages or even mixed marriages are not adulterous. We poor Lutherans at least have this comfort that we are not living in sin against the Sixth Commandment of the Law, but we miss the Church's blessing. Monsignor tried to put the Protestants who inquire about the contract in the position of suppliants, asking a favor. We disabused him of his notion that Lutherans concede

anything by questioning the Roman demand for Protestant signatures to marriage contracts. We want them to know that their position is sinful and wrong. Said the Monsignor, "The demand we make is not on the Lutherans at all, but on the Catholic." This is of course an evasion. The Catholic can not be instructed nor can he sign for the Lutheran. When our people find themselves in the position of being engaged to a Romanist, Rome with all its vigor and power makes a demand upon them.

It is doubtful whether the contract would stand in court, since it is signed under duress and pressure. But few signers would bother to contest its legality. A case may some day arise. Mean-

while we must instruct our people so they know what they face if ever they want to marry a Roman Catholic. They face a terrible choice. Either they submit to instructions from a false teacher, a servant of Rome and sign away all rights to their children's future training and expose themselves to Rome's trickery, through their Catholic mates, to influence them toward conversion to Romanism, or they lose their prospective mate. Unless the Catholic is persuaded by such an exposure as this given here of the terrible power of Rome, assumed power, of course, and leaves the Roman Church, it is hard to see how the Lutheran can bow to Rome's demands upon him. Let us be warned

and let us warn. No Lutheran should ever be able to say, "I did not know. Why was I not told?" Nor should we let Rome say that the Roman realizes, there is only one true Church, the Pope's, but all Protestants, including Lutherans, think any Church is all right, they are all alike. Lutherans certainly are convinced that their Church teaches truth and only truth, and that Catholicism and most if not all of the balance of Protestantism often teaches error. Let us not bow nor let our people bow to this ecclesiastical tyranny.

YOUR CHURCH'S MISSION PROGRAM

The season of Mission Festivals in our congregations is at hand. No church will observe this important festival without preparing its membership for it in advance.

In this issue of the *Northwestern Lutheran* we have reprinted a letter which has been used effectively in some congregations to acquaint the membership with Your Church's Mission Program and to encourage cheerful and liberal support of the Work of our Synod.

Copies of this letter are now available to all congregations in the Synod in any quantity and without cost.

Send a copy of this letter to every home — to every communicant member — in your congregation!

Write the Northwestern Publishing House, 935 North 4th Street, Milwaukee, for your copies today.

(See page 186)

We sometimes think that God is cruel
And that He loves to see us suffer pain
And then again
From out that pain there comes so sweet a joy
'Tis such a mystery
That joy and pain can go together
So consistently.

E. A. S.

Your Church's Mission Program

Home Missions

159 pastors, 11 teachers, 250 missions,
17,143 communicants, 5,450 S. S.

Apache Indian Mission

9 pastors, 8 churches, 4 Day Schools,
Boarding School, Orphanage, 8 teachers,
9 helpers.

Poland Mission

6 pastors, 11 congregations.

Negro Missions (Synodical Conference)

54 workers in 19 states.

African Mission, Nigeria (Synodical Conference)

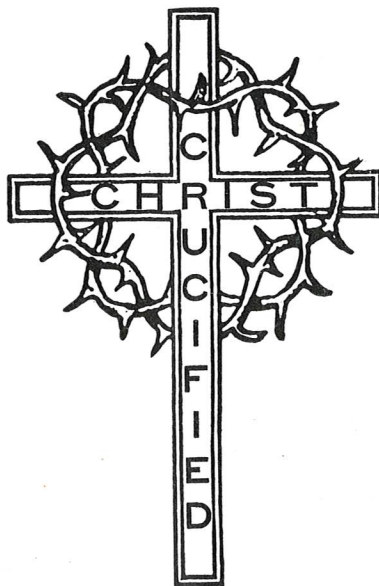
3 missionaries with native workers at
45 congregations.

Institutional Missions

Hospital, Sanatorium, Asylum, Prison.

Student Missions

At State Educational Institutions.



Spiritual Welfare Commission

4,000 men in the Armed Forces, 400
camps plus widely scattered posts.

Educational Institutions

Seminary, College, Normal School, High
School.

Home for the Aged

Belle Plaine, Minnesota.

General Support

for Aged Pastors, Teachers or their de-
pendents.

Student Support

Church Extension Fund

Mission Chapels and Schools.

Administration

Dear Fellow-Laborers in the Lord's Kingdom:

Our Lord commands us to hear His Word; let us gladly hear it. He commissions us, "Preach The Gospel to Every Creature"; let us be faithful also in doing this. Let us make our Mission Sunday one of jubilant testimony. He appeals, "Pray the Lord to Send Forth Laborers into His Harvest"; let our Mission Sunday be a day of earnest missionary prayer. He encourages us to give liberally and cheerfully toward the building of His Kingdom; let us faithfully supply our Church's needs. The Lord has been faithful to us; let us be faithful to Him in return.

Such A Time As This

The rumbling thunder of Judgment Day rings in our ears. Bodily want, political fear, spiritual distress is at every hand. "Change and decay in all around we see." We hear the tramp of thousands of our men in military service. The effect of war is felt in every congregation of our Synod. Lord, how long? Two thousand years ago Jesus told St. John, "Surely I come quickly." How many more opportunities will you have to pledge your support to sound God's Call of Love to mankind?

Fear Not, I Am With Thee, Be Not Dismayed!

We still have Christ and in Him a gracious God. If we abide in Him, we have eternal salvation. Let us keep courage and bring the Changeless Christ to the Changing World.

Do You Accept The Challenge?

As we lift up thankful hearts to God for His blessing on our country and on our Church, your congregation appeals to you, to pledge your fullest support to Your Church's Program. Let us be awake to the seriousness of the world's situation and the promising opportunities of preaching the Gospel. Ever closer to Him who is the Source of all power, let us be untiring at this time of doubts and darkness, bringing the radiance of Redemption through Christ to a sin-sick world. Men and nations can be led to Him only through such as you who, believing that you are redeemed by Him have become laborers together with Him.

Christ redeemed the world from sin, but He has ordained that this message be brought to the world through you.

In His Name!

YOUR PASTOR.

Siftings

BY THE EDITORS

The Carmelite Scapular guarantees salvation. There has come to this office a "scapular" and an accompanying leaflet of instructions, both issued for the benefit of men in the armed forces by the Scapular Militia, Carmelite Church of Our Lady of the Scapular, New York. The scapular, as is well known, consists of two tiny pieces of woolen cloth connected by cords so that they can be worn on the chest and back. The scapular represents the Carmelite habit to the wearing of which great promises are attached. The official record, as quoted in the leaflet, is this: "The Blessed Virgin, accompanied by a multitude of angels, appeared to Saint Simon Stock (1251), holding in her blessed hands the scapular of the Carmelite order and saying: 'This will be to you and to all Carmelites a privilege, that whosoever dies in this scapular shall not suffer eternal fire,' that is, whoever dies in this will be saved." We are told that "no devotion has been confirmed by so many authentic miracles as has the scapular devotion." A case is cited in which a wearer of the scapular was rendered immune to the "fire of four machine guns from a distance of 700 or 800 meters for a period of fifteen minutes." Again: "A scapular wearer can assure his liberation from Purgatory *on the first Saturday after death.* This is the famous 'Sabbatine Privilege.'" The medal is convenient and carries most of the blessings of the cloth scapular, but not quite all. "Pope Benedict XV, the celebrated 'World War pontiff, even granted 500 days indulgence for each time one kisses the cloth scapular of Carmel, excluding the same unusual indulgence from the medal. But, despite the reasons for not using the medal in place of the cloth scapular of Carmel, service men have a special privilege of using the medal, so that simply by taking the blessed medal and wearing it somewhere on their persons they automatically become members of the scapular confraternity and enjoy all the scapular privileges without the necessity of formal enrollment." Finally: "So service men! Have Our Lady's assurance of salvation! . . . Do not risk dying without Mary's promise: 'Whosoever dies clothed in this scapular shall not suffer eternal fire.'" This is submitted merely for information as to one kind of religious ministrations.

—*The Christian Century.*

* * * *

Rationing Worship. — The American people have been voluntarily rationing themselves on worship. Some allow themselves church attendance only on Easter. Others are a little more generous with themselves, but still worship only irregularly. Seventy per cent of the people of the United States are careful about not using their worship opportunities very freely. — People who depend on the voluntary rationing plan should stop to consider how they

would like worship put on a priority basis, so only certain privileged people could enter church. It is because the people in Europe rationed the church that government has been able to ration the people about the church. (Taken from *The Lutheran*).

* * * *

America 52 per cent unchurched. — Startling figures have been quoted by home mission executives in recent years to demonstrate the decline of religion in America. We have been told that America is 52 per cent unchurched, that there are 74,000,000 people in this nation with no church affiliation, that 13,000,000 children under the age of 12 years are not enrolled in a Sunday school, that there are 10,000 towns and villages without a church, and 30,000 communities without a resident pastor, and that 55 per cent of our youth are without church influence. (*Lutheran Companion.*)

In view of this situation, why is even a single one of our candidates unemployed?

What a dark outlook for the future if the unchurched on the whole average 52 per cent, but among the youth, i. e., the next generation and the fathers and mothers of future generations, they already now average 55 per cent?

And what of the fervor and devotion among those who nominally still hold membership in some church?

* * * *

Nonsensical? — The other day a nonsensical resolution was passed at a club of outstanding men in New York City. It was that at each mention of a German or Japanese the word "*damn*" should be placed before it. America will not win the war through cursing. Rather let us pray that hate and malice may find no place in our hearts. Hate wrong, resist the aggressor, but keep your soul from evil hatred and passion. (*Lutheran Companion.*)

That resolution is worse than "*nonsensical.*"

Whether our country shall be victorious on the battle field of the present war lies entirely with Him who overrules the destinies of nations. He may give the victory even to a nation of cursers. — We work for the victory, we submit to deprivations for the victory, we pray for victory. But if we permit the filth of swearing and hatred to accumulate in our hearts, how can we expect our prayers to be acceptable before God? Will they not arouse His holy indignation? May they not move Him to send us a curse instead of a blessing? He wants men to lift up holy hands, without wrath and doubting (1 Tim. 2, 8). — Even a victory may turn from a blessing into a curse for those who use it with their hearts steeped in hatred.

OBITUARIES

† RUBEN H. BODE †



On Friday evening at 5:40 of April 18, 1942, it pleased God to call home the soul of His faithful and trusted servant, Teacher Ruben H. Bode. He died at the home of his parents at Nicollet, Minnesota, at the age of 24 years, 9 months, and 16 days. His body was laid to rest in the cemetery of Trinity Lutheran Congrega-

tion at Nicollet on Wednesday afternoon of April 22. In the services at the church, Pastor F. Koehler, who baptized and confirmed Ruben, preached in the German language and Prof. K. Schweppe of Dr. Martin Luther College at New Ulm, Minnesota, in the English language. Pastor G. Hoenecke of Cudahy, Wisconsin, Ruben's pastor during the short time God permitted him to be a teacher, also spoke words of comfort to the bereaved. Teacher H. Sitz of New Ulm, Minnesota, spoke in the name of the Minnesota and Wisconsin teachers. The choirs of Trinity Congregation sang "So nimm denn meine Haende" and "Now Is Christ Risen from the Dead."

The deceased, a son of Mr. and Mrs. Martin Bode of Nicollet, Minnesota, was born on July 3, 1918, and baptized July 15. He received his early education in the Christian Day School of the congregation and was confirmed March 29, 1931. After his confirmation he attended the Consolidated School of Nicollet for a time. In 1934 he entered Dr. Martin Luther College at New Ulm to prepare himself for the teaching of the lambs of Christ. During the summer months of his last two years at the college he was privileged to teach in Vesta, Minnesota. After his graduation in 1939 he accepted a call to St. Paul's Congregation at Cudahy, Wisconsin, where he was permitted to labor until January 8, 1941. On that day he became ill and was forced to leave his work. Although the best of care was given him in his parental home and in the Mayo Clinic at Rochester, Minnesota, where he underwent an operation for tumor on the brain, God thought is best to call him home. During all his severe suffering he was patient and firmly trusted in his redemption through Christ Jesus.

