

The Northwestern LUTHERAN

Prof. Henry J. Vogel
395 Ellis St.
Jan 44

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

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Number 14

Looking Unto Christ

In darkest hours I hear a voice
Which comes my saddened heart to cheer,
Saying in tones of love, "Rejoice,
Jesus is near!"

In times of trial and dismay,
Through the dark gloom of doubt and fear,
There breaks a light like dawning day,
"Jesus is near!"

When years autumnal tokens bring,
And fading hopes seem dry and sore,
Then bursts a bloom like second spring,
"Jesus is near!"

Thus, when at length the veil shall rise,
Will my enfranