

# 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

Volume 29

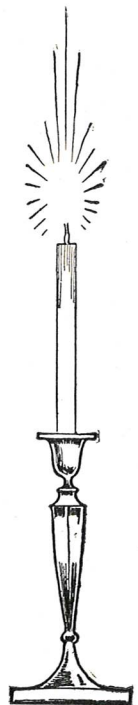
Milwaukee, Wisconsin, June 28, 1942

Number 13

## "Walk as the Children of Light" dedicated to our Christian Youth

"Ye are God's own temple" the Scripture says to you:  
 The world will judge a Christian by the things you do.  
 Search your Bible daily, let its truth divine  
 Like a guiding beacon o'er your pathway shine.  
 Separate from sinners; think not you can dwell  
 With the world in pleasure and renounce its spell.  
 Peter followed Jesus but followed from afar,  
 He went into the palace where the Scribes and Elders are;  
 They were enemies of Jesus, but Peter thought that he  
 Could mingle just a little and enjoy their company.  
 But alas he soon denied Him; oh the darkness of that hour —  
 Think not that when Satan tempts you, yours will be a greater power.  
 Have you ever heard the story of the blind man on the street  
 Who kept a lantern burning close beside him at his feet?  
 And when asked by passing strangers why so fool a thing did he,  
 He replied: "Lest others passing in the night fall over me."  
 Be not stumblingblocks to others; be a lantern clear and bright,  
 By which others find their Savior if they stumble in the night.  
 Though your lamp may sometimes flicker and the oil of faith burn low,  
 In the secret of God's presence you will find an overflow.  
 For God's promise never faileth, and He gave us the command  
 Ask, I'll give it. Seek and find it. All the world is in His hand.  
 Oh this blessed, blessed knowledge! Why should fear our courage dim;  
 When thru all our life's short journey we may walk life's path with Him?

Esther A. Schumann.



## THE HOLY TRINITY

THE FATHER, our CREATOR

THE SON, our Redeemer

THE HOLY GHOST, our Sanctifier

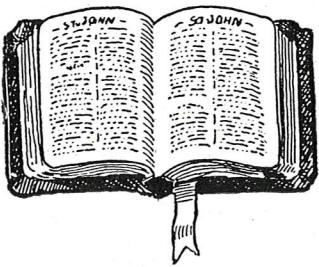
HEAR, O ISRAEL:

THE LORD OUR GOD IS ONE LORD

Deuteronomy 6, 4

By Pastor Carl Buenger, Kenosha, Wis.

**T**HIS is the solemn declaration given by God through His servant Moses to His chosen people Israel. His people should hear and know, acknowledge and confess, serve and obey this Lord, the God of their Fathers Abraham, Isaac and Jacob, who had promised them the blessings through the seed of their Father Abraham, the promised Messiah. This God had led His people in his appointed time out of the land of bondage in



Egypt, and had brought them to the borders of the promised land Canaan. This land he gave unto them and prospered them in every way.

This Lord God is the only God, there is none other beside Him. He is the ONE LORD. All the nations of the world should bow before Him and worship Him. This Lord is our God who has revealed Himself to us through His Holy inspired Word, the Old and the New Testament. Here God has revealed everything necessary to know and to worship Him as the true and only God. He is One in Being and Essence, but three in Persons. We therefore believe in the Holy Trinity: Father, Son and Holy Ghost, three distinct persons in the One Godhead. In the Old Testament we see the proof of this in the threefold blessing pronounced upon the people of God by the direct command of God to Aaron. Numbers 6, 23, 27. And the Lord spake unto Moses saying: Speak unto Aaron and his sons, saying, On this wise ye shall bless the children of Israel saying unto them: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace. And again in that wonderful revelation of God unto Isaiah, the prophet hears the Holy angels worshiping the Lord and crying one to another: Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory. And in the New Testament God reveals Himself at the Baptism of Jesus in three distinct persons: The Father speaking out of the cloud, the Son standing in the water, and the Holy Ghost descending in the visible form of a dove. Jesus gives unto His disciples the great commission to make disciples of all the world by baptizing them in the

Name of the Father, and of the Son and of the Holy Ghost, teaching them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever He has commanded unto them. And the apostles in extending greetings unto the Christians address them with the words: The grace of our Lord Jesus Christ and the love of God and the Communion of the Holy Ghost be with you all. So we believe in this One God, Three Persons in the one Godhead, the Holy Trinity, the One and the only true God and Lord.

This God has revealed Himself to us also as our Maker, Redeemer and Sanctifier. We confess this our faith in the Apostles Creed which is accepted by all Christian churches on earth as the one confession of faith. This confession has come down to us from the time of the apostles. The Holy Bible does not tell us how and where and by whom it was made, agreed upon and adopted, but it contains in brief statements the great fundamental truths of the Christian religion. We believe in God the Father, the Father of our Lord Jesus Christ and the Father of all who through the Son come unto the Father. He is the Creator of heaven and earth. In the beginning God made heaven and earth. God made heaven and earth in six days out of nothing by His almighty word. God has made man in the beginning according to His image. God has also made me, has given me my body and soul, eyes, ears and all my members, my reason and all my faculties. God still preserves me. He gives me everything that I need for the support of my body and life. God rules and directs all things according to His divine counsel. No sparrow falls from the roof, no hair from our head without the will of our Father. God rules everything for the welfare of His children. This is indeed a great comfort for us in the various trials and afflictions of this life. It is my Father. He does all things well.

We believe in God the Son, true God begotten of the Father from eternity and true man born of the Virgin Mary, my Lord. This Jesus is the only Savior. No one cometh to the Father but by Him. He has suffered for our sins, He was obedient to His Father in our stead as our substitute and representative and by His holy obedience He has fulfilled the entire Law of God perfectly for us. By His death on the cross He has atoned for our sins, has reconciled us to the Father, and has procured for us a perfect righteousness with which we can stand before God and enter the eternal mansions prepared for us.

We believe in God the Holy Ghost, our Sanctifier

(Continued on page 200)

## EDITORIALS

### PLANS FOR THE SUMMER

#### FAMILY DEVOTIONS

#### HATE SCHOOLS

#### GOD OR MAN?

**Plans for the Summer** Now with the shortage of rubber and the attendant shortage of tires for the automobiles, and, with the rationing of gasoline in the offing — what are your plans for the summer? We mean this, of course, with reference to the church!

Other years, other summers many people who had the means and the inclination struck out on week-ends for some distant port as far from home as time and desire permitted. This is not wrong, certainly, in itself. The change of scene and environments was a good thing for many who were shut up in their dingy offices in the cities, laboring under artificial light, week after week. It was good for their physical and mental self. Perhaps, in some cases, it was even at the advice of a capable and recognized physician that some turned to the open road at the week end. We have no argument with these, if while they were concerned for the health of the body and the mind they did not neglect their immortal souls. We know, too, that some did this. Away from the home environments and their own church many others forgot the needs of the soul — “for the duration.” The beauties of nature which lure them into the open spaces, the care-free spirit which the open road engenders, the companionship one finds in the out-of-the-way places, were not conducive to take time out to listen to God and His Word which is able to save our soul. There was danger in this.

