

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 30

Milwaukee, Wisconsin, February 7, 1943

Number 3

Prof. Henry J. Vogel
395 Ellis St.
Jan 43

"REJOICING IN HOPE;
PATIENT IN TRIBULATION;
CONTINUING INSTANT IN PRAYER."

Rom. 12, 12.



In the Day of Prosperity—
Rejoice in hope.

In the Day of Adversity—
Be patient.

Day by Day—
Continue in prayer.



From an outline by the
sainted Prof. William Henkel.

THE LIFE OF THE BELIEVER

A REFLECTION OF THE GLORY OF CHRIST

THE number of Sundays in the Epiphany Season is determined by the early or late date of the Easter Festival. Easter occurs annually on the first Sunday following the spring full-moon. This year it will be observed by the Church on the last Sunday in April. Accordingly Epiphanytide will run its full course of six Sundays. This circumstance gives us ample time to view our Savior in His manifestation as the Son of God and Son of man. We have followed the Lord Jesus in His Epiphany in the Gospel lessons for this Season of the Church Year. We saw Him in the temple, at His first miracle in Cana, in the stilling of the storm on the Sea of Galilee, and in His Transfiguration. Each of these Gospel lessons is a new presentation of the truth, "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." These Gospel lessons have a beauty and an attraction all their own. Christ is definitely in the center of each story. A full length portrait of our Savior is presented in each lesson, and the precious Evangel is heard from the lips of our Savior Himself. In the Epiphany Season it is well to turn to *these* texts that we might behold His glory and believe on Him.

Christ in the Epistle Lessons

Yet the familiar Epistle Lesson for the present season of the church year shall not be overlooked by us. These are the counterpart, the complement, of the Gospel lessons. They, too, are a manifestation of our Savior's glory. The Epistle lessons manifest Christ in the conduct of the life of His followers. The life of the believer is a reflection of the glory of his Savior.

A hurried glance at the selections from the Epistles of the New Testament appointed to be read and studied during the Epiphany Season, will reveal that these lessons have been selected generally from the latter portion of the monumental letters of the Apostle St. Paul. The majority of these texts are taken from Paul's letter to the Romans, chapters 12 and 13. This means that the instruction and exhortation contained in these texts will be of a practical nature, and will point to the Christian's daily life. In the earlier chapters of his letters St. Paul presents the sound *doctrine* of salvation in Christ, while the closing chapters of his letters apply these great truths to our *walk and conversation*. It is profitable to ponder these lessons. We have the opportunity during this present Epiphany Season.

Present Your Bodies a Living Sacrifice

The Gospel lesson for the first Sunday after Epiphany portrays the Savior in the temple at Jerusalem. We hear Him saying, "Wist ye not that I must be about My Father's business?" As the counterpart of this Gospel lesson the Epistle for the same Sunday, Romans 12, 1-5, reminds the Christians of their reasonable service, acceptable and pleasing to God. Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members of another." — When we hear of our service, we are accustomed to think first of the assemblies of the Christians on Sunday morning for worship and praise. And it is true, we cannot better serve our Lord and ourselves than to gather and hear His Word. But the Scriptures admonish us, "Be ye doers of the Word, and not hearers only, deceiving your own selves." In the Epistle lesson which we have read, St. Paul enjoins that we, "present our bodies a living sacrifice, holy, acceptable unto God, which is



your reasonable service." This will be accomplished if we separate ourselves from the world, and if we crucify our flesh and the sinful lusts thereof which would rule over our bodies and possess our members. But we are tempted too frequently to take only the negative point of view of the Christian's life. We think only of the sins that are to avoided and forget the good and acceptable and perfect will of God concerning His children. We shall not only avoid the evil but pursue the good. Our life is to be a living sacrifice to our God. The source of our strength, Paul says, is the enemy of our God and the measure of our faith. Even as we trust in Christ Jesus, cling to Him by faith will our life prove to be a service to our God. Paul writes Galatians 2, 20, "I live; yet not I, but Christ liveth in me: and the life which I now live by faith of the Son of God, who loved me, and gave Himself for me." The life of the individual Christian is the reflection of Christ, the Savior.

Christ in the Christian Congregation

As the individual Christian is joined to Christ by faith, so all Christians are joined to Him and united in one body. Selfishness, or aloofness simply cannot be harmonized with our Christianity. Instead brotherly love and affection will prevail among us. The Epistle lesson for the Second Sunday after Epiphany presents a winsome picture of this. Romans 12, 6-16, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation: continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one to another." This is, as it were, the picture of every Christian congregation. Christ is manifested by its preachers and teachers in the faithful ministry of the Word. Christ is made manifest by its deacons and elders in the faithful discharge of their duties. Christ is manifested by every member in the brotherly and sympathetic relation that exists among the members of the congregation. And do we appreciate the wholesome environment in which we live as members of a congregation? Do we appreciate how much more each of us might do to foster that brotherly love which should exist among us?

Let This Mind Be in You — Humility

The Epistle for the third Sunday after Epiphany continues where the former lesson left off. Romans 12, 16-21. "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. — If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. — Be not overcome of evil, but overcome evil with good." The lesson is plain. Our Lord's saving grace in us is manifested by the humble spirit. Paul warns against anything that has the semblance of pride, "Be not wise in your own conceits; avenge not yourselves." Again the Apostle admonishes to, "Condescend to men of low estate; live peaceably, as much as lieth in you, with all men; to forgive rather than to take vengeance." But only the humble Christian who has experienced the mercy of the Father in Christ will heed this lesson, and Christ-like, he will overcome evil with good.

Above All — Love

Finally, the Apostle in Romans 13, 8-10 sums up the whole duty of the Christian. This is the Epistle lesson for the fourth Sunday after Epiphany. "Love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." But who can hope even in a measure to fulfill the law of love? Christ has said, "Without Me ye can do nothing." Whatever is good and acceptable unto our God, the entire walk and conversation of the Christian is the work of God's grace in us through our Lord Jesus Christ. Indeed the life of the believer is a reflection of the glory of Christ, the Savior of sinners.

A. P. V.

TRUE PEACE

Amid the tumult of this war
There is a quiet peace
Within the hearts of God's elect,
Whose souls have found release.

"The gates of hell shall not prevail"
Against this power divine:
It is faith's candle, lit by grace,
Which will forever shine.

When darkest days hang o'er the earth;
When world-wide fears increase,
The light of faith's small candle bright
Still radiates its peace.

O Lord, Who once upon the sea
Didst speak Thy "Peace, Be Still!"
Assert Thy mighty power today;
Bow nations to Thy will.

And listen to the humble cries
Of those, who seek Thy love;
And send us true and lasting peace
From heavenly realms above.

And teach us how to show our love
In gratitude to Thee,
By showing charity to those
Less fortunate than we.

Make us repentant of our sins;
Through Christ's blood, make us pure.
Help us to see that only peace
Thou givest, will endure.

Make strong our hearts while we await
Thy saving help, O Lord.
Come quickly, Jesus, come,
Fulfill the promise of Thy Word.

Adeline Weinholz.

The Synagogue Council of North America sent New Year's greetings to the Protestant bodies and to the Catholic church, expressing its gratitude to them for their sympathy with the hapless Jews of Europe.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 955-957 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

EDITORIALS

REDEEMING THE TIME

THE HUMBLE AND THE THANKFUL

THE CHURCH AND THE WORLD

Redeeming the Time III. — When exhorting us to redeem the time, Paul adds as a special reason: Because the days are evil, Jacob of old, when he stood before Pharaoh, said: Few and evil have the days of the years of my life been (Gen. 47, 9). In a similar way, times and days are frequently referred to as evil. Ps. 37, 19: They (the upright) shall not be ashamed in the evil day. Proverbs 15, 15: All the days of the afflicted are evil. Ecclesiastes 9, 12: As the fishes that are taken in an evil net . . . so are the sons of men ensnared in an evil time, when it falleth suddenly upon them. Chap. 12, 1: Remember now thy Creator in the days of thy youth, while the evil days come not.

How can time be evil? Time itself, in so far as it merely marks the order in which events take place or how long they last, is neither good nor evil; but the things that happen in a certain period of time make it so. This is according to a very common form of speech, a way in which we often express our thoughts. A woman, for example, when checking her canned goods, may say, This can is spoiled. What does she mean? The can itself may be in perfect condition, but the contents are no longer fit to use. In a similar sense days and times may be called evil. While time itself is neither good nor bad, the events that take place in time may be very evil.

In this sense Jacob complained about the days of his life. He had experienced much evil: at home, in the service of Laban, in his own family. But the same days that were filled with evil for him, may have been very happy ones for somebody else. As for an individual, so times may also be evil for a whole group of people, for some district, for a nation. Particularly do Christians, both as individuals and as united in the church, have to expect evil days.

Look at Paul himself who wrote these words: The days are evil. His days certainly were evil. Just read how he recounts the events of his life as an apostle, 2 Cor. 11, 23-33. We wonder how any man could endure so much. Add to his sufferings the enormous amount of work he did. In his mission endeavors he covered the

countries from Antioch in Syria, even from Jerusalem, to Rome and beyond. He planted the Gospel in Asia Minor, in Macedonia and Greece, in Illyricum, in Italy, and most likely also in Spain (Rom. 15, 19, 24).