He leaves to mourn his departure his grief-stricken parents, Mr. and Mrs. Martin Bode, five brothers, Alfred of Nicollet, Minnesota, Rev. Elden Bode, Estelline, South Dakota, Martin, Raymond, and Elmer at home, six

sisters, Mrs. John Stolt, Mrs. Harvey Enter, Mrs. Marvin Enter, Nicollet, Minnesota, Mrs. C. E. Oettengell, Madison, Wisconsin, Ardella and Lillian at home, four brothers-in-law, 2 sisters-in-law, 6 nephews, 2 nieces, and many other relatives and friends. H. F. Luehring.

† TEACHER LOUIS CARL SIEVERT †

Teacher Louis Carl Sievert died at Watertown, Wisconsin, on April 21, at the age of 67 years, 8 months, and 21 days. His funeral was held at St. Mark's Lutheran Church on April 24, the Rev. W. A. Eggert and the undersigned officiated.

Teacher Louis Carl Sievert was born at Bauhof, Mecklenburg-Schwerin, Germany, July 30, 1874. His parents were John Sievert and his wife, Dorothea, née Peters. At the age of 10 years he came with his parents to Courtland, Minnesota, and a few years later his parents settled near New Ulm, Minnesota. After his confirmation he entered our Lutheran Teachers Seminary at New Ulm. After his graduation he accepted a call to St. Mark's Christian Day School, where for six years he faithfully instructed the children entrusted to him. In the year 1903 he accepted a call of the Lutheran Church in New Ulm, Minnesota. He also taught at Pigeon, Michigan, Weyauwega and Marinette, Wisconsin, and at Owosso, Michigan. After ten years of service at Owosso, Michigan, he retired and came to Watertown to live.

On December 28, 1897, he married Miss Emilie Grucke of New Ulm, Minnesota. This union was blessed with ten children of which two died in infancy. Seven of the deceased's children were at one time active as teachers at Lutheran high schools and Christian day schools. His death is mourned by his widow, four sons, Carl, professor at the Lutheran Academy at Mobridge, South Dakota, Rudolph, teacher at the Lutheran high school at Fond du Lac, Wisconsin, Richard, teacher at Flint, Michigan, Erich, teacher at Neillsville, Wisconsin; four daughters, Ada and Hertha, teachers at Watertown, Wis., Mrs. Alma Schwenzen, Kenosha, and Gertrude at home, 10 grandchildren and two brothers.

J. Klingmann.

Forty-Fifth Anniversary of St. John's Congregation, Town Trenton, Dodge Co., Wis.

On Sunday, May 31, 1942, St. John's Congregation of Town Trenton, Wisconsin, was privileged to commemorate the forty-fifth anniversary of its founding. Appropriate services were held to thank and praise God for His many blessings. The speaker in the morning services was Prof. E. J. Berg of Northwestern College of Watertown, Wisconsin, who based his sermon on Hebrews 10, 23-24. In the evening services Pastor Leonhard H. Koeninger of Manitowoc spoke on Proverbs 23, 23 "Buy the truth and sell it not."

St. John's of Town Trenton had its beginning in 1897 when a group of Lutherans in this vicinity called the Rev. John P. Meyer, now professor of theology at our Seminary at Thiensville, to be their first Lutheran pastor. He served the congregation as a filial of St. Stephen's of Beaver Dam as well as did Pastor G. Stern (1902-1909) and Pastor A. J. Arendt (1909-1912).

In 1912 the congregation decided to become self-supporting. Candidate Philip H. Koehler was called, who founded the parochial school, and under whose pastorate the parsonage was built. He served until 1916. He was followed by Pastors Fred Kammholz (1916-1923) and Paul Lorenz (1923-1927) and the undersigned since 1927. The congregation still maintains a complete Christian Day School taught by the pastor. In the past 45 years 257 were baptized; 198 confirmed; 70 couples married; 74 buried. The congregation has 50 voting members; 5 women members, 140 communicants, 180 souls.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

Leonhard C. Bernthal.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene at Menominee, Michigan (Theodore Thurow, pastor), June 16, 1942. Opening service 9:00 A. M. Central War Time. Please announce to the local pastor the number of persons he may expect from your congregation. Also have the congregation send a collection to defray expenses.