Today it is different. There will be few, if any, trips to the lakes and country sides, to the homes of far-off friends and relatives. The war demands make our lives restrictive and many are going to be forced to find out how really pleasant it is at home and what relaxation and rest for body and soul is to be found in the family circle.

Will some also learn that it is pleasant and beautiful within the gates of Zion, in the house of God during the summer months? It is pleasant to assemble with the saints, to hear, in these turbulent times, the Word of peace, the peace that passeth all understanding, to sing the praises of the Lord who has graciously protected our country, our homes from invasion by the enemy's hords; who has preserved our sons and daughters from the ravages of war; who has given success to our armies; and who has preserved our freedom, especially the freedom of religion. Are these things worth while to you? Are they so small that we are unable to appreciate them? Are they so small that we pass them by unobserved? Are they worth so little to us that not a stint of gratitude rises in our heart?

Let this never be said of anyone in whose breast beats the heart of a Christian. To him these mercies of God

are too deep; they inspire him with awe; he can only wonder at the faithfulness and goodness of the heavenly Father. This draws the Christian with irresistible might toward the throne of heaven to stammer his thanks in the name of the Savior. He will love the habitation of God's house and the place where His honor dwelleth. He will praise God in the congregation of the righteous and bless His holy name.

Those ought to be the Christian's plans for the summer. No power on earth ought to be able to swerve him from his purpose.

W. J. S.

\* \* \* \*

**Family Devotions** The fact that the custom of family devotions has been on the decline for some time seems to indicate that the blessings to be derived from them are not fully appreciated. If we realized that family devotions, far from being a burden or a waste of time, are a source of great benefits to them that practice them faithfully, we would not let any obstacles bar our way, we would hurdle them and reach out for the blessings that beckon us.

What are some of the blessings? — It is impossible to name them all in a brief paragraph, let alone that we could adequately describe them.

There are blessings for every individual member of the family.

You are reading the Word of God. You who do the reading, and all the members of your family that listen to you, are benefited alike in this that the Word of God is brought close to each one's heart. But the Word of God carries the promise that it shall never return void. It always brings a blessing. It is like the rain that comes down from heaven and like the snow, which make the land fruitful to bring forth seed for the sower and bread to the eater (Is. 55, 10). You cannot search the Scriptures without finding in them a rich storehouse of heavenly blessings.

Paul specifies these blessings somewhat in detail in his second letter to Timothy. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3, 16).

The first blessing Paul here mentions is *doctrine*. The Scriptures make us wise unto salvation because they teach the truth concerning the way of salvation. That truth, very briefly stated, is this: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. This truth is so high, so deep, so wide, that we simply cannot

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receive it in one grasp. No matter how often we ponder this truth, every time our understanding is deepened and widened. The Bible does just this for us. It unfolds the great truth of God before our eyes.

Paul mentions *reproof* in the second place. This is the negative aspect of doctrine. When we accept the truth we are not at once rid of all error. Look at the disciples of our Lord. The Lord taught them the truth. They grew in knowledge. Yet, although they cheerfully confessed Jesus as the Christ, the Son of the living God, how much error did not continue to cling to them? Even when Jesus was about to ascend into heaven they asked the foolish question, Lord, wilt thou at this time restore again the kingdom to Israel? (Acts 1, 6).

They had heard Jesus' testimony before Pilate, My kingdom is not of this world. To this end was I born that I should bear witness unto the truth (John 18, 36, 37). Yet they continued to dream of an earthly kingdom.

So it is with us Christians in general. Although we are sincere in the faith of our Savior, yet many false notions may be lodging in our heart. Let us not despair. But on the other hand, let us not neglect our errors. If not corrected, they will work harm.

How shall we correct them? The Holy Scriptures are profitable for *reproof*; they serve to drive false ideas out of our hearts.

As a third benefit of the Scriptures Paul mentions *correction*. How often do we not stumble and fall! We fall into sins against all commandments of God, in thought and word and deed. We fall into doubt, into fear, into despondency. Who will restore us? Who will bring us to our senses when we are fascinated by sin? Who will strengthen us when the burden becomes too heavy? The Scriptures are given for correction, they will raise us up.

In the last place Paul mentions *instruction in righteousness*. As a father educates, trains, disciplines his child, so our heavenly Father, who has granted us forgiveness of our sins and a perfect righteousness in our Savior, through the Scriptures educates, trains, disciplines us in the righteousness which He has conferred on us, so that we may increase and grow stronger from day to day in the faith of this righteousness and in the use we make of it in our lives. The Scriptures are profitable for instruction in righteousness.

These are, in brief, a few of the benefits to be derived by every one from participating in family devotions. There are others, too many to be mentioned this time.

\* \* \* \*

**Hate Schools** The "In Our Opinion" radio program of Sunday, June 7, concerned itself with the question of whether hatred is a necessary requirement for the successful prosecution of a war. According to one report on the results of the discussion (which the writer did not hear) the majority was in the affirmative. In this connection we recall the protests in Great Britain by the convocation of Canterbury and the Church of Scotland, resulting in the abolition of the so-called "hate schools" as part of British Army Training.

What is true patriotism? Is it hatred for nationalities and racial groups, or is it love for our country and a loyal devotion to its welfare and security? Even if we were to disregard the moral issues involved, we would have to consider it folly to rank such a negative thing as hatred among the essentials of patriotism. We can get along without hatred but not without obedience, love and loyalty. Men are ever more eager to make supreme efforts and sacrifices in the defense of that which they love than in the destruction of that which they hate. What makes a good law enforcement officer? Is it loyalty to the government, and faithfulness to a charge coupled with a zeal to defend public property and life, or is it hatred for the lawbreaker? The answer is obvious and true even though a good law enforcement officer may sometimes take a life when the proper performance of his duty leaves him no other choice.

Likewise our Christian young men are in this war not because they hate but because they love their Lord, who would have them obey their government, and because they love their country to which they owe so much. That is what moves them to do their duty as members of our armed forces to the best of their ability placing their trust in Him. Hatred for things evil and sinful is, of course, an entirely different matter, but when it comes to the hatred of persons we must not forget the Savior's words, "Love your enemies" nor the words of the Great Apostle, "Vengeance is mine. I will repay, saith the Lord."

O. J. E.

**God or Man?** Under the heading: "Nazi Orders Defied by Norway's Lutheran Bishop" a recent newspaper article quotes the bishop, Eivind Berggrav, as follows: "He who seeks to force the child out of the ties of parental responsibility and to break the divine right of the home, immediately forces the parents to the most extreme acts of conscience. Every father and mother knows that they will one day have to account to the Almighty for the way in which they brought up their children or permitted them to be brought up. They must here obey God rather than men."

Bishop Berggrav touches upon the most serious threat of totalitarianism, the threat to religious liberty. Admittedly, that liberty is infringed upon when churches are openly attacked or persecuted. But that is also the case when the work of the Church is interfered with in any way, for instance when it is asked to carry out a program contrary to its convictions, when it is told what it must do and say in matters purely religious, or even when it is forced to assume a role which lies outside of the sphere of the activities assigned to it by the Savior's command to preach the Gospel.

Bishop Berggrav here, however, as we assume, calls attention to another infringement upon religious liberty consisting in this, that the state forces ideas and viewpoints upon the child, which are contrary to the Scriptures and a violation of the consciences of parents, who may still be minded to bring up their children in the nurture and

admonition of the Lord. Thus, while the church may not be openly attacked, nor its membership persecuted by violence, its very life is nevertheless destroyed in its roots which reach down into the hearts of the youth upon which its future depends. Here, as the bishop correctly states, God must be obeyed rather than men.