The church which Paul planted underwent, from the beginning times of persecution. Some persecutions were local, affecting a single congregation or a group of congregations; while others had a wider sweep, affecting the whole church on earth in every country and province of the Roman Empire.

By saying that the days are evil Paul wants to remind us that time as such is not the great and all-important thing. Our days may be few or many in number, that matters little. What really counts, are the experiences we have. It is with regard to these that Paul says, Redeem the time, for the days are evil. Note that he does not advise us to try to evade the evils of our days, nor does he order us to remedy them. We are not able to do that, nor is it our duty. God has our times in His own hand, as we shall consider at some later date. God who created time for us, also fills it for us with good or evil.

Paul says, Redeem the time. Face the experiences with faith in our heavenly Father, who overrules them. Watch for the dangers, but also for the opportunities the times may offer. Make full use of them. That is what Paul did in his own evil days; and that is what he asks us to do.

J. P. M.

* * * *

The Humble and the Thankful Not so very long ago, — it was just after America entered the present war — there was much ado made everywhere about the people who had experienced a change of heart and about the revival of religion generally. We heard men say that people are again crowding the churches; we had encouraging words from our president and others in high offices throughout our land to go to church; reports came through that the call of the churches has been answered. Some people saw in these things encouraging signs for the future. — Today all this is changed. Today the same men are crying about the

general slump in church attendance. The church attendance that started out so promisingly when the war began, has come back to normal and, many claim, below the average of other years. Excuses for this condition are offered in great variety. The labor situation is blamed for keeping men away from the regular Sunday morning worship. With a seven day working week many *are* unable to attend. Then there is the soldier problem. Many young men have been taken from the various churches and inducted into the military service. These, certainly, will be absent from local services. Many women are on the payroll of factories who are also working long hours and need some time to catch up on house work and rest. These too must be excused from attending divine services. So the list grows — spiritual casualties of war. And, last but not least, we have gas rationing as an excuse for not attending the services of the home church.

Now, it would be blindness not to concede that there is some truth in every one of these statements. However, the picture — as most pictures — is highly overwrought. Every minister will bear out the statement that the ever-faithful members of his church, the humble and the thankful, as far as anyone is able to judge, are in attendance at divine services after as before, with the same regularity, with the same fervor, with the same attentive attitude. The abnormal conditions have had little influence on their spiritual life. Among them are those who work seven days or nights a week and still they are able to find a place for worship of a Sunday morning in their crowded days. There are those who have only an "A" card for gasoline and still they are able to save enough to drive to church of a Sunday morning. There are those women who work in factories but they still are unwilling to neglect a Sunday morning at church. **THEY ARE THERE.** But, they are the very ones who were also there in the times before the war. They were the **REGULARS** — and, they still are the regulars. They are the people that refuse to shove up their spiritual needs until a more convenient time; they are those who believe whole-heartedly that "man liveth not by bread alone but by every word that proceedeth from the mouth of God"; they are those who **MUST** be about their "Father's business"; they are those who in deep knowledge of their sinfulness come to hear the comfort of the Gospel, "Son, be of good cheer, thy sins be forgiven thee." They are the humble and the thankful — these are always gathered about the altar of the Lord. They know of no excuse, no good reason, have no desire to find possible excuses to absent themselves from church of a Sunday morning. They simply "love the habitation of God's house and the place where God's honor dwelleth."

W. J. S.

* * * *

The Church and the World Many church people bemoan the fact that the Church does not come in for greater recognition and honor in the community and in the world at large. They would like to see the Church play a leading roll in the affairs of

the world and are a bit chagrined at times when they find the world unresponsive to its appeals. Some church people actually sour on the Church because of this condition. They judge, that because the world finds no particular value in the church and what it has to offer, therefore it must be lacking in some essential and they turn their back to the *Church*.

The attitude that the Church must cut a figure in the world and must impress the people is the common fault of many church bodies. They spend much time and energy and money to put their records and size and influence upon the lips of men. They want to be recognized as a mighty organization. Some have gone so far as to have headquarters and offices in strategic cities of our land in the hope of being able to influence the government and the general behavior of men.

People who decry the Church's obscure position in the world, and the world's antagonism toward the Church may well save their tears and their moans. The time will never come when the world will embrace the Church and its principle except it be for its own advantage; and then, woe to the Church. It ought to be evident from the Scriptures, for all who know the Scriptures, that Christ ever emphasized the fact that the world's attitude toward the Church would be one of hatred or at best toleration. Christ's explicit instructions to His disciples ought to make this point very clear. Christ told them, "Ye shall be hated of *all nations* for my name's sake" (Matth. 24, 9). "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6, 22). "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye were not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15, 18, 19). "I have given them thy word; and the world hath hated them (disciples), because they are not of the world, even as I am not of the world" (John 17, 14).

Words of this tenor spoken by the Lord Jesus ought to instruct the Christian just where he stands with regard to the world. Notice how often in the passages quoted the Lord uses the word — **HATE**. He uses no lesser word than that. This ought to satisfy the Christian and keep him from deprecating the fact that separation between the Church and the world of men is too sharp. If we understand the issue between the world and the Church it will be clear to us that it cannot be otherwise. The great issue is **CHRIST**. The Christian accepts Him as his **LORD, KING, AND MASTER** — the world, on the other hand, will not have Him to rule over them. That's the issue, for Christ always adds the significant words: "For my name's sake." That's the rub.

So let us be satisfied with our position in the world. Yea, let us thank God that in a world filled with enmity against God and His Christ, we may still worship God freely without the least bit of governmental restraint. This is something to think about.

W. J. S.



SPIRITUAL WELFARE COMMISSION



"1916 E. Thomas Avenue"



IN the minds of more than 10,000 men in military service, our pastors, and many laymen of the Wisconsin Synod, the address "1916 E. Thomas Ave., Milwaukee, Wis." has for over two years been identified with the office of the Spiritual Welfare Commission. Repeated inquiries have come to us asking: "What is the SWC Office like?" This page together with the accompanying pictures brings you a partial answer.

Before the inception of the Selective Service Act, 1916 E. Thomas Ave., was known only as the Parish Hall of Salem Lutheran Church of Milwaukee. Today it houses the various departments of the SWC in which a staff of six full-time employees perform the mass of detailed work necessary for the efficient operation of each department. The "correspondence and filing department" performs such task as answering the routine daily mail, transferring names and addresses to the proper filing forms, sending introductory letters and literature to newly inducted men as soon as their names are received, as well as mailing letters to the men referring them to the Synodical Conference church nearest their military base. This department is also in charge of keeping our pastors and service men supplied with the necessary forms, such as cards for reporting the names of new draftees, change of address cards, Communion Identification cards, forms for correcting incomplete and incorrect addresses, and notices of discharge. The larger files in this department contain a general alphabetical file with the names, addresses, and necessary information of all the Wisconsin Synod men in service, another file in which all the men are listed alphabetically according to their camps and military bases, and three large correspondence files contain all mail sent to our office by our contact



S. W. C. Office At Mailing Time

pastors, the men in service, and their home pastors. The work in our "stenciling and addressing department" is equally as exacting. The cutting, inking, and filing of a daily average of more than 150 addressing machine stencils containing the new and changed addresses which reach our office is really a day's work in itself. Overtime hours are frequently necessary to take care of filing these stencils, discarding a corresponding number of outdated stencils, as well as addressing the entire file of over 10,000 stencils for each mailing.

Of greatest interest to our readers is, perhaps, our "mailing department." When mailing time arrives, which is twice in every three week period, volunteer groups from the Milwaukee churches are called upon to help. However, before the volunteer groups "stuff" the envelopes, much work and time has been spent in getting the material ready for "stuffing," such as writing, compiling, proof-reading, printing and folding the materials. Several days are also required to address and sort the envelopes. With the "stage all set" the volunteer groups "pitch in."

The first mailing of every issue of material is the foreign mail, A. P. O. addresses, which is sent out three weeks

prior to intended date of arrival. Thus far an average of three weeks has found the bulk of our mail arriving in the most distant corners of the globe on time, and replies of appreciation from those distant parts reach us daily and equally as quickly. One soldier from Africa writes, "During the past sixteen months in which I have seen much of the world, no mail came through as regularly as yours." Another writes, "Your much appreciated literature reached me on the field of action in the Solomons." Still another, "Your most welcome sermon and letter found me in the jungles of New Guinea." Still another, "I cannot say how much I appreciate the literature that you are sending me. I am a pilot in the Navy Air Corps and there have been times when I felt very discouraged. At such times I derive a great deal of comfort



S. W. C. Correspondence and Filing Department



S. W. C. Stenciling and Addressing Department

from reading your literature and fully entrusting myself to the Lord. Enclosed find five dollars. Your work is certainly worthwhile. . . ." As this is being written we already have in our files letters from Australia, Africa, India, Alaska and other distant parts stating that the Christmas literature arrived on time. Hundreds, yes thousands of such letters attest to the appreciation and blessing attending this part of our SWC program. (Several pages of excerpts from letters from the men in service will appear in an early issue of the *N. W. L.*)

Our literature to the men in the States is mailed a week before intended arrival, which allows several days for delivery to such addressees who have changed their address between mailings. To pastors of other Synods who have requested our literature for their men in service, the material is sent in package lots for remailing by them.