L. G. Lehmann, Sec'y.

NEW ULM DELEGATE CONFERENCE

Name: New Ulm Delegate Conference.

Place: Brighton Township, Nicollet Co., Minn., Pastor M. Kunde.

Time: June 17, 1942, 9:30 A. M.

Remarks: Kindly announce to the local pastor.

W. Frank, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet on June 16, at 10 a. m., at Montrose, Minn., with Pastor F. R. Weyland.

Essays: Continuation on Stand of the Conference on the Wedding Dance, Pastor H. Duehlmeier; How a Layman can become a Missionary in his own Congregation, Pastor Wm. Haar, Jr.; Proper procedure of calling a Pastor, Pastor M. J. Lenz.

Announcements requested. Karl J. Plocher, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the third Sunday after Trinity, June 21, at 2 P. M. The meeting will be held in David Star Ev. Luth. Church of Kirchhayn, Rockfield, Wis., Pastor Martin Rische.

A. C. Schewe, Sec'y.

FOX RIVER VALLEY DELEGATE CONFERENCE

The pastors, teachers and delegates of the Fox River Valley Conference will meet June 17, 1942, beginning 9 A. M., one day, at St. Paul's Church, Dale, Wis., Rev. W. Zink.

Work: Program for District Synod; The God-Pleasing Relation Between Congregation and Their Aging Pastor, by P. Th. Oehlert.

Please notify the host of your coming and how many delegates you are bringing.

F. A. Reier, Sec'y.

MILWAUKEE DELEGATE CONFERENCE

Date: June 15, 8 P. M.

Place: Grace Church, corner Juneau and Broadway.

S. E. Westendorf, Sec'y.

DISTRICT CONVENTIONS

NORTH WISCONSIN DISTRICT

Pursuant to an invitation of Emanuel's Ev. Luth. Congregation of New London, Wis. (Pastor W. E. Pankow), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its 13th regular meeting in its midst June 22 to 26 at noon a. c., inclusive.

The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The Lay-Delegates of the respective congregations are kindly asked to hand their Credentials to the Secretary of the District immediately after services. These Credentials must bear the signature of the Chairman and the Secretary of their respective congregation.

The first session will be held Monday at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward. Please state also, whether you are coming with your own car.

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

A paper will be submitted by Pastor W. W. Gieschen of Wautoma, Wisconsin.

Meals will be served at the usual price, lodging and breakfast will be free.

Please make your announcement at the earliest date possible.

G. E. Boettcher, Sec'y.

WESTERN WISCONSIN DISTRICT

God willing, the Western Wisconsin District of the Joint Synod of Wisconsin and Other States will convene in the midst of St. John's Congregation at Waterloo, Wisconsin (Rev. H. C. Nitz, pastor), June 15-18. The opening session will be held Monday afternoon, June 15, at 2 o'clock. Credentials of lay delegates, signed by the president and secretary of the congregation, should be in the hands of the District secretary by 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock. A Communion Service will be held on Wednesday evening.

During the course of the convention a paper on "Worship in the New Testament Church" will be presented by Prof. F. E. Blume.

All memorials and communications pertaining to the convention must be in the hands of the District president by June 1.

Breakfast and lodging will be furnished gratis, dinner and supper at a reasonable price. Requests for quarters should reach the local pastor by June 1. Those not driving their own cars are requested to indicate this in their announcement.

A. W. Paap, Sec'y.

MINNESOTA DISTRICT

The Minnesota District will meet at Dr. Martin Luther College in New Ulm, Minn. Date: June 22, at 2 P. M., until and including June 26.

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

Holy Communion will be celebrated at the service in St. Paul's Ev. Luth. Church on Monday evening.

On Thursday evening services will be held in the convention hall.