But isn't the Bishop rather generous and charitable in his estimate when he says: "Every father and mother knows that they will one day have to account to the Almighty for the way in which they brought up their children or permitted them to be brought up." Too many parents are satisfied to provide for the body but not for the soul of the child, and are not at all concerned about the account they must render some day to Him who says: "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Do we recognize our responsibilities and prize our liberties? Surely, we today in this blessed country of ours should wake up to a realization of what we have, and preserve it by making use of it, and as far as our children are concerned give them a thorough Christian training in the home, in the Church, and in the Christian Day School, if we are fortunate enough to have one in our congregation. Thus, by at all times availing ourselves of the best possible means to exercise what is not only a "divine right" but a most solemn and sacred duty, we will render an invaluable service to our children, to ourselves, and to our country.

O. J. E.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### ARTICLE VIII WHAT THE CHURCH IS

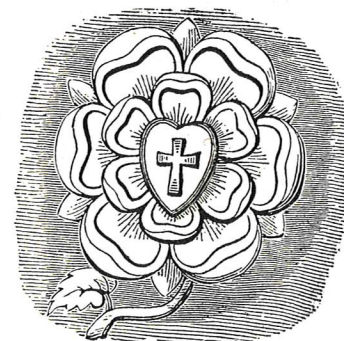
*Although THE CHURCH properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments, administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit on Moses' 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.*

#### II

**T**O understand the fact that *in this life many hypocrites and evil persons are mingled with the church*, i. e., with the congregation of saints and true believers, and to evaluate it properly, is of great importance for our faith.

In this life hypocrites may join themselves to the church; they will have their names entered on the lists, they will attend services, they will take part in the singing and praying, they will hear the Word and participate in Communion, they will take an active part in the work of

the church, they will discuss the problems of the church, they will contribute, often very liberally, of their time and money, they may hold office, even preach the Word and administer the Sacraments. Because they are hypocrites, no difference between them and the genuine believers appears on the surface.



Yet because they are hypocrites, they are not members of the true church. God does not accept them as His children. He rejects them as workers of iniquity (Matth. 7, 23).

What then if a congregation should get a hypocrite for a pastor?

He preaches the Word of God. He may preach it very clearly so that the hearers easily understand and make good progress in spiritual knowledge. He may preach it in a forceful and appealing way, so that people are terrified over their sins, abhor their sins, and on the other hand their hearts are reassured in the faith of Jesus Christ. He may preach the Word in a compelling way, so that people give themselves up to the service of the Lord willingly, diligently. He may admonish the wayward seriously and may comfort the troubled hearts cheerfully.

These things may go on for years; and suddenly God may bring the truth to light: the preacher is a hypocrite. All his devotion is nothing but outward veneer.

What then?

The congregation whose sad lot it may be to make such a terrible discovery will certainly be shocked. Many will be offended. And the world will jeer, they will gleefully point to the case as though proving that Christianity is nothing but sham and all Christians are hypocrites.

Since God hates hypocrisy, many will be troubled by doubt whether the word heard from the hypocrite pastor was really the Word of God. They will be troubled by doubt whether the Sacrament they received was real Sacrament. Did not the Word of God in the mouth of the hypocrite turn into a lie? and was not the holy Sacrament by his unclean hands sullied beyond recognition?

This is the very serious practical question which our Art. VIII answers: *It is lawful to use Sacraments administered by evil men.*

To be sure, the hypocrite will incur the greater damnation because he presumed to handle the holy things of God. But these holy things themselves did not suffer any harm. Their life-giving power was not neutralized and the blessed grace of God which they convey was not adulterated.

Jesus himself is witness to this. He certainly was no friend of the Pharisees. He denounced them as hypocrites and exposed their hypocrisy on different occasions. Yet He says, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works, for they say, and do not (Matth. 23, 2. 3).

Christ clearly allows that these hypocrites *sit in Moses' seat*, and He fully endorses all they say in Moses' name. The word which these hypocrites preached was not their own, but Moses', that is, God's, who gave it to Moses. And the sacraments which they administered, for example, circumcision, were not their sacraments, but God's.

So it is also with hypocrites in the church when they, for instance, administer the Lord's Supper. Jesus did not say in the institution, Take, eat, this is my body — provided he who hands it to you is a sincere believer. No, He took the supper entirely out of the hands of the administrant and kept it entirely in His own holy and loving

hands, and simply promised, This is my body — whether the administrant is a devout Christian or a rascal.

Paul expressed the same truth in his Epistle to the Philippians. He was a prisoner in Rome. His case had finally come up for trial, and suddenly Paul became a famous man in Rome. The Gospel also became famous, since it was known that only because of the Gospel Paul had been imprisoned. The Gospel was the talk of the town; and many began to testify merely to share the fame of Paul and to push him out of the lime light. What does he say? Some indeed preach Christ even of envy and strife. . . . What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice (Phil. 1, 15-18).

A double caution, however is not out of place.

While Jesus grants that hypocrites may administer the true means of grace, He does not want us to receive such as preach false doctrine. He warns, Beware of false prophets which come to you in sheep's clothing, no matter how sincere they may be (Matth. 7, 15. 22).

Again, while the means of grace are efficacious even though administered by a hypocrite, yet after a hypocrite has been unmasked, a congregation may no longer retain him as their pastor. They must deal with him as an open blasphemer who has besmirched the holy things of God. Else they will become guilty of the same offense.

There was a sect in the old church which held that all church acts become invalid when performed by impure men. They were known as Donatists. Of these and their error, God granting, a little in our next study.

### AS SORROWFUL YET ALWAYS REJOICING

Sorrow, ah yes, we've known it day by day  
A close companion on life's little way.  
At first the heart rebelled, it would not know  
It as a friend, but scorned it as a foe.  
As time went on a transformation came,  
The hardened heart no longer was the same;  
It had grown tender, hurts had left their scar  
To beautify, not as we deemed to mar.  
The words uttered by others that had caused a tear  
We prayed were we like tempted none should ever hear  
The cruel, impulsive actions that had laid us low;  
We sought His help, lest we too strike the blow  
The thoughtlessness that plainly showed their lack of care —  
Against all these we knelt and voiced a prayer,  
"Teach us oh Lord, Thou art the Truth, the Way,  
For Thou wast ever patient, day by day.  
The lowest sinner for a friend could claim;  
The insignificant sought not in vain  
Thy love: who are we then that we should make  
Distinctions? Oh my Father take  
These tired hands, these feet that oh so often stray  
These lips that oft unthinkingly, dear Father, say  
Such unkind things, and take this sinful heart.  
Be Thou its Master and Thy lowliness impart.  
Shine through our deeds, our words, and ever grace  
With Thine own image all we do — thus trace  
Thy traits in us and oh, dear Lord, we know  
We shall rejoice, though sorrow lay us low.

E. A. S.



*Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

— Matthew 22, 21.