Prompt and immediate notice of any address changes of the men in service is still the "key" to the effectiveness of our spiritual literature program.

E. BLAKEWELL.

NOTICE! NOTICE!

Because of War Department restrictions on mail for Army personnel addressed to A. P. O.'s overseas effective January 15, 1943, the mailing of the *Northwestern Lutheran* to A. P. O. addresses must be done by the Northwestern Publishing House. A copy of the War Department order on mailing restrictions of periodicals follows:

(COPY)

Individual copies of newspaper or magazines shall be accepted for dispatch to A. P. O.'s outside the continental United States only where subscriptions are specifically requested in writing by the addressee or for which subscriptions are now in effect. Such copies to individuals shall be accepted only from publishers who shall place on the wrapper, or on the publications when a wrapper is not used, a certificate (which shall be regarded as sufficient to authorize their acceptance) reading as follows:

"Mailed in conformity with P. O. D. Order No. 19687."

(END OF COPY)

Therefore:

1. *Forward at once* to the Northwestern Publishing House an accurate listing of Names and Addresses of your men in service having an *A. P. O.* address and for whom subscription for *Northwestern Lutheran* is in effect.
2. *Do not* send names of subscribers who have a local U. S. camp address. Such subscriptions will continue to reach you in package form for remailing.
3. *New* subscriptions for men *overseas* cannot be accepted unless *accompanied by a request in writing from the addressee.* (You should inform your men overseas of the necessary letter required for *new subscriptions*, not renewals.)

Please forward list under No. 1 above at once to *Northwestern Publishing House*, otherwise procedure of subscribing to and mailing of the *Northwestern Lutheran* remains the same.

SPIRITUAL WELFARE COMMISSION.

E. R. BLAKEWELL.

PSALM 23

Theme: The Lord is My Shepherd

I shall not want for —

Rest: He maketh me to lie down.

Refreshment: For He leadeth me beside the still waters.

Preservation: For He restoreth my soul.

Guidance: For He leadeth me in the paths of righteousness.

Peace: For I will fear no evil.

Companionship: For Thou art with me.

Comfort: For Thy rod and Thy staff comfort me.

Sustenance: For Thou preparest a table.

Joy: For Thou anointest my head.

Anything: My cup runneth over.

Happiness now: For goodness and mercy follow me.

Glory forever: For I shall dwell in the house of the Lord forever.

Note: Here is a way of reading, so as to bring out the meaning of this old dear beautiful Twenty-third Psalm with great and blessed force. Read it as above shown, and you will see how full and natural is every declaration! How precious is the whole for every pious heart's meditation! How beautiful for every thinking child of God to study the Psalms in this way. Yes, how complete, we may see, is the entire lesson, for all those who will give it a careful thought.

J. B. Bernthal.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Article XI. Of Confession

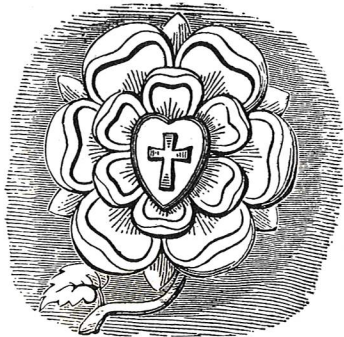
Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: Who can understand his errors? Ps. 19, 12.

II

PPRIVATE Confession should be retained in the churches on account of the Private Absolution, which is the principal part of the institution.

Why?

Does Private Absolution perhaps offer a better grace, or a more powerful grace, or a more effective grace than a general absolution?



There is but one grace which God offers to us poor sinners, He may offer it in different ways through different means, but it is always the same grace. That grace is the redemption of the sinful world by the sacrifice of Jesus Christ on the cross, absolving all men from their guilt, from the wrath of God, from

death and damnation.

When the Gospel is being preached, what is it but the announcement of forgiveness to all that hear? No matter what truth of the Gospel may specifically be presented or unfolded in greater detail, the basic truth which underlies the whole proclamation — if it is really to be a Gospel sermon — is the free forgiveness of sins for Christ's sake to every one that believes. Baptism announces and conveys the same grace. It is the washing of regeneration, washing away our sins. And the Lord's Supper? Under the bread and wine we receive the true body and blood of our Lord, which were given and shed for the remission of our sins.

It is always the same grace. And it is always *full* grace. It is not so that in Baptism God offers us a part of grace, perhaps the beginning; then in the preaching of the Word He offers us another part; and a third part in Holy Communion. No, each one of the means conveys to us full grace, complete in every respect. In fact, grace cannot be divided. Either we are under grace, or we remain under the Law with its curse and condemnation.

This applies also to the institution of Confession, whether general or private. It is not a different grace nor a fuller grace that is being offered, but the very same grace, and the full amount of that grace, as we have it in the Word and in the sacraments.

In the order of service for all our church gatherings there is an introductory part in which the assembled congregation jointly confesses its sins and asks for forgiveness, and the pastor thereupon announces forgiveness. Particularly do those who wish to partake of the Lord's Supper first confess their sins and hear the forgiveness assured to them by the pastor in the name of the Triune God.

Again it is the same grace, and it is real grace. The pastor not only assures the confessing Christians that there is a grace somewhere ready for them, nor does he give them instructions of what they must do in order to attain it, no, he announces the very grace itself to them, of which they stand in need. He is not speaking in his own name, but because he has been appointed and called by the church. He is speaking in the name of God, and his words are as effective as though God had spoken them directly from heaven. Did not Jesus assure His disciples, He that heareth you heareth me (Luke 10, 16)? Did He not equip them, so that they might properly carry out this high commission, by giving them His Holy Spirit? When the risen Jesus sent forth His disciples into all the world with the message of peace, He breathed on them and saith unto them, Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained (John 20, 22, 23).

Also in Private Absolution there is no different grace announced to the confessing Christian. Why then, we might ask, did our fathers at Augsburg express it as their conviction that Private Confession should be retained in the churches?

The main reason is this. Although in the preaching of the Gospel and in the general absolution full grace of forgiveness is announced, yet it is done in a general way. No individual is singled out and given the personal assurance that forgiveness is ready for him, that Christ died to atone for his sins also. The truth is proclaimed that Christ died for all; and each one must make the application to himself. And how easily it can happen that we do this only in a half-hearted way, or fail to do it altogether. The devil will see to it that we do not too firmly embrace the grace of God. He tries to make us imagine that grace exists for special favorites of God, perhaps for such as lead an honorable and respectable life, or such as are prominent in the world, and the like.

It may also happen that some special sin which we have committed troubles our conscience. We hear the general

(Continued on page 44)

Siftings

BY THE EDITORS

Fuel Shortage has made itself felt in the churches, especially in the eastern part of our land. One church in a large city had its services not so long ago with the thermometer registering 50 degrees. Many other churches have had similar experiences. This condition prompted J. Henry Carpenter, executive secretary of the Brooklyn church and mission federation, to advise the churches, "The present crisis in the fuel situation offers a unique opportunity to demonstrate Christian brotherhood and fellowship. There are many places in Brooklyn where churches of the same denomination are close enough together to worship in joint service. There are other situations where two or more churches are so close together that union worship might be held. Services could be staggered so that each church would be used on different Sundays or on a monthly schedule. Joint meetings should be organized wherever possible. The churches should lead in saving fuel in every way we can." It is far better to freeze in your own church than to practice entangling alliances.

* * * *

With the death of George Washington Carver on January 7, the Negro population of America lost one of its foremost characters. Dr. Carver was a scientist of no mean reputation. His experiments with the sweet potato and the peanut made him world famous. It is said that from the peanut he extracted more than 160 products and from the sweet potato 128. He was an extremely humble man who labored not for selfish gains but for the uplifting of his people generally. He takes his place in history beside the great Booker T. Washington. It is reported that Dr. Carver regularly took his place in church with his people.

* * * *

Doctor Lars W. Boe, president of St. Olaf College, Northfield, Minnesota, passed from this life on December 26, 1942. Dr. Boe was a man of great influence in the Norwegian Church of America. While president of Waldorf College at Forest City, Iowa, he served at different times as legislator in both houses of Iowa state. Funeral services were held at Northfield, Wednesday, December 30. At 11:30 in the morning brief services were held in the college library and at 2:00 in the afternoon at St. John's church. His mortal remains were laid to rest in the Northfield cemetery.

* * * *

One of the men with Eddy Rickenbacker in a rubber raft in which they spent 21 days after their plane was forced down somewhere in the Pacific Ocean has plans to become a minister after he lays down his gun at the end of this war. The man is Sergt. Jonny Bartek of Freehold, N. J. Said the soldier: "After what happened to us out there I've decided I'm going to become a minister. I

feel I'm a true believer." If the Sergeant carries out his decision after the war, no doubt, he will have no trouble getting people to hear him. May we be permitted, however, to tell the sergeant that faith is not a matter of "feel" but grounded in the Gospel of Christ. We hope also that the sergeant will, if he carries out his intention, become a good minister of Jesus Christ.

* * * *

A church in St. Joseph, Mo., so the newspaper reports, is going to meet the devil on his own grounds and battle him with his own weapons. This church — it is Christ Episcopal church — is going to open a NIGHT CLUB for its members. On the provocation that young people will go out of their way to find the entertainment to their liking this church is going to meet the desires of these young people. We have been expecting this for some time, of course, and often really wondered why some churches who are so convinced that the church must provide everything from baths to hot-dogs for their young people didn't think of such a thing before this. Think of all the precious time they wasted! The club started by Christ Episcopal church, of course, is not going all the way to compete with the night clubs. This is going to be only a semi-night club. But they are going to have a juke box, small tables around a dance floor and soft drinks. So, that is that!

* * * *

"Science, in the person of Dr. Ernst Berl of Carnegie Institute of Technology, has shown nature to be a piker in the formation of coal and oil. These products, which geologists have been telling us took millions of years for nature to create, have been made directly at Carnegie from grass, seaweed, and common vegetable materials in just one hour. Dr. Berl does not detail the process of his achievement, except to say that it is "rather simple"! involving merely the heating of carbohydrates from common plants under pressure with limestone and similar substances. What visions of freedom from fuel rationing and the threatening adjurations of Messrs. Ickes and Henderson this discovery offers to harassed householders! Alas! the process is not commercially practicable at the present moment. Indeed, there is no grass available at the time when fuel is most needed, and there is no need of fuel when grass is plentiful! That it has potential value is indicated by the interest of the Federal government in further research. The process may be invaluable in the future when our oil and possible our coal deposits may fail us. Incidentally the millions of years once demanded by geologists for the production of coal and oil are made to seem greatly exaggerated. Nature, suggests Dr. Berl, in one of her big moments, might easily have anticipated his experiments and paralleled them on a scale far beyond his accomplishments." —*The Lutheran*.

OUR SYNOD

THE LAST QUARTER

ENTERING upon the last quarter of our synodical biennium, we cannot but look back on the months that have passed without giving thanks to our gracious Lord for his manifold blessings.

True, some ten thousand of our men are in the Armed Forces of our Country, away from their homes, and some congregations have suffered heavy losses through the migration of their members to the defense plants that are springing up in great numbers throughout our land, yet we have otherwise been permitted to work on quietly, and the Lord has prospered our work. The contributions for the budget have flown more freely. Our indebtedness is decreasing steadily, and we feel justified in hoping that it will have disappeared entirely before the end of the fiscal year.

God willing, the General Synodic Committee will meet in Milwaukee, Wisconsin, during the week of May 10, 1943.

The convention of our Synod will be held August 4-10, 1943, in Northwestern College, Watertown, Wisconsin.

Professor W. Schaller, Saginaw, Michigan, will read an exegesis of John 20:19-23, and Doctor H. Koch, Manitowoc, Wisconsin, an exegesis of John 18:36.

* * * *

The days and months that lie before us call for self-sacrificing service. There are tasks to be performed, and we should honestly strive to do our duty in the fear of God.

Our Duty as Citizens

Under the present conditions, someone may immediately think of *our duty as citizens*.

The Christian should always be mindful of this duty, and particularly in a time when our country is engaged in this terrible war. Our men in the armed forces are enduring great hardships and offering their very lives in the service of our country. We at home should render our government obedience "for conscience sake" and loyal support; co-operate willingly in purely civic endeavors for the conservation of the needed materials and the protection of lives and property; bear the financial burdens and suffer the real privations we may, perhaps, have to endure without murmuring; and in every possible manner, set an example in good citizenship, denying our personal interests for the common good.

Our Highest Duty

But our highest duty is and will always remain that which we have as *Christians, as members of the Church*.

We are told again and again that these times offer a "tremendous challenge" to the Church. Rightly understood, this is true. Only the Christians can pray effectively to the Lord who guides the destinies of nations,

who smites, and who alone can heal. Only the Church can rightly interpret this awful visitation of God as the scourge of His wrath upon the unbelieving, godless world, His earnest call to repentance to all sinners, and His chastening rod for the believers. Only the Church can lead the conscience-stricken sinner to the Cross to find peace and life in the blood and wounds of the Savior, strengthen the faith of those who are wavering, and comfort the sorrowing, thus turning the present afflictions into blessings to those who penitently accept the message of God's grace.

Have we heard and heeded the Lord's call to His Church: are we living in true repentance, praying without ceasing, and zealously furthering the preaching of the Word of Life in this world of death?

There lies our duty and responsibility, this is the task that we should consider paramount in these days of trouble.

No New Movements

Do not immediately think of new organizations and vast movements. It is not a new task. It is so very simple. But it requires much patience and faithfulness in "little things": Diligence in prayer; earnest study of the Bible; the family altar, and prayerful attention of parents to the training of their children and the *guidance of their adolescent sons and daughters*; personal missionary work among acquaintances and interest in the spiritual welfare of strangers; sound preaching; great diligence in the pastoral care of the individual: regular attendance at services, Bible classes, and congregational meetings; and willing offerings for the home church and the work of the Synod.

Nothing new or exciting. It is our old task, but the task that we should under the present training of God perform with greater diligence and faithfulness and renewed vigor. Thus we will by the grace of God hold and build up those who already are under our care and reach out for those whom the Lord wants to save through our labors.

Special Attention

Among the members of our Synod whom we owe special attention are:

First, the men in the Armed Services of our Country. For them we have created the Spiritual Welfare Commission as an aid to the congregations in supplying them with the Word and the Sacrament as far as this is possible. The work of the Commission has grown by leaps and bounds, and our members support it with great willingness. Many letters received by the Commission express the deep appreciation of our men.

Second, the families who migrate to distant defense plants. We must not lose track of them. Pastors should constantly admonish their members to report to him when

they leave in order to enable him to direct them to the right church near their new home. Usually, the *Annual* will offer the pastor all necessary information. If he cannot find a church listed, let him write to the nearest pastor of our fellowship, asking him to look up and direct the new-comers. Such requests should be given prompt attention, and every effort should be made to locate such families and to direct them to our nearest church.

As the need arises, the District presidents will establish information centers in their respective Districts and announce them in our papers.

May the Lord grant us grace to do His will and a burning zeal for His Cause. Let us labor "while it is day: the night cometh, when no man can work."

John Brenner.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 41)

absolution, we believe it; and yet something continues to trouble us so that we do not find perfect rest and peace of mind.

In such cases Private Confession is of great benefit. We go to our confessor and open our heart to him and pour out our troubles before him. Then he as the appointed messenger of God can present the comforting message of the Gospel in such a way that it exactly fits our case, and he can in the name of God give us the assurance that we are the very ones for whom Christ died and washed away our troublesome sin in His blood. He can remind us of our Baptism in which God received us as His dear children. He can encourage us to take Communion as God's pledge and seal of our pardon for a strengthening of our faith. In our troubles we so easily forget our Baptism, and we hesitate to appear at the Lord's Table.

This is the main reason why every one should frequently avail himself of Private Confession. There is another, a pedagogical reason.

We easily overlook our sins, and it may happen that before we know it some pet sin has become pretty powerful and has gained a pretty strong hold on our heart. If we go to our pastor for Private Confession, this will be an occasion for examining ourselves, for reviewing our thoughts, words, and deeds in the light of the Ten Commandments. Thereby an understanding of our sin will be deepened, and we will the more appreciate the blessing of forgiveness.

O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home!

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

ORDINATIONS AND INSTALLATIONS

Authorized by President H. Kirchner, the undersigned installed Alvin F. Berg as pastor of St. Paul's Ev. Luth. Mission, Madison, on January 3, 1943.

Address: Alvin F. Berg, 1929 Huxley St., Madison, Wis.
Theo. H. Mahnke.

* * * *

President John Gauss authorized the undersigned to ordain James Vogt to the ministry by installing him as pastor of the newly organized Mt. Olive Mission at Bay City, Michigan, on the First Sunday after Epiphany.

Feed my Sheep. Feed my Lambs.

B. J. Westendorf.

* * * *

Authorized by President R. O. Buerger of the South East Wisconsin District, the undersigned installed Pastor Alfred Schewe as pastor of Emmanuel's Congregation, Town Herman, and Zion's Congregation, Town Theresa, Wisconsin, on Sunday, January 10. — Pastors F. Zarleng and J. Dahlke assisted.

H. J. Schaar.

* * * *

Authorized by District President J. Witt, I ordained and installed Candidate of Theology Norman E. Sauer as pastor of St. Paul's Ev. Luth. Church of Naper, Nebraska, on January 10, 1943. The Pastors L. Groth, S. Kugler, and Im. G. Frey assisted.

Address: Pastor Norman E. Sauer, Naper, Nebraska.
E. A. Knief.

CALENDAR OF CONFERENCES SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

Time: March 2 and 3, 1943, 10 A. M.

Place: St. Stephen's Ev. Luth. Church, Adrian, Michigan,
Pastor A. Baer.

Essays: H. Allwardt, Circumcision and its Relation to Baptism; H. Engel, Exegesis of 1 Corinthians 9, 22; W. Steih, Exegesis of 1 Corinthians 10.

Sermon: K. Krauss, H. Richter.

Announcements for both pastors and delegates should be in the hands of the local pastor by February 20, stating clearly whether meals or lodging or both are desired.

T. Sauer, Sec'y.

CENTRAL PASTORAL CONFERENCE

The Central Conference will convene at Oak Grove (Pastor M. Drews), Tuesday, March 2, 1943.

Order of Business: Tuesday, 9 A. M., Opening, Roll Call. 9:15, Exegesis of Galatians, beginning with chapter 2, v. 14b, Prof. H. Fleischer. 10:45, Financial Report. 11:00, Communion Service.

At 1:30 P. M., Opening. 1:45, Interpretation of the Common Service, Pastor K. Timmel. 2:45, Election of Officers. 3:00, Organization for War Veterans, Pastor H. Gieschen.

Confessional: H. C. Schumacher (English), or M. Taras (German).

Kindly announce a week before the meeting.

H. Geiger, Sec'y.

MANITOWOC PASTORAL CONFERENCE

Place: Manitowoc, Pastor L. H. Koeninger.

Time: March 2 and 3, 9:30 A. M.

Papers: Archaeology, E. Kionka; Argumentation of Book of Job, W. Schink; 1 Tim. (continuation), E. Froehlich; Synopsis of Luther's Galatians, Chaps. 1-2, H. Pussehl; Is the Lutheran Church of the Synodical Conference driving into the Martha Spirit at the Expense of the Mary Spirit? E. Schroeder; Isa. 40, 12-14, H. Eckert; Gal. 3, 14ff., Dr. H. Koch; Doctrine of the Call, M. Schwartz; Review of Doctrine of Repentance, A. Roekle; Augsburg Conf., Art. 7-8, H. Kuether; Sick Calls, E. Zell; Pension Plan, G. Struck; Synopsis of Papers on Chaplaincy by Schlueter, Nommensen, Schweppe, Graebner, M. Braun; *παις, πατριά, τέκνα, τέκνια, υίος* R. Ehlke.

Speakers: M. Schwartz, H. Pussehl.

H. H. Eckert, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet at Tomah, Wis., H. Schaller, on March 2, 1943, 10:00 A. M.

Sermon: Arthur Berg (C. E. Berg).

Papers: Exegesis, 1 Tim. 5, M. Glaeser; Pericope text, A. Winter; "Faith Cure," A. Looch; "What is the Unforgivable Sin?" C. E. Berg; "When Did Christ Descend into Hell?" S. Siegler; "Is Future Punishment Everlasting?" G. Geiger. O. A. Sommer, Sec'y.

DELEGATE CONFERENCE OF COLORADO MISSION DISTRICT

Time: Beginning noon, March 2 — Closing, 3 P. M. March 4. Place: Pueblo, Colorado — Rev. J. B. Erhart, pastor.

Speakers: Rev. Wietzke, Montrose, Colorado. Sub., Rev. V. Schultz, Golden, Colorado.

Papers: "Justification" — J. B. Erhart; "2 Peter" — R. H. Vollmers; "The Religion of Anti-Christian Societies" — Wietzke; "The Pension Plan" — Im. P. Frey.

W. A. Krenke, Sec'y.

TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

At St. John's Lutheran School, Watertown, Wisconsin

February 12, 1943

UPPER GRADES

9:00- 9:40 Hymn Study R. C. Jacobs
9:40-10:05 The Constitution E. W. Schumacher
10:05-10:30 Discussion

LOWER GRADES

9:00- 9:40 Bible Story L. Fredrich
9:40-10:05 A Lesson on Lincoln R. Reich
10:05-10:30 Discussion

JOINT SESSION

10:30-11:15 Canvassing the Congregation for the Christian Day School C. Finup
11:15-12:00 Business Meeting
1:30- 2:00 Round Table — Trends in Memory Material L. Gersmehl
2:00- 3:00 Lecture Prof. E. E. Kowalke
3:00- 3:30 Singing

REQUEST

Anyone knowing of Lutherans moving into the Morenci, Arizona, Copper Mining district, kindly notify —

Pastor G. P. Eckert,
Box 61,
Safford, Arizona.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy

The library of Northwestern Lutheran Academy recently received the following gifts: Mr. Jake Frey, Lemmon Grove, Cal., \$5.00; Mr. Adolph Frey, Wood Lake, Cal., \$5.00.

These sums were given as a memorial wreath of the late Mrs. Barbara Frey, White Butte, So. Dak.

Our sincere thanks to the donors. R. A. Fenske.

* * * *

DONATIONS RECEIVED BY DR. MARTIN LUTHER COLLEGE, NEW ULM, MINNESOTA, DURING THE LATTER PART OF THE YEAR 1942

3543 quarts canned goods of all kinds; 381 sacks potatoes; 220 sacks carrots, beets, and cabbage; 47 sacks pumpkins and squash; 17 bags onions; 1 bushel cucumbers; 2 bags beans; 10 lbs. dry beans; 3 sacks and 3 boxes apples, and 1 bag dried apples; 1 gallon honey; 1 1/2 gallons sorghum; 17 gallons lard; 4 lbs. coffee; 6 boxes cornflakes; 5 lbs. rolled oats; 375 lbs. flour; 2 lbs. cranberries; 1 bag cookies; 20 1/2 dozen eggs; one chicken; 19 fruit jars; 3 crockery jars; 7 rag rugs from the Ladies' Aid of the Verdi congregation (Rev. Paul Spaude); \$71.50 cash. The cash donations include \$20.00 from the St. Paul's Lutheran Ladies' Aid, New Ulm, Minn. (Rev. G. Hinenthal); 90 lbs. turkeys.

The donations listed above were received from congregations served by the following pastors: Wm. Albrecht, Sleepy Eye; J. G. Bradtke, Arlington; G. F. Zimmermann, Essig and Fort Ridgely; Im. Albrecht, Fairfax; A. Fuerstenuau, Boyd; E. Schaller, Alma City and Nicollet; O. Netzke, Smith's Mill; A. H. Mackdanz, St. Clair; H. C. Sprenger, Balaton; E. Gamm, Marshall; S. Baer, Rockford; E. H. Bruns, Delano; E. Fritz, Fairfax; W. Frank, Morgan; Karl J. Plocher, Litchfield; I. F. Lenz, Graceville; Aug. Sauer, Renville; Chr. Albrecht, Johnson; H. Scherf, Morgan; K. Brickmann, Vesta; H. C. Duehlmeier, Hancock; M. J. Wehausen, Morton; C. C. Kuske, Renville; H. Boettcher, Gibbon; L. Schierenbeck, Darfur; R. Schierenbeck, Sanborn; Ed. Birkholz, Redwood Falls; E. Birkholz, St. James; Theo. Bauer, Echo; A. Martens, New Prague; W. Schmidt, Danube; E. A. Binger, Hutchinson; G. Hinnenthal, New Ulm; M. Kunde, New Ulm; E. T. Heyne, Truman; all in Minnesota.

To all donors we express our sincere thanks.

C. L. Schweppe.

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Michigan Lutheran Seminary

During the past months the following gifts were received by us. To all those that donated and all those that were helpful in providing our institution with these gifts we wish herewith to express our heartiest thanks.