Essays: "A popular Commentary on 1 Corinthians 5 and 6" by the Rev. Egbert Schaller; "The Progress of True Lutheranism in the Old Minnesota Synod," by Dr. Paul Spaude.

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

SOUTHEAST WISCONSIN DISTRICT

Time: June 22-26, 1942.

Place: Ev. Luth. Theol. Seminary, Thiensville, Wis.

Opening Service: Monday, 10 A. M. After this service the lay delegates are to submit their credentials properly signed by the chairman and secretary of their respective congregations, to the undersigned.

Closing Service with Holy Communion: Thursday evening.

Essays: Civil Government and Citizenship (English), Pastor Waldemar Sauer; The Doctrine of Justification in the Light of Present-Day Controversies (German), Prof. A. H. Schaller.

All memorials are to be in the hands of President R. O. Buerger by June 1, 1942. Memorials and committee reports are to be furnished in two copies in both English and German.

Announcements, excuses, requests for night lodging are to be sent early to Prof. John Meyer, Lutheran Seminary, Thiensville, Wis. Those intending to stay at the Seminary are to provide their own bedding.

Telephone connection during sessions: Thiensville.

W. Keibel, Sec'y.

NEBRASKA DISTRICT

The Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will hold its 13th biennial convention, God willing, in the midst of St. Paul's Congregation at Norfolk, Nebraska (Rev. J. Witt, pastor), June 17-22.

The first session will be opened with a brief devotional service at 9 A. M. on June 17. Immediately thereafter lay delegates will present credentials signed by the president and secretary of their home congregation.

All petitions and memorials to receive consideration at the convention should be submitted to the District president no later than June 1.

The following essays will be heard: "The History of the Lutheran Church in America with Special Emphasis on Various Efforts at Merging" by Rev. H. Hackbarth; and "Gospel versus Canonical Law" by Rev. A. C. Bauman.

A Synodical service with Holy Communion will be held on Sunday morning and a service for the encouragement of Christian education on Sunday evening.

Please mail your announcement of attendance and request for lodging to the host pastor before June 10.

L. Sabrowsky, Sec'y.

MICHIGAN DISTRICT

God willing, the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will hold its 71st convention in Bethel Ev. Luth. Congregation, Bay City, Michigan (Rev. M. C. Schroeder, pastor), June 22 to 26. The opening session will be held Monday afternoon, June 22, at 2 o'clock. Credentials of lay delegates, bearing the signature of the Chairman and the Secretary of the respective congregation, should be in the hands of the District secretary no later than 1:30 o'clock.

The opening service will be held on Monday evening at 7:30 o'clock in English. Holy Communion will be celebrated in this service. The Rev. H. H. Engel will deliver the sermon.

On Thursday evening at 7:30 o'clock another service will be held in which the Rev. K. Vertz will preach. This service will also be in the English language.

The Rev. George Luetke of Zion Church, Toledo, Ohio, will present an essay on Psalm 46 during the convention.

All memorials and communications to come before the convention must be in the hands of the President of the District, the Rev. Karl F. Krauss, not later than June 1.

All announcements to attend the convention must be in the hands of the local pastor, the Rev. M. C. Schroeder, not later than June 10. Give him the 100% cooperation you gave your secretary with reference to your Parochial Reports. A. W. Hueschen, Sec'y.

DAKOTA-MONTANA DISTRICT

Time: 9 A. M., June 16 to 12 M., June 19.

Place: Emmanuel's Lutheran Church, Grover, So. Dak., Pastor W. Sprengeler, Route 1, Hazel, So. Dak. Kindly announce as early as possible, stating how many delegates you will bring. Also indicate whether you are coming by car or train.

Papers: Prof. E. Reim of Thiensville will deliver an essay on "Our Christian Liberty and Its Proper Use." Prof. Klatt of New Ulm will deliver an essay on the theme: "Religion and Education."

Credentials: Kindly send the credentials of your delegates to the secretary at Mobridge, So. Dak., before June 12.

Services: Communion services will be held Tuesday evening. Another service will be held on Thursday evening and will be devoted to Missions. K. G. Sievert, Sec'y.

PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District will assemble for its thirteenth convention at St. Paul's Church, Tacoma, Wash. (Arthur Sydow, pastor), June 23-25. The opening service will be held on Tuesday, June 23, at 10 o'clock A. M., services with Holy Communion on Wednesday evening at 8 o'clock. The convention will close on Thursday afternoon.

The Rev. Frederic Stern of Seattle will deliver an essay entitled "The Conference Visitor." The Rev. L. H. Koeninger, our representative on the Board of Trustees, will be our guest on Wednesday and will read an essay.

All lay delegates are to bring their credentials, signed by the president and the secretary of their congregation.

The first meal will be served on Monday evening at the church, but only those who announce the time of their arrival will be served at this meal. All announcements for attendance should be in the hands of the local pastor before June 14; later announcements will not be honored.

Walter Amacher, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President W. T. Meier I ordained and installed Robert A. Reim as pastor of Zion's Congregation at Reeder, North Dakota, and of St. John's Congregation at Hettinger, North Dakota, on May 22, 1942.

Address: Pastor R. A. Reim, Hettinger, North Dakota.

H. E. Rutz.

* * * *

Authorized by President J. Witt the undersigned ordained and installed Candidate Edwin A. Breiling as pastor of Grace Congregation of Geneva, Nebraska, on Trinity Sunday, May 31. The Rev. R. Roth assisted.

Address: Pastor Edwin A. Breiling, 415 G Street, Geneva, Nebraska. John Raabe.

ACKNOWLEDGMENT AND THANKS

A memorial wreath in the amount of \$26.25, in memory of Ruben Bode, former teacher in Cudahy, Wis., was given as a donation toward Dr. Martin Luther College Library. Our cordial thanks to kind donors.

E. R. Blifernicht, Librarian.

BOOK REVIEW

The Handbook to the Lutheran Hymnal, compiled by Professor W. Gustave Polack, Theological Seminary, St. Louis, Missouri. Print, Concordia Publishing House, St. Louis, Missouri. Pages 679. Price, \$4.50.

Professor Polack in compiling this edition has rendered a most valuable service to the clergy and the laity of the Lutheran Church. Every minister and every layman for that matter will want a copy of this book for ready reference. It is a reference book in the true sense of the word.

Every hymn in the New Lutheran Hymnal is treated separately. The original text is placed side by side with the translation; the history of the composer and the translator follows, together with a history of the hymn; changes in the translations are noted and the reason for the changes are given. The melody for the hymn is then stated and a short history of it is given.

The second part of the book contains biographical sketches of all the authors and translators of the hymns.

The third part of this valuable volume contains the indexes. The Bible passages that occur in any hymn or that form the basis of a hymn are carefully noted; a table of hymns is given indicating their appropriateness for the festivals and Sundays of the church year; then follows an index of the first line of each hymn and an index of first lines of stanzas except the first stanzas; an alphabetical index of tunes and a metrical index is next; here follows the index of subjects or topical index. This is a very exhaustive treatment of every subject occurring in the hymns. The book closes with an index of authors, composers, translators, and index of first lines.

One hardly needs to recommend this volume to the ministers, teachers, organists and choir directors. These will certainly want it in their library. In fact, we can't see how they can get along without it.

W. J. S.

On Wings of Healing — Prayers and Readings for the Sick and Shut-in. Compiled by John W. Doberstein. Designed and illustrated by W. P. Schoonmaker. Print, Muehlenburg Press, Philadelphia, Pa. Pages 104. Price \$2.00.

"This little book is a selection of prayers and readings designed to help you achieve that calm and confidence so necessary for the cure alike of body and the soul," says the foreword.

The physical make-up of this volume is beautiful throughout and well illustrated. It will appeal to the eye. The size of the book may have been reduced to make it easier for the sick to handle. Some of the readings taken from other sources than the Bible have questionable value — but they are not entirely out of place. The prayers, generally, are good.

W. J. S.

Looking Unto Him — A Message for Each Day, by Frank E. Gaebelein, Litt. E., Associate Editor of "Our Hope." Pages 208. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

This is a volume of brief daily meditations based on Scripture passages from the Old and New Testament, usually a short verse, frequently only a fragment of a Bible verse. These little paragraphs make the Word burn in the heart of the reader. This is a book for private devotions and for the family altar.

A. P. V.

And Behold, the Camels Were Coming, by Edward Cuyler Kurtz. Pages 332. Price \$2.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

Mr. Kurtz is a layman with an unusual knowledge of the Scriptures. In this book he treats the story of Isaac and Rebekah as a type of Christ and the Church. The author embellishes this story, and as many have done, he overdraws the picture. — He believes in the restoration of Israel, the Jews, "actual physical exaltation of Israel to that earthly glory and rule over the earth and the kingdoms of men." — A chapter on evolution is worth the price of the book.

A. P. V.

These Forty Years, by Melvin E. Trotter, D.D. Pages 120. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The story of the City Rescue Mission, Grand Rapids, Michigan, and the experiences of its superintendent, Melvin E. Trotter.

A. P. V.

The Witness of His Enemies, by George R. Pettigrew, LL. B., Th. D. Pages 110. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

This book presents the unintentional and involuntary testimony of Jesus' enemies, ancient and modern to the truth of the Gospel of Christ. One is strengthened in the faith by this sound — and altogether too brief testimony — of the author. The chapters present the majesty, sinlessness, miracles, the deity, the vicarious death, and the resurrection of Christ.

A. P. V.

The Saving Presence, by Grover E. Swoyer, D.D., Pastor First Lutheran Church, Mansfield, Ohio. Pages 155. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

We might call this volume a Life of Christ written in the light of the Second Article of the Apostles' Creed. The writer's purpose is to set forth that Jesus Christ is the Son of God and that through Him alone can final peace and happiness come to men and nations. The book is a clear testimony to the deity of Jesus Christ and to His work of redemption. There is a strong appeal to bring this Gospel to others.

A. P. V.

Nature Sermons, by Fred Hartley White. Pages 106. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

In simple language these ten sermons open the great book of nature and its wonders. The volume abounds in passages of the Scripture that refer to nature, and the author misses no opportunity to preach the Father's goodness and the Savior's love on the basis of these passages. One is reminded of the Savior's own words, "Behold the lilies of the field . . ."

A. P. V.

The Cross Above the Crescent, by Samuel M. Zwemer. Pages 282. Price \$2.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

This interesting volume deals with one of the most baffling of all missionary problems — that of placing the Cross above the Crescent, bringing Christ and His Gospel to Moslems. Unquestionably Dr. Zwemer speaks as an authority on this subject. This book contains a wealth of information — entirely new to most of us — on Islam and on the methods of reaching the hearts of Moslems with the Gospel. The book is a valuable contribution to any mission-minded Christian's library.

A. P. V.

Worship, Why and How, by Ernest O. Sellers. Pages 145. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

"Many and varied have been the methods suggested or followed to make worship effected and acceptable. While the spirit counts for more than the form, still we do not see any reason why the devout soul may not find expression and satisfaction in dignified and beautiful forms." — This book contains many valuable suggestions on the forms of worship. Throughout, however, the Calvinistic spirit — the author is a Baptist — is evident. He states, "We do not, or should not, enter our assemblies chiefly with the idea of obtaining something." We disagree. Certainly we do come to the house of God to receive of our Lord through the Word and Sacraments.

A. P. V.

Gems from Genesis, by W. G. Heslop, D.S. Litt., D.D. Pages 132. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

This volume is a treasure chest containing the gems — and the author has overlooked none — from the Book of Genesis. A pearl of great price.

A. P. V.

Prophetic Questions Answered, by Keith L. Brooks, D.D. Pages 164. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

Thoroughly anti-scriptural. This Doctor of Divinity denies the general resurrection of the dead, believes in a millenium, etc.

A. P. V.

George Muller, by Basil Miller. Pages 159. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

This is a biography of the German-English philanthropist born 1805, died 1898, known especially for the establishment of orphanages in England. — The author presents George Muller as "our hero." — We cannot become enthused.

A. P. V.

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