BY PASTOR WM. NOMMENSEN



PHARISEES and scribes set a trap for Jesus. After long deliberations they agreed on a question which they were positive it would bring Him into trouble: "Is it lawful to give tribute to Caesar, or not?" If He would answer, No; it is not lawful, that would be subversive activity, that would amount to propoganda against the Roman government. And for this eventuality they had brought with them several servants of Herod that they might at once take Him into custody. If, however, He would answer, Yes, it is perfectly right, He would lose the respect and the confidence of all true Jews who regarded it a sacrilege that the Romans should rule over God's people; no one would then accept Him as the promised Messiah. So they believed that they had Him trapped coming or going.

But the Lord who clearly saw their intrigue could not be trapped. He answered their question in a manner that they were unable to reply a single word: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Because their tribute money carried the image and superscription of Caesar, He told them that they must do their duty towards the government whose monetary system they were using and which thus had power over them, but that they must also do their duty towards their God, neither of which they had been doing.

A valuable instruction for them! And a valuable instruction also for us and for you! As we consider this Word of the Lord, an admonition of Saint Paul comes to our mind (1 Cor. 16, 13):

### "QUIT YOU LIKE MEN, BE STRONG"

#### I

Yes, Quit you like men, be strong" in doing your duty towards your government.

Your government has called you into training for military service. Your government is a divinely appointed institution. For of every government in power Saint Paul says: "There is no power, but of God; the powers that be are ordained of God." The Savior says to His judge, Pontius Pilate: "Thou wouldest have no power at all over Me, except it were given thee from above."

Since government is thus ordained by God, He has also in His Word clearly defined the duties of all towards this government. As such, Scripture mentions: honor, respect, and, very emphatically, subjection, obedience, Saint Paul writes: "Let every soul be subject to the higher powers." To Titus he writes: "Put them in mind to be subject to principalities and powers, to obey magistrates." Saint Peter writes: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." The Savior says: "Render unto Caesar the things which are Caesar's."

Clearly, then, it is the duty of all citizens, and particularly of the Christians who know the word and will of their God, to render obedience to their government.

But must we implicitly obey the government under all circumstances? If the government would demand things of you which are clearly contrary to the Word and command of God, then the Word would apply: "We ought to obey God rather than men." Then, indeed, you would be obliged to refuse obedience and bear the consequences, if need be, as

Christian martyrs to His cause. But if the demands of your government are not clearly contrary to God's demands or if you have no positive evidence that such is the case, your duty is to obey, the responsibility resting upon the government which issues the orders.

But what about war? There are those who say, War is always sinful; it is a silly and un-Christian way of settling things; consequently, we must resist and refuse to obey the government if it orders us to go to war or to prepare for war. We grant that war is horrible and seemingly utterly incompatible with Christ's injunction of love and God's command: "Thou shalt not kill." And yet war is not always sinful. The government has the God-given duty to protect its citizens, and in order to do this it may be compelled even to wage a war. In Holy Scripture we find instances where God commanded the people of Israel to wage war against heathen nations who resisted His purposes.

You may say, "We are convinced that war is sinful; our government has no right to enter into it, and hence our conscience compels us to refuse to obey." You may hold such an opinion. But have you positive evidence that your opinion is correct? In these days of intricate national and international diplomacy it is practically impossible for any ordinary citizen to possess all necessary information to decide the matter. The men elected to rule in the land may have information which they dare not make public for the sake of the safety of the country. If, then, you have no positive evidence that the war is a sinful one, if you yourselves may be in error, the Fourth Commandment obliges you to obey and serve. The responsibility for the slaughter and bloodshed, however, will not rest on your conscience, but on the conscience of those who issued the order.

Your duty now in the training camps as soldiers of your country is to be subject to your government, to obey, to train for service, to serve. And there, as Christian soldiers, **quit you like men, be strong!** Do your duty towards your government not half-, but whole-heartedly. Do not go about your duties as a child that is just beginning to toddle, but as full-grown, able-bodied men; do not be listless, apathetic, sluggish, and feeble in your work, but be strong! It is a trait of Christians that, if they have a duty to perform, they are willing, cheerful, conscientious, faithful, thorough in doing it. So should you in your training prove yourselves to be real Christians.

"True believers, shrinking never,  
Where they dwell,  
Should reveal  
Their true colors ever."

"Quit you like men, be strong" in doing your duty towards your government.

#### II

However, my friends, you are not only soldiers of your country, but you are also soldiers of Jesus Christ, and there, too, "Quit you like men, be strong."

By nature, indeed, you were not enrolled in the blessed host of those who follow the Prince of their salvation, but, conceived and born in sin, you were subjects of Satan. But from this fearful and disgraceful thralldom the gracious Savior has delivered you. He came into this world and led that perfect, spotless life by which He has satisfactorily fulfilled the divine Law in your stead. He took all your sins upon Himself and suffered and died on Calvary's cross, and thus has atoned for all your transgressions, redeemed you from all sins, from death, and from the power of the devil, and gained for you the grace of your God, His forgiveness, yea, life and salvation. Why? That you may be His own, and live under Him in His kingdom, and serve Him. In Holy

Baptism already He has accepted you as His dear children and made you members of His kingdom. In your confirmation you have renewed your baptismal vow and pledged allegiance to your Lord and Savior unto death. You are soldiers of Jesus Christ.

As such you also have duties to perform. You know very well what they are. Let me briefly refer to but a few. There your Savior says: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." When He instituted His Holy Supper, the Lord said: "This do, as often as ye drink it, in remembrance of Me." He tells you that you "Ought always to pray, and not to faint." He says: "Whosoever shall confess Me before men, him will I also confess before My Father, which is in heaven." He also says to you: "Walk as the children of light," or, as His Apostle Paul puts it: "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." "Let no evil communication proceed out of your mouth." "Keep thyself pure." "Avoid all evil." Many other similar words of the Lord, as you have learned them in your catechetical instruction or heard them in sermons, will readily come to your mind. These are some of the duties incumbent on every soldier of Jesus Christ.

These duties do not in any way conflict with the duties which you owe to your government. You can well do both, "Render unto Caesar the things which are Caesar's and unto God the things that are God's."

In this respect, too, "Quit you like men, be strong." Do not go about your Christian duties half-, but whole-heartedly. As soldiers of Jesus Christ do not march with the faltering steps of a toddling child, but with the firm and sure step of a man of God; do not be listless, apathetic, sluggish, and feeble in your Christian duties, but be strong! Your Savior issues the orders; as real men follow Him in the strength which He gives as you implore it of Him.

And do not say, "Ah, yes, in common life, all this may sound very nice, but in the army and navy life it just can't be done. If we would read the Bible or attend church services wherever we can; if we would frequently partake of Holy Communion; if we would regularly say our prayers; if we would try to confess our Savior here, where so many scoff and sneer; if we would conscientiously and painstakingly walk as men of God; if we would refrain from using profane language; if we would refuse to indulge in all the things which the great majority of men are doing: why, life would be impossible for us; we would be a laughing stock and the butt of countless jokes and jibes." Indeed, you may be called upon to bear some humiliation and hardships. But this, too, is a part of your duty towards your God and Savior. He says: "If any man will come after Me, let him deny himself and take up his cross, and follow Me." In the strength which He supplies you are not helpless children, but men; not weak, and feeble, but strong. Then, "Quit you like men, be strong!"

Soldiers of Christ, arise,  
And put your armor on;  
Strong in the strength which God supplies,  
Through His eternal Son.