The Ladies' Aid of Emmanuel's Congregation, Flint, Michigan (Rev. B. Westenorf), material for drapes in the hospital rooms; the Ladies' Aid of St. Peter's Congregation, Plymouth, Mich. (Rev. Edgar Hoenecke), material for drapes in the dormitory, and from congregation itself \$32.75; Mrs. George Johnson, Detroit, Mich., material for drapes, a large round cheese, and two boxes sausage; from Trinity Congregation, Bay City, Mich., delivered to us by Rev. Emil Kasichke: 1 bu. pears, 20 qts. canned goods, 1 jar relish, sugar and \$5.00; from the congregations at Chesaning and Brady, Mich., brought to us by Rev. Roland Hoenecke, from Chesaning: 5 bags of potatoes, 4 bags of cabbage, 3 bu. apples, 2 boxes grapes, 3 1/2 bags of carrots, 2 1/2 bu. tomatoes, 2 bu. squash, 1 bag of beets, 9 lb. slab of bacon, 10 lbs. lard, 7 qts. jelly, 130 qts. canned goods and \$4.00; from Brady: 1 bag of potatoes, 2 of cabbage, 3 of carrots, 12 lbs. cheese, 3 doz. eggs, 1 bag of beans, 100 lbs. flour, pumpkins, 44 qts. canned goods and \$17.00; from St. John's congregation, Sterling, Mich., brought by Rev. J. Zink: 6 sacks of potatoes, 2 sacks of carrots, and 1 sack of rutabagas; from St. John's Congregation, Frankenmuth, Mich., delivered to us by Rev. A. Kehrberg: 2 bags of potatoes, 3 bags of cabbage, 1 each of carrots, beets, and pears, 20 qts. of canned goods, 3 glasses jelly, and 10 lbs. flour; from New Salem's Congregation, Sebawaing, Mich. (Rev. G. Schmelzer), brought to the Seminary by Mr. John Strieter and Mrs. Bauer: 5 bags of potatoes, 5 bags cabbage, 4 bags pears, 2 bags each of carrots and beets, one bag each of rutabagas and pumpkins, 4 bu. grapes, 9 bags apples, 52 qts. canned goods, and \$2.00, 1/2 gal. honey, 9 lbs. lard; from Trinity Congregation, Saline, Mich., brought to Saginaw by Alvin Marion and Rev. H. Engel, transportation furnished by A. and H. Marion: 20 sacks of potatoes, 8 1/2 sacks of carrots, 6 1/2 sacks of apples, 6 of cabbage, 1 each of beets and pears, 3 sacks squash, some pumpkins, 325 lbs. flour, 137 qts. canned goods, 8 bottles of catsup and \$39.00; from Emanuel Congregation, Town Greenwood, Mich. (Rev. A. Tiefel), brought to us by Mrs. A. Priehs: 4 bags of potatoes, 2 bags each of beets, cabbage, carrots, and pears, 1 bag each of parsnip, apples, and pumpkins; from the congregations at Tawas City (Rev. J. Roekle) and Hale, Mich. (Rev. A. Schwerin): 8 bags of potatoes, 4 bags of carrots, 3 bags of apples, 2 of cabbage, 1 bag each of squash and mixed vegetable, 122 qts. canned goods, and \$10.00; from the St. Matthew's Congregation, Tittabawassee, Mich., brought by Rev. Harold Zink and others: 3 bags of potatoes, 1 bag each of bean, carrots, 3 bu. pears, 1 peck onions, 2 bags apples; from St. John's Congregation, Wayne, Mich. (Rev. G. Press), \$40.32 from St. Jacobi Congregation, Waterloo, Mich. (Rev. H. Muehl), \$20.00; from St. John's Congregation, Riga, Mich. (Rev. C. Schmelzer) \$46.25; from St. John's Congregation, Bay City, Mich., brought to the Seminary by Rev. A. Westenorf: 3 bags of potatoes, 2 bags apples, one bag each of cabbage, carrots and squash, 1 peck onions, 47 tins of peas, corn, peaches, pears, etc., 36 qts. canned goods, 5 glasses jelly, 25 lbs. flour, 28 packages breakfast foods and noodles, 11 packages jello, 25 lbs. assorted groceries, and some oranges, soup, cleanser and vanilla; from St. Bartholomew's Congregation, Mich., delivered to us by Rev. C. Frey: 5 bu. cabbage, 3 bags of potatoes, 1 each of carrots, beans, rutabagas, and

parsnips, 9 qts. canned goods, 1 bu. tomatoes; from Christ Congregation, Swan Creek, Mich., brought to us by Rev. G. Cares: 2 bags of potatoes, 1 bag cabbage, 19 qts. canned goods; from St. John's Congregation, Clare, Mich., brought to Saginaw by Rev. E. Leyrer and G. Morotzke: 6 sacks of potatoes, 4 of beets, 2 each of carrots and cabbage, 2 sack apples, 33 qts. canned goods, some apple butter and horse radish, and \$2.50; from Zion Congregation, St. Louis, Mich., brought to Saginaw by Rev. C. Leyrer: load of provisions of all kinds, and \$2.00; from Bethel Congregation, Bay City, Mich. (Rev. M. Schraeder), \$4.25; brought to the Seminary by Rev. A. Voges, from Vassar Congregation: 17 qts. canned goods, 3 jars jam, 4 bags of carrots, apples, and beans, squash, and \$2.00; from Mayville Congregation: 5 bags potatoes, apples, and beans; from Silverwood Congregation: 4 bags of potatoes, beans, and carrots, 5 pumpkins; from St. John's Congregation, Hemlock, Mich., brought to us by Rev. N. Luetke: 2 bags of potatoes, 1 bag apples, 1 bag cabbage and squash; from Rev. F. Bickel, Bay Co., Mich., 2 bu. tomatoes; from St. Paul's Congregation, Saginaw (Rev. O. and O. J. Eckert): 3 bags of potatoes, 3 bu. apples, 2 bu. pears, 2 bu. grapes, 22 qts. canned goods.

Otto J. R. Hoenecke.

Saginaw, Mich., January 19, 1943.

TREASURER'S STATEMENT

July 1, 1942 to December 31, 1942

Receipts

Cash Balance July 1, 1942	\$ 25,804.26
Budgetary Collections:	
General Administration	\$ 71,703.74
Educational Institutions	31,683.35
Home for the Aged	1,762.83
Spiritual Welfare Commission	11,133.86
For other Missions	132,525.87
Indigent Students	1,464.36
General Support	4,374.57
School Supervision	266.24
To Retire Debts	3,438.56
Revenues	41,443.61
Total Budgetary Coll. and Revenues.....	\$299,796.99
Non-Budgetary Receipts:	
From Debt Retirement Committee ..	26,050.00
R. Kopsiske Estate for Theol. Sem.	1,000.00
Miscellaneous	34.75
Total Receipts	\$326,881.74
	\$352,686.00

Disbursements

Budgetary Disbursements:	
General Administration	\$ 13,024.10
Theological Seminary	11,843.53
Northwestern College	34,721.88
Dr. Martin Luther College	26,421.32
Michigan Lutheran Seminary	9,895.97
Northwestern Lutheran Academy	6,363.17
Home for the Aged	3,681.04
Missions — General Administration ..	163.13
Indian Missions	19,017.17
Negro Missions	7,908.54
Home Missions	105,228.15
Poland Mission	600.00
Madison Student Mission	557.94
Spiritual Welfare Commission	7,239.78
General Support	12,519.00
School Supervision	1,436.68
Total Budgetary Disbursements	\$260,621.40
Non-Budgetary Disbursements:	
Notes Paid	32,734.31
Total Disbursements	\$293,355.71
Cash Balance December 31, 1942	\$ 59,330.29

Debt Statement

Budget Debt:

Notes Payable July 1, 1942.....	\$122,715.55
Decrease in Notes Payable	32,734.31
Notes Payable December 31, 1942	\$ 89,981.24
Accounts Payable (Poland Mission)	8,306.61

Total Budget Debt December 31, 1942 \$ 98,287.85

Church Extension Division Debt:

Notes Payable	none
Inmates Deposits Reserves	10,060.09
Annuities Reserves	9,350.00

Total Ch. Ext. Division Dec. 31, 1942 19,410.09

Total Debt December 31, 1942 \$117,697.94

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 2,418.89	\$ 1,546.50
Nebraska	4,708	6,941.35	7,062.00
Michigan	15,983	37,391.57	23,974.50
Dakota-Montana	5,798	10,353.91	8,697.00
Minnesota	31,637	48,676.79	47,455.50
North Wisconsin	39,905	56,765.94	59,857.50
West Wisconsin	40,788	44,913.31	61,182.00
Southeast Wisconsin	43,893	49,702.16	65,839.50
Total	183,743	\$257,163.92	\$275,614.50

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 120.65	\$ 872.39	115.41%
Nebraska			98.29%
Michigan		13,417.07	155.96%
Dakota-Montana		1,656.91	199.05%
Minnesota		1,221.29	102.57%
North Wisconsin	3,091.56		94.83%
West Wisconsin	16,268.69		73.40%
Southeast Wisconsin	16,137.34		75.48%
Total	\$ 35,618.24	\$ 17,167.66	93.30%

Collections for Chapels

Cash balance June 30, 1942.....	\$ 3,127.65
Collections since July 1, 1942	2,261.15
Repayments on Chapel loans	655.45

Available for loans December 31, 1942.. \$ 6,044.25

C. J. NIEDFELDT, Treasurer.

WESTERN WISCONSIN DISTRICT

October, November, December, 1942

Reverend	Budgetary
G. F. Albrecht, Ixonia.....	\$ 180.81
H. F. Backer, Chaseburg.....	498.33
H. F. Backer, T. Hamburg.....	201.00
J. C. Bast, McMillan.....	120.50
J. C. Bast, March.....	83.50
Wm. Baumann, Neillsville.....	852.76
H. E. Bentrup, Wilson.....	596.25
H. E. Bentrup, Ridgeway.....	180.90
Arthur Berg, Sparta.....	521.74
Alvin Berg, Norwalk.....	35.00
Alvin Berg, Wilton.....	84.00
C. E. Berg, Ridgeville.....	53.55
L. C. Bernthal, T. Trenton.....	183.67
R. C. Biesmann, Rib Falls.....	80.20
R. C. Biesmann, T. Stettin.....	54.15
L. M. Bleichwehl, Onalaska.....	213.81
E. Blumenthal, Wausau.....	00
A. H. Dobberstein, Tuckertown.....	27.00
A. H. Dobberstein, Lime Ridge.....	15.86
A. G. Dornfeld, Fox Lake.....	526.98
A. C. Dornfeld, Marshfield.....	132.84
M. F. Drews, Oak Grove.....	235.80
F. F. Ehlert, Eltzen.....	43.00
A. J. Engel, Pardeeville.....	394.72
Otto Engel, Richwood.....	139.59
Otto Engel, Hubbleton.....	50.04
S. Fenske, Bruce.....	29.65
Gerhard Fischer, Mosquito Hill.....	66.50
Gerhard Fischer, Savanna.....	275.00
E. C. Fredrich, Helenville.....	129.00
G. H. Geiger, T. Knapp.....	44.67
Henry Geiger, Leeds.....	30.51
G. Gerth, T. Merrimac.....	15.00
G. Gerth, Caledonia.....	23.00
G. Gerth, Greenfield.....	29.00
Henry Gieschen, Fort Atkinson.....	1,077.24
F. Gilbert, Indian Creek.....	18.10
F. Gilbert, Hustler.....	7.40
W. E. Gutzke, La Crosse.....	426.88