Strong in the Lord of hosts,  
And in the His mighty power;  
Who in strength of Jesus trusts  
Is more than conqueror.

Stand, then, in His great might,  
With all His strength endued;  
But take, to arm you for the fight,  
The panoply of God:

That having all things done  
And all your conflicts past,  
Ye overcome through Christ alone,  
And stand entire at last."

From strength to strength go on,  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day."

Still let the Spirit cry  
In all His soldiers, "Come,"  
Till Christ the Lord descends from high,  
And takes His conquerors home.

Information on the work of the Spiritual Welfare Commission, now available (in flyer form) for free distribution to congregations. These Information Bulletins might well be distributed before a Mission Festival or Spiritual Welfare Commission Sunday.

Order your supply of copies from the  
Spiritual Welfare Commission,  
1916 E. Thomas Avenue,  
Milwaukee, Wis.

## THE HOLY TRINITY

(Continued from page 194)

and Comforter. We were born flesh of flesh, sinful from sinful parents, and had by nature no will and no power to come unto Jesus, to believe and trust in Him. But God the Holy Ghost has called me by the Gospel, has worked within my heart through His word, the will and the power to come unto Jesus, to trust in Him as my only Savior, to accept by faith His righteousness and thus He has made me a Christian; I am converted; I am born again; I am a happy child of my Father trusting in Him in all the adversities of this life; I serve Him in true childlike affection and obedience and live in the joyful hope of the resurrection to eternal life. And all this without any merit or worthiness in me, all by the grace of the Triune God, my Lord, my Maker, my Redeemer, my Sanctifier to whom be glory and honor, world without end. And thus we sing and glorify our Triune Lord, our Creator, our Redeemer and our Sanctifier:

Father, in whom we live,  
In whom we are and move,  
All glory, power, and praise receive  
For Thy creating love.

O Thou Incarnate Word,  
Let all Thy ransomed race  
Unite in thanks with one accord  
For Thy redeeming grace.

Spirit of Holiness,  
Let all Thy saints adore  
Thy sacred gifts and join to bless  
Thy heart-renewing power.

Eternal Triune Lord,  
Let all the hosts above,  
Let all the sons of men record,  
And dwell upon, Thy love. Amen. (Hymn 241)



## THESE PERILOUS TIMES

### A Study of 2 Timothy 3, 1-5

By Pastor Irwin J. Habeck, Weyauwega, Wis.

#### "Boasters, Proud, Blasphemers"

THE three sins next mentioned as being characteristic of the perilous times which are to precede the end of the world are closely related. Consider the example of the Pharisee praying in the temple. He was a boaster, telling God of all that he had done. He was proud, considering himself a superior type of being and expecting the common herd to clear the path when he came strutting by. And he was a blasphemer, which means that he belittled others, thanking God that he was no good-for-nothing like the publican.

Such boasting, such pride, such belittling of others is common in our day. "It pays to advertise." But there are two kinds of advertising. There is advertising which is intended merely to call public attention to an existing fact that a certain merchant has certain wares to sell, that a certain event is to take place at a given time. With such advertising we have no quarrel. But much that is called advertising does not stop here. Extravagant claims are made for the quality of a product. Nothing has ever equalled the event which is to take place. Such advertising is nothing but boasting, and the world is full of it. They who indulge in such advertising have a very low opinion of anything else that may be offered. That is pride. And they don't hesitate to express their opinion of competitive wares and competitive events in disparaging terms. That is blasphemy in the sense of our prophecy.

As wares and events are advertised in the spirit of the age, so men are advertised. The applicant for a position boasts of his abilities and his accomplishments, he can't understand how anyone else could be considered, and if the name of a rival applicant is mentioned, he can mention a dozen faults and weaknesses which ought to disqualify him in a moment. Nor does the evil end when one is safely in office. "You have to let them know how good you are or you'll soon be out," is the philosophy of the age. And so men inflate their own sense of superiority, they keep on boasting, they keep on disparaging all who might possibly be rivals.

#### Boasting in the Church

Is the visible church free from the spirit of the age? In congregations one is apt to find a group who in their own estimation are the elite. Their preeminence does not depend upon their stronger faith, their richer knowledge, their greater zeal, or the like, for those qualities are the hidden things of the Spirit, and they who have them would not on their account compare themselves with others to their own advantage even if they could. But the group referred to, due to their better financial standing, are able to contribute more than the average, or they belong to the

circle out of which candidates for the various offices in a congregation are usually selected. And we find them not at all bashful about telling what they have done, nor hesitant in letting us know how little others do.

When members of various congregations get together, one is also apt to find evidence of this boasting which leads to pride and blasphemy. Members will boast about their church property, about the large numbers of members, about their pastor if he is rich in those qualities which make an impression upon men, about their accomplishments in raising funds, improving property, and other external phases of the work of the church. And there is apt to be present an air of pitying contempt for those whose record is not equally impressive.

The discerning eye will notice evidences of the same trend in church bodies and between church bodies. The cry of the age is for publicity. We certainly should do all that we possibly can to make the Gospel known in all the world, to tell from the housetops what we have heard in the ear concerning the grace and love of God in Christ Jesus. But giving publicity to the Gospel is an entirely different matter from letting the world know how big we are, what famous men we have in our midst, what we have accomplished externally, and after all, external accomplishments are all that we can tell, judgment day alone will reveal what the Lord has accomplished through us in bringing souls to faith. God's statistics may be vastly different from ours.

#### Glorying in the Lord

What is the better spirit which we who are Christ's are to show? When we feel inclined to boast, to look down upon others, to belittle others, let us ponder the three pointed questions which the Lord through St. Paul once put to the Corinthians: "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4, 7). Humble giving of thanks will result. And a humble confession of guilt will follow if we consider the general truth expressed by Jesus: "To whom men have committed much, of him they will ask the more" (Lk. 12, 48).

We need not talk about ourselves before conversation becomes interesting; we need not boast to sell our wares, or to sell ourselves. The Lord will give us the measure of blessing which He has intended for us even though we do not stoop to the sinful practises of our age which are mentioned above. And in the church let us beware lest mighty numbers and outstanding men and splendid buildings and great accomplishments dazzle us. In Israel inner decay had begun even when Solomon attracted world-wide

(Continued on page 206)

# Siftings

BY THE EDITORS

*Where is happiness to be found?*

*Not in Pleasure* — Byron lived a life of pleasure, if anyone did. He wrote, "The worm, the canker, and the grief are mine alone."

*Not in money* — Gould, the millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable devil on earth."

*Not in Military Glory* — Alexander the Great conquered the known world in his day. Having done so he wept in his tent because he said, "There are no more worlds to conquer."

*Not in Infidelity* — Voltaire was an infidel. He wrote, "I wish I had never been born."

*Not in Position or Fame* — Beaconfield enjoyed more than his share of both. He wrote, "Youth is a mistake, manhood a struggle, old age a regret."

*But in Christ Alone* — The Lord Jesus said to His own, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you. (John 16, 20.)

— *Central Messenger in Lutheran Companion.*

\* \* \* \*

*How to attract a congregation.* One cold Sunday morning when the thermometer was below zero, fifteen people came to a certain church in Nebraska.

During the service the church caught fire and the fifteen had to flee for their lives.

The news spread through the town that the church was burning. Many who had remained at home that morning heard the news and rushed to the scene. They stood for two hours in snow a foot deep, in zero weather, and watched the church burn.

One of the thoughtful church members wrote out these reflections:

Reflection No. 1. — "I will not wait for the church to burn before I get excited over its welfare and rush to its assistance."

Reflection No. 2. "If people can venture forth in zero weather to watch a church burn, they are also able to venture forth to a warm and helpful church service, and there help to kindle a little holy fire for their own good and for the good of the Lord's work."

Reflection No. 3. "The church needs me, and I need the church in all sorts of weather, and I resolve to attend at least one service in my own church every Sunday."

— Exchange.

\* \* \* \*

*Mission Work in India.* Our sister synod of Missouri carries on mission work in India. From a recent report in the *Lutheraner* we cull a few figures. During the year 1941 forty-one missionaries were in the field, while three were home on furlough, together with their families. The missionaries are being assisted in their work by 420

helpers. They serve 268 stations. The number of souls is 19,138. The schools, both elementary and advanced, were attended by 9,821 students. 999 persons received holy Baptism, among them 371 converts; while Communion was administered to 14,025.

\* \* \* \*

The following statement by a clergyman of a Bourne-mouth, England, congregation, is thought provoking:

*Wake Up!*

"We have been a pleasure-seeking people, dishonoring God's day; now the seashores are barred. We have preferred motoring to church going; now there is a shortage of autos. We have ignored the ringing of church bells calling us to worship; now they can ring only to warn of invasion. We have left our churches half empty when they should have been filled; now they are in ruins. We would not listen to the Way of peace; now we must listen to the way of war. We would not give to the Lord's work; now we must give in higher taxes and prices for war work. We have neglected to give thanks for our food; now it is unobtainable. We refused to give our services to God; now it is conscripted for our country. We refused to live under God's control; now we must live under the nation's control. We would not spend our nights 'watching in prayer'; now we spend them in anxious air raid precaution.

— Anon.

\* \* \* \*

*Rationing Church Services.* According to a press report, an American minister recommends that churches be closed one Sunday out of every four in order to impress the public with the value of the church. This is a ridiculous suggestion. No doubt, there will be some who will be pleased with the idea. The devil would like the churches to be closed all the time. We are quite certain that neither her nor his satellites approve the holding of any service in which Christianity pure and undefiled is witnessed to by preacher and people. We incline to the belief that the perilous times in which we live ought to cause churches to be open more than ever. The message of Christ to the anguished and burdened hearts of the people should be ministered with greater persistency and compassion than ever (*Watchman-Examiner*).

While it is true that we often learn to appreciate blessings only after we have lost them, it also is a sad fact, established by the record of countless cases, that it is rather easy to wean people away from the Word of God. One enforced church-less Sunday a month may in many cases soon be followed by one, two, or three voluntary ones.

## COMMENCEMENT AT NORTHWESTERN COLLEGE

### The President's Address

**P**ROFESSOR E. KOWALKE in his annual commencement address told a large audience and the class of graduates that the privilege accorded our school and its graduates ought to be highly appreciated. At a time



Two Veterans of the Faculty:  
Prof. C. Bolle and Dr. J. Ott

when the graduates of other schools can expect to be called into the service of our country to do military duty our graduates are exempted from such duties. Such a privilege is not provided by the constitution of the United States but has been given by a special act of Congress. It can also be taken from us again by an act of Congress. This fact ought to make us realize that we are enjoying a right and a privilege. Nor does this privilege demand a special obligation on our part; we give nothing in return. The reason for this grant is that we are ambassadors for Christ. This may not have been in the minds of the legislators, but that is the reason for exemption nevertheless. We are stewards of the mysteries of God; thence comes this privilege. This is the great fact that we ought, especially at this time, ever bear in mind.

What does this mean to us in a practical way? First of all, faithfulness to God, the Father of our Lord Jesus Christ, who has called us by Jesus Christ, with a holy calling and to let our light shine before men that they may glorify God which is in heaven.

It also means that we use faithfully the things we have neglected. Faithfulness is not something heroic but a

very natural thing. We are to be faithful for conscience' sake, for Christ's sake. Faithful in little things, things that people hardly note and more often overlook entirely. That is hard. For we may expect no honor, no acclaim, no recognition from the mass of men for it and from the world in general. We will be faithful in doing the little things because we belong to Christ and are dedicated to Him and our lives with all our energies and abilities to His service.

Who sets his mind on doing the little things with all faithfulness for Christ's sake need not worry about the big



The Faculty on the march from the Administration Building to the Gymnasium with President E. E. Kowalke and Pastor N. Madson ahead. Read left to right second row: Dr. J. Ott, Prof. E. Wendland, Prof. C. Bolle, Prof. A. Westershaus, Prof. Theo. Binhammer, Prof. H. Schmelting, Prof. H. Fleischer, Prof. P. Eickmann, Prof. E. Kiessling, Prof. A. Sitz, Prof. M. Franzmann, Athletic Director L. Umnus, Prof. E. Berg, Prof. H. Oswald, Prof. F. Blume, Prof. D. Rohda

things; they will come if and when God wills; they will follow naturally.

### Rain and Humidity

The day was not as bright and inviting as other commencement days at Northwestern have been. It had rained profusely the day before, the water reaching flood stage in many sections of the state. The humidity was extremely high and the weather was hot creating a very uncomfortable condition. Yet, these circumstances did

not interfere with the enthusiasm of the people. Not only was the attendance larger than in previous years but the audience seemed also to be more attentive. Perhaps the

world condition had something to do with this. At any rate, the seriousness of the people could be easily discerned by the casual observer. The audience seemed to hang on every word spoken by Professor Kowalke during his commencement address.

#### Notations

Pastor N. Madson, a member of the Norwegian Synod affiliated with the Synodical Conference gave the invocation. Three young men of that synod were among the graduates, one of them being Pastor Madson's son.

The graduating class was the largest but one in the history of the institution. The class numbered twenty-nine. The class that was graduated from the high school department was smaller by nine, having an enrollment of but twenty. These too were given diplomas.

Professor C. Bolle who for the last thirty-five years directed the singing of the chorus on commencement day, this day sat among his colleagues while Professor Oswald performed the duties relinquished by him.

Doctor Ott took his customary place and performed the tasks attendant on his office as vice-president of the faculty, carrying on his arm the diplomas of the class during the march to the platform and assisting the president E. E. Kowalke in the distribution. The Lord has dealt graciously with our beloved Professor Ott in giving him strength and health over so long a period of years and enabling him to serve Him at that institution. May the Lord continue to bless him.



The College Graduating Class on the march just about to enter the gymnasium where the Commencement Exercises were held

## CLOSING DAY AT THE SEMINARY

**A**NOTHER year in the history of our Seminary has come and gone. On Thursday, June 4, the closing service was held in the Seminary chapel, preceded by a sacred concert given by the Seminary Chorus under the direction of Pastor M. Albrecht on the evening before. The concert was well attended, and during the closing service the chapel as well as the adjoining room was filled to capacity. Parents, relatives, pastors, and friends of the graduates had come from far and near to take part in the service in which these young men were being dismissed from the Seminary and presented to the church as

candidates of the holy ministry. They came to pray with them and to glorify God in a joint service, and to encourage them with their well-wishes. Besides those directly interested in the graduates, many others attended the closing service, being moved by a general interest in the work of the Seminary and the welfare of the church.