A. Hanke, T. Norton.....	193.00
John Henning, Prairie Farm.....	22.00
M. J. Hillemann, Marshall.....	222.02
R. C. Hillemann, Ixonia.....	73.40
O. E. Hoffmann, Rib Lake.....	107.00
O. E. Hoffmann, T. Greenwood.....	17.00
R. C. Horlamus, Hurley.....	141.75
R. C. Horlamus, Mercer.....	21.31
Herbert Kesting, Pickwick.....	48.75
Herbert Kesting, Minnesota City.....	30.00
Wm. Keturakat, Sun Prairie.....	252.47
Wm. Keturakat, Cottage Grove.....	61.00
H. C. Kirchner, Baraboo.....	890.00
L. C. Kirst, Beaver Dam.....	1,172.59
J. Klingmann and Wm. Eggert, Watertown.....	511.55
L. J. Koenig, Mosinee.....	39.38
E. E. Kolander, Marathon.....	211.00
R. P. Korn, Lewiston.....	273.76
G. O. Krause, Little Black.....	5.00
G. O. Krause, Stetsonville.....	2.98
W. R. Krueger, Friesland.....	207.35
W. R. Krueger, Dalton.....	63.14
H. Kueckhahn, St. Charles.....	39.43
O. P. Kuehl, Cambria.....	97.50
O. Kuhlow, Jefferson.....	1,400.00
C. F. Kurzweg, Cream.....	318.78
C. F. Kurzweg, Cochrane.....	416.12
L. Lambert, Veeckind.....	40.62
P. Lehmann, Ableman.....	360.71
M. F. Liesener, T. Maine.....	342.00
W. C. Limpert, Altura.....	35.85
F. W. Loeper, Whitewater.....	428.98
F. W. Loeper, Richmond.....	200.00
A. W. Looek, North Freedom.....	36.29
Theo. Mahnke, Madison.....	151.62
G. C. Marquardt, Ringle.....	92.13
G. C. Marquardt, Schofield.....	129.65
A. L. Mennicke, Winona.....	647.20
F. H. Miller, Platteville.....	52.30
J. Mittelstaedt, Menomonie.....	425.00
P. Monhardt, South Ridge.....	135.85
R. W. Mueller, Medford.....	149.22
T. J. Mueller, La Crosse.....	333.30
H. W. Neubauer, Whitehall.....	136.44
H. C. Nitz, Waterloo.....	1,045.50
II. Nommensen, Fountain City.....	434.18
M. J. Nommensen, Juneau.....	412.52
Wm. Nommensen, Columbus.....	428.66
W. O. Nommensen, Green Valley.....	20.00
W. O. Nommensen, Rozelville.....	50.00
E. J. Otterstatter, Tomahawk.....	36.25
A. W. Paap, Johnson Creek.....	535.21
H. A. Pankow, Beyer Settlement.....	67.08
H. A. Pankow, Poplar Creek.....	32.23
H. A. Pankow, Iron Creek.....	61.74
J. H. Paustian, Barre Mills.....	12.50
N. E. Paustian, Oconomowoc.....	152.00
W. A. Paustian, West Salem.....	143.17
E. E. Prenzlou, Cornell, Keystone and Birch Creek.....	143.90
J. M. Raasch, Lake Mills.....	564.53
A. W. Sauer, Winona.....	423.45
H. Schaller, Tomah.....	714.59
E. C. Schewe, McConnell, Ill.....	31.53
R. Schoeneck, Rice Lake.....	3.50
F. A. Schroeder, Bad Axe Valley.....	124.24
W. E. Schulz, T. Berlin.....	297.75
H. C. Schumacher, Milton.....	467.99
A. Schumann, Globe.....	106.41
W. A. Schumann, La Crosse.....	2,158.55
F. H. Senger, Arcadia.....	29.95
C. W. Siegler, Portland.....	32.31
C. W. Siegler, Bangor.....	175.60
O. A. Sommer, Little Falls.....	3.00
E. A. Toepel, Lebanon.....	100.00
Wm. Thierfelder, Madison.....	26.45
K. A. Timmel, Watertown.....	467.25
C. Toppe, Auburn.....	53.92
C. Toppe, Brush Prairie.....	77.37
I. G. Uetzmann, Watertown.....	240.76
E. Walther, Wisconsin Rapids.....	58.70
H. M. Warnke, Fountain Prairie.....	24.56
H. M. Warnke, Fall River.....	119.42
W. Weissgerber, Minocqua.....	20.44
W. Weissgerber, Woodruff.....	19.40
E. H. Wendland, Washington, Iowa.....	6.00
A. A. Winter, Mauston.....	298.81
A. A. Winter, New Lisbon.....	154.46
L. A. Winter, Eau Galle.....	42.95
L. A. Winter, Plum City.....	74.75
L. A. Winter, Elmwood.....	3.00
W. E. Zank, Newville.....	87.20
W. E. Zank, T. Deerfield.....	267.72
H. R. Zimmermann, Randolph.....	190.66
Budgetary.....	\$ 28,771.70
Non-Budgetary.....	513.83
Total for October, November, December.....	\$ 29,085.53

Mrs. Theodore Kapanke.....	H. F. Backer, T. Hamburg.....	30.00
Mrs. Hagedorn.....	Wm. A. Baumann, Neillsville.....	49.00
Mrs. Schmidt.....		
Wm. Noedler, Sr.....		
Mrs. Wm. Krinke.....	A. J. Engel, Pardeeville.....	1.00
Mrs. Rob. Romig.....	Henry Gieschen, Fort Atkinson.....	5.00
Mrs. Henry Kutz.....	Henry Gieschen, Fort Atkinson.....	8.25
Mrs. Fred. Riess.....	Henry Gieschen, Fort Atkinson.....	19.50
Mrs. Virchow.....	Wm. Keturakat, Sun Prairie.....	8.00
Geo. Neadland.....	J. Klingmann, Watertown.....	2.00
Miss Pauline Bittner.....	R. P. Korn, Lewiston.....	7.50
Mrs. Christine Splittgerber.....	H. C. Nitz, Waterloo.....	29.50
Lt. Glen D. Schroeder.....	W. A. Schumann, La Crosse.....	14.00
Fred Ziegler.....	F. H. Senger, Arcadia.....	1.50
Louise Tambke.....	O. A. Sommer, Cataract.....	3.00
Erdman Franke.....	E. A. Toepel, Lebanon.....	3.00
Mrs. Arthur Rice.....	L. A. Winter, Plum City.....	4.00
Wm. Gaedy.....	H. E. Bentrup, Ridgeway, Minn.....	5.00
Mrs. Anna Koeller.....	R. C. Biesemann, Rib Falls.....	19.50
Wm. Worthmann.....	L. M. Bleichwehl, Onalaska.....	2.00
Erh. Koeppl.....	E. C. Friedrich, Helenville.....	6.00
Mrs. Aug. Wittlief.....	Hy. Gieschen, Fort Atkinson.....	5.00
Mrs. John Metzendorf.....	F. Gilbert, Hustler.....	5.00
Mrs. Carl Jacobs.....	O. E. Hoffmann, Rib Lake.....	2.00
Mrs. Johanna Wittke.....	O. E. Hoffmann, T. Greenwood.....	3.00
Fred Kristall.....	R. C. Horlamus, Hurley.....	14.00
Mrs. August Wittlief.....	F. W. Loeper, Whitewater.....	5.00
Adolph Burand.....	T. J. Mueller, La Crosse.....	3.00
Mrs. Augusta Tews.....	Wm. Nommensen, Columbus.....	1.00
Ed. F. Bolte.....	Wm. Nommensen, Columbus.....	5.00
Mrs. Ed. Gralow.....	H. A. Pankow, Beyer Settlement.....	1.00
Adolph Radtke.....	J. H. Paustian, La Crosse.....	3.00
Arthur Schwartz.....	J. H. Paustian, La Crosse.....	5.50
Mrs. Wm. Meyer.....	J. H. Paustian, La Crosse.....	4.00
Frank Gauerke.....	N. Paustian, Oconomowoc.....	2.00
Mrs. Arthur A. Herman.....	W. A. Paustian, West Salem.....	3.00
Miss Pauline Bittner.....	K. A. Timmel, Watertown.....	1.00
Fred F. Neubauer.....	K. A. Timmel, Watertown.....	10.25
Mrs. Frederica Plawman.....	E. Walther, Wisconsin Rapids.....	3.75
Mrs. Minnie Rice.....	L. A. Winter, Plum City.....	4.00
E. Haach.....	L. A. Winter, Elmwood.....	3.00

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT
October 1 to December 31, 1942

Dakota Conference		Budgetary	Non-Budgetary
Reverend			
H. Ellwein, Batesland.....	\$	21.00	\$.....
I. Frey, Platte.....		11.04	
H. Fritze, Zion, Valentine.....		65.80	9.00
L. F. Groth, Colome.....		156.03	
L. F. Groth, McNeely.....		18.34	
E. A. Knief, Herrick.....		53.37	55.00
E. A. Knief, Mills.....		15.00	
S. Kugler, Carlock.....		6.43	22.50
S. Kugler, Burke.....		8.10	
W. J. Oelhafen, Winner.....		106.15	
W. J. Oelhafen, Witten.....		11.20	
R. Stiemke, Mission.....		169.50	
R. Stiemke, Wood.....		34.00	
R. Stiemke, White River.....		19.85	
E. Weiss, Calvary, Valentine.....		41.54	2.50
Central Conference			
H. Hackbarth, Stanton.....	\$	129.98	\$.....
N. Mielke, Merna.....		70.39	
N. Mielke, Brewster.....		43.11	
R. F. Bittorf, Hoskins.....		257.94	7.00
L. Sabrowsky, Sioux City.....		125.82	
L. A. Tessmer, Hadar.....		162.06	
J. Witt, Norfolk.....		400.00	
Southern Conference			
E. A. Breiling, Geneva.....	\$	84.20	\$.....
A. T. Degner, Plymouth.....		150.00	16.50
E. C. Monhardt, Clatonia.....		7.25	85.25
L. Gruendeman, Lincoln.....		51.50	
H. H. Spaude, Surprise.....		32.50	
H. H. Spaude, Garrison.....		32.74	
J. Raabe, Shickley.....		122.07	
E. F. Hy, Lehmann, Firth.....		86.82	
R. H. Roth, Grafton.....		133.01	
Colorado Conference			
W. Bodamer, Rocky Ford.....	\$	55.01	\$.....
Im. P. Frey, Denver.....		53.51	
O. Kreie, Hillrose.....		87.80	
W. A. Krenke, Mancos.....		13.25	
V. C. Schultz, Golden.....		6.08	
W. H. Siffring, Deer Trail.....		19.05	
M. F. Weishahn, Fort Morgan.....		22.57	15.67
V. C. Tiefel, Platteville.....		52.81	
		\$ 2,936.82	\$ 213.42

Of the above non-budgetary items \$65.00 is for Debt Retirement, \$56.92 for Church Extension, and \$91.50 for other purposes.

Memorial Wreaths Included In Above Monies

In Memory of	Reverend	Amount
Bernhard Walther.....	R. F. Bittorf.....	\$ 2.00
Emil Mittelstadt.....	H. Fritze.....	2.00
Henry Bergmeier.....	E. C. Monhardt.....	35.25
Emil Henry Hanner.....	H. H. Spaude.....	5.00
August Burfiend.....	E. S. Weiss.....	2.50
David E. Schmidt.....	A. T. Degner.....	23.00
C. G. Lindwurm.....	S. Kugler.....	2.50

C. C. FUHRMANN, Cashier.

Memorial Wreaths	Reverend	Amount
In Memory of		
Louis Graf.....	A. Berg, Sparta.....	\$ 6.00
Mrs. Charlotte Warnke.....	A. J. Engel, Pardeeville.....	14.00
Peter Bungert.....	F. Gilbert, Tomah.....	6.00
Ferdinand Krause.....	F. Gilbert, Tomah.....	5.00
Peter Weiner.....	W. E. Gutzke, La Crosse.....	2.00
Henry Wedeking.....	W. E. Gutzke, La Crosse.....	4.50
Mrs. Johanna Neumann.....	M. F. Liesener, R. 1, Wausau.....	26.50
Mrs. Vendaline Schulz.....	G. C. Marquardt, Schofield.....	2.00
Allen Palmer.....	J. Mittelstaedt, Menomonie.....	5.45
Mrs. Harvey Rudiger.....	J. Mittelstaedt, Menomonie.....	1.00
Minnie Wiese.....	A. W. Sauer, Winona.....	1.50
Sidney A. Jensen.....	W. A. Schumann, La Crosse.....	5.00
Mrs. Augusta Wedewardt.....	W. E. Zank, T. Deerfield.....	6.85



No. 17

CONCORDIA SERVICE ROLLS

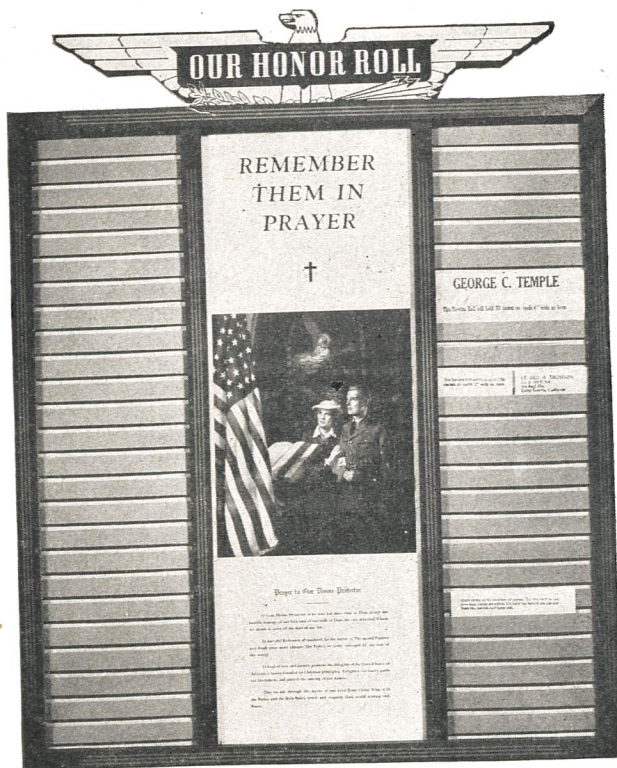
Here are two beautifully lithographed service rolls on which you can list the names of your members now in the service of our country. Done in three attractive colors, incased in glass, and framed in a handsome one-inch gilded wooden frame, either of these rolls may well be posted in the narthex of your church or in your school or parish hall. Handy turnbuttons attached to the frame facilitate the inscription of names, for which seventeen lines have been provided in Roll No. 17 and for which sixty lines have been provided in Roll No. 60. Measurements: 16½x23¼ inches.

Price: Framed, \$3.50 net, postpaid

When ordering, specify Service Roll No. 17 or Service Roll No. 60



No. 60



No. 100 R

PRICES

Model No. 100: 24 inches wide by 27 inches high, with the eagle extending up four inches. Shipping weight 17 lbs.

No. 100R Solid Oak	\$17.75
No. 100R Pine: blue, red trim	14.75
No. 100P Solid Oak, American Flag	17.75
No. 100P Pine: blue, red trim, American Flag	14.75
No. 100D Solid Oak, Soldier and sailor with Christ in the background	17.75
No. 100D Pine: blue, red trim, Soldier and sailor with Christ in the background	14.75
Model No. 50 — JUNIOR Flexi-List	
Nos. 50R; 50P; 50D Solid Oak, each	\$6.95

Scored Name Cards Furnished

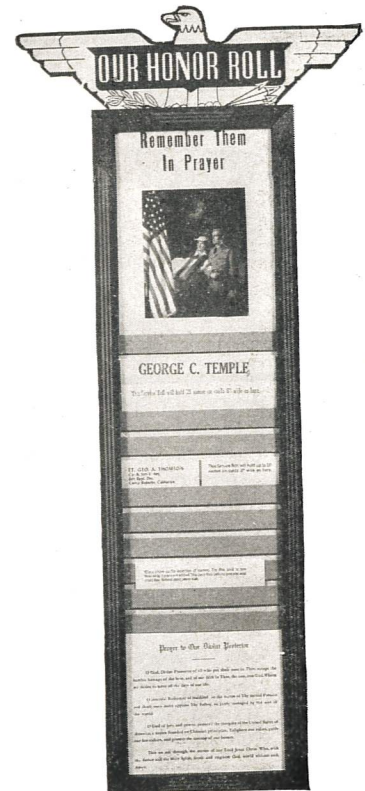
The FLEXI-LIST

If you want a Service Roll in which provision has been made for every requirement, your search should end here. The versatility of the "FLEXI-LIST" Service Roll challenges description.



FEATURES

- Names instantly added or changed.
- Capacity — from 1 to 500 names.
- Requires minimum of space.
- Addresses of men featured — if desired.
- Its beauty and dignity will grace any surroundings.
- Glass enclosed, life-time construction.
- Names can be printed, typed or written.
- Uniformly adaptable to needs of smallest or largest organization.
- Priced to merit its purchase.
- A worthy memorial or gift.



The FLEXI-LIST JUNIOR

This Junior No. 50 has all the features of the larger model but is designed for smaller groups and for such whose budget does not permit the larger size. The body itself is identical with the side panels of the standard model being 27 inches long and 8 inches wide overall with the eagle extending another 4 inches

NORTHWESTERN PUBLISHING HOUSE

935-937 NORTH FOURTH STREET

MILWAUKEE, WISCONSIN