The graduating class, one of the largest in the history of the Seminary, numbered 26 men, each one of whom was handed a diploma to certify him as a *Candidatus Reverendi Ministerii* (c. r. m.).



Theological Seminary at Thiensville, Wisconsin

The names of the candidates and their home addresses as listed in the Seminary catalog are as follows:

Immanuel W. Bade, Marmarth, No. Dak.  
 Gustav B. Frank, Cedarburg, Wis.  
 Edwin A. Frey, Saginaw, Mich.  
 Harold A. Hempel, Minneapolis, Minn.  
 Alfred K. Hertler, La Crescent, Minn.  
 Gerhardt R. Hillmer, Kenosha, Wis.  
 Richard Jungkuntz, Jefferson, Wis.  
 Eldor A. Keibel, West Allis, Wis.  
 Gernard G. Kuschel, Pound, Wis.  
 Ernst Lehninger, Thiensville, Wis.  
 Albert Lorenz, Milwaukee, Wis.

that we might have some numbers to parade before the public, nor that we should waste them by enforced idleness. God wants us to use these precious gifts of His. Opportunities for work are plenteous. And can we honestly say that God has not provided us with the necessary means to employ these men? Our synodical treasury may not be bulging, but what about the financial ability of the individual members of our Synod? And even if we deprived ourselves of our last penny, do we fear that God might go back on His promise that He will provide for us?

These 22 candidates are a precious gift of God to us; they are also a challenge to our faith and love.



North Entrance to Seminary Grounds

Karl Mol Kentin, Milwaukee, Wis.  
 Otto A. Pagels, Ft. Atkinson, Wis.  
 Louis E. Pingel, Watertown, Wis.  
 Norbert H. Reim, Thiensville, Wis.  
 Norman E. Sauer, New Ulm, Minn.  
 Walter P. Scheitel, Elgin, Minn.  
 Orville L. Schlenner, Wood Lake, Minn.  
 Frederic H. Tabbert, Two Rivers, Wis.  
 Wayne B. Ten Broek, McIntosh, So. Dak.  
 Emil G. Toepel, Algoma, Wis.  
 Ralph H. Unke, Milwaukee, Wis.  
 James L. Vogt, Flint, Mich.  
 Arthur W. Wantoch, Stanton, Nebr.  
 Walter E. Wegner, Milwaukee, Wis.  
 Irvin W. Weiss, Milwaukee, Wis.

So many men now stand ready to do the work of the church, but, sorry to say, only four of them have so far been called into definite service: one to assist the Executive Secretary of our Spiritual Welfare Commission, one to teach in Winnebago Lutheran Academy; and two have been appointed as tutors for Watertown and Saginaw. That leaves 22 still available but unemployed.

In response to our prayers God gave us these men, not

After the closing service many of the visitors remained for some time. Old acquaintances were renewed, the building and the grounds were inspected. Many who had not seen the Seminary for some years were greatly impressed with the marked improvement in the appearance of the place since the day of dedication about thirteen years ago. They took note also of some shortages, particularly in the hospital and in the reading room. We hope that they will help provide us with a little more bed linen and some chairs and couches. Discarded furniture which is still serviceable will be accepted with thanks.

At noon the visitors enjoyed a simple but very tasty lunch prepared by our kitchen force. They showed their appreciation in a very substantial way by the coins they left on the collection plates. A total of \$61.50 was counted.

We thank God who granted us a blessed close of a blessed year. He was ever at our side with His Word and Spirit. He preserved among us His saving Gospel in its purity. May He ever discipline our hearts that we be not led astray, that we seek nothing but the excellency of the life-giving Gospel and thus in all our teaching and learning determine to know nothing save Jesus Christ, and Him crucified.

J. P. M.

## COMMENCEMENT

## DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

**I**N spite of the rainy season and the tire situation, a large number of friends and relatives of students attended our closing exercises. On Thursday evening, June 11, our auditorium was almost filled for the final concert of the year. It was hot and sultry, too, but apparently every one spent an enjoyable two hours with us.

On Friday morning, June 12, at 10 o'clock, Professor G. Burk stepped to the organ, and, as has been the case for so many, many years, the choir and the graduates marched to the stage accompanied by his improvisations. This role of Professor Burk has become just as important in our exercises as anything else. We all look forward to it, and all who know him also know that he acquits himself exceptionally well.

We were fortunate in having John Brenner of Milwaukee as our speaker. He based his address on 2 Cor. 5:7, "We walk by faith and not by sight." He made



The Graduating Class  
of Dr. Martin Luther College  
1942

it clear to all that because of this Truth we can face life with courage and with confidence, regardless of the grim aspect of the present situation.

Such words were needed. We graduated 51. Sixteen of these were members of our Normal Department. Ordinarily there would have been two more, but on February 5 they were inducted into the army. We missed them sorely. Two others of this class will be called for military service this month, and, according to present indications, several more of our students will be missing here next fall for the same reason. We pray for them daily, and we urge all Christians to do likewise so that they all may soon return to us and be able to realize their hearts' desire — to labor in the Lord's vineyard.

Our closing exercises were so shaped that all, no matter where they must now go, were assured of God's grace and good will, of His guidance and protection. May they ever remain conscious of this.

C. L. S.

## THESE PERILOUS TIMES

(Continued from page 201)

attention, and the beautiful temple was built, and mighty deeds were done, and the nation had grown great. And the student of history might multiply examples. The church's glory lies not in the men who are her members, for "not many mighty, not many wise, not many noble are called," but in her beautiful Savior; not in what we do, for we can only plant and water, but in the increase which God alone can give; not in what is outwardly attractive, but in the fruit of the Spirit. As we meditate upon these truths, we shall not be "boasters, proud, blasphemers," but shall rather do as our Lord tells us: "He that glorieth, let him glory in the Lord" (1 Cor. 1, 31).

## BOOK REVIEW

**Life Adjustments**, by S. C. Michelfelder. Pages 80. Price 85c. Print, The Book Concern, Columbus, Ohio.

Six sermons under the headings: When Life Begins, When You Are Growing Up, When You Are In Love, When You Are Married, When On A Stormy Sea, When Day Is Done. In our opinion these addresses addressed to the home should be read in the home and in the family circle rather than be preached from the pulpit.

A. P. V.

**Windows That Let In The Light**, by Dallas C. Baer, A. M., S. T. M. Pages 132. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

Eleven sermons based on parables of our Lord: The Two Debtors, The Two Builders, The Hard-hearted Creditor, The Good Samaritan, The Two Sons, The Talents, The Rich Fool, The Wicked Husbandman, The Friend At Midnight, The Rich Man and Lazarus, The Great Supper. In these sermons the author has found and stressed the point of comparison in each of the parables selected. His applications are timely.

A. P. V.

**Tangled Threads**, by Paul Brockhaus. Pages 189. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The story of Abigail and Serenus.

A. P. V.

**A Marine Among the Idols**, by Claude H. Curtis. Pages 79. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The experiences of a U. S. Marine in China interestingly told.

A. F. V.

**Did Jesus Rise from the Dead?** by Alexander Thomson, B. D. Pages 144. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Michigan.

Every Christian reader will be grateful to the author of this volume for a clearer understanding of, and a firmer faith in that which the Scriptures teach concerning the resurrection of our Savior from death. Every false and negative testimony is thoroughly refuted. A book for pastors and laymen alike.

A. P. V.

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

## ACKNOWLEDGMENT AND THANKS

The library of Dr. Martin Luther College received from Miss Esther Buenger, treasurer of the Dr. Martin Luther College Alumni Association, the sum of \$25.00. To the kind donors our cordial thanks.

E. R. Blifernicht, Librarian.

**ANNOUNCEMENTS**

**ATTENTION -- Synodical Conference Announcement**

**ANNOUNCEMENT REGARDING THE CONVENTION OF THE SYNODICAL CONFERENCE OF NORTH AMERICA**

At the request of the officers of one of the constituent Synods, the officers of the Synodical Conference together with the presidents or representatives of the four constituent Synods held a meeting and discussed the matter very carefully as to whether the convention of the Synodical Conference should be held this year or cancelled. After due deliberation the officers decided to cancel the meeting of the Synodical Conference for this year because of the present war situation and the existing, and probably increasing, difficulty in traveling. The business of the Synodical Conference will be taken care of under its constitution by the officers and the boards of the conference. Further announcements of the matter will appear in due time in the church papers.

L. Fuerbringer,  
President of the Synodical  
Conference of North America.

**ORDINATION AND INSTALLATION**

Authorized by President W. T. Meier, the undersigned on May 31 installed the Rev. Gerh. J. Ehlert as pastor of St. Paul's Ev. Luth. Congregation at Hazelton, North Dakota. Pastor W. Herrmann assisted.

E. H. Krueger.

\* \* \* \*

Authorized by President K. Krauss of the Michigan District Pastors W. Valleskey and K. Vertz ordained and installed Candidate Arnold Tiefel as pastor of Immanuel's Congregation (Greenwood Township), Yale, R. R. 3, Michigan, on Trinity Sunday, May 31, 1942.

May the gracious Lord, who called him into this flock at Greenwood bountifully bless him and his labors there.

Address: Rev. Arnold Tiefel, Yale, R. 3, Michigan.

**REQUEST**

The Rewey Mission is in need of hymn books and pews. Congregations desiring to dispose of such items please communicate with Rev. Fritz H. Miller, 218 Broadway, Platteville, Wisconsin.

**TREASURER'S STATEMENT**

July 1, 1941 to May 31, 1942

**Receipts**

Cash Balance July 1, 1941 .....	\$ 7,009.49
<b>Budgetary Collections:</b>	
General Administration .....	\$111,914.10
Educational Institutions .....	51,369.97
Home for the Aged .....	2,902.32
For Missions .....	201,179.72
Indigent Students .....	2,681.57
General Support .....	8,360.52
School Supervision .....	401.89
To Retire Debts .....	5,061.23
Revenues .....	70,468.17
<b>Total Collections and Revenues.....</b>	<b>\$454,339.49</b>
<b>Non-Budgetary Receipts:</b>	
From Debt Retirement Committee....	\$ 16,350.00
Sale of Minnesota Lot .....	525.55
From Trust Fund for Northwestern Academy .....	300.00
Miscellaneous .....	80.70
Notes Payable — Money Borrowed .....	57,150.00
<b>Total Receipts .....</b>	<b>\$528,745.74</b>
	<b>\$535,755.23</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 23,550.45
Theological Seminary .....	22,910.24
Northwestern College .....	60,988.81

Dr. Martin Luther College .....	48,311.11
Michigan Lutheran Seminary .....	23,767.08
Northwestern Lutheran Academy....	12,986.44
Home for the Aged .....	6,671.05
Missions — General Administration .....	667.91
Indian Missions .....	30,829.45
Negro Missions .....	15,808.31
Home Missions .....	148,287.12
Poland Mission .....	2,478.64
Madison Student Mission .....	1,064.70
Spiritual Welfare Commission .....	5,555.75
General Support .....	23,442.00
Indigent Student Support .....	2,432.50
School Supervision .....	2,952.43

Total Budgetary Disbursements .....	\$432,703.99
<b>Non-Budgetary Disbursements:</b>	
Notes Paid .....	83,160.00

Total Disbursements .....	\$515,863.99
Cash Balance May 31, 1942 .....	\$ 19,891.24

**Debt Statement**

<b>Budget Debt:</b>	
Notes Payable July 1, 1941 .....	\$152,525.55
Net Decrease in Notes Payable.....	26,010.00
Notes Payable in Budget Division....	\$126,515.55
Accounts Payable (Poland Mission) .....	4,486.61
<b>Total Budget Debt May 31, 1942....</b>	<b>\$131,002.16</b>
<b>Church Extension Debt:</b>	
Notes Payable July 1, 1942.....	\$ 40,642.69
Notes Paid Since .....	24,244.00
Notes Payable Church Extension Division May 31, 1942 .....	16,398.69
Inmates Deposits Reserves .....	19,340.32
Annuities Reserves .....	8,350.00
<b>Total Debt May 31, 1942 .....</b>	<b>\$175,091.17</b>

**Allotment Statement**

Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,031	\$ 2,388.46	\$ 2,835.25
Nebraska .....	4,708	8,702.22	12,947.00
Michigan .....	15,983	48,246.14	43,953.25
Dakota-Montana .....	5,798	12,935.74	15,944.50
Minnesota .....	31,637	71,465.24	87,001.75
North Wisconsin .....	39,905	77,560.88	109,738.75
West Wisconsin .....	40,788	72,558.38	112,167.00
Southeast Wisconsin .....	43,893	82,204.58	120,705.75
<b>Total .....</b>	<b>183,743</b>	<b>\$376,081.64</b>	<b>\$505,293.25</b>

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....	\$ 446.79		84.24
Nebraska .....	4,244.78		67.21
Michigan .....		4,292.89	109.76
Dakota-Montana .....	3,008.76		81.12
Minnesota .....	15,536.51		82.14
North Wisconsin .....	32,177.87		70.67
West Wisconsin .....	39,608.62		64.68
Southeast Wisconsin .....	38,501.17		68.10
<b>Total .....</b>	<b>\$133,524.50</b>	<b>\$ 4,292.89</b>	<b>74.42</b>

**Collections for Chapels**

Cash Balance June 30, 1941 .....	\$ 1,720.78
Collections since July 1, 1941 .....	1,745.68
Repayments on Chapel loans .....	895.37
	\$ 4,361.83
Less Disbursements for Loans .....	1,600.00
<b>Cash Available for Loans .....</b>	<b>\$ 2,761.83</b>

C. J. NIEDFELDT, Treasurer.

May report of collections from Nebraska District has not been received. Revenues for May have not been received from the Home for the Aged, nor the requisition for expenses.

C. J. N.

# COLLECTION ENVELOPES

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

**108** **JAN. 3, 1943**

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

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

**PRICES FOR ENVELOPES**

Weekly envelopes, size 2 <sup>5</sup>/<sub>16</sub> × 3 <sup>5</sup>/<sub>8</sub>, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10
Cartons 1c each.			
Minimum charge \$3.50.			

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

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

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1944. Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1943 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1943.

**Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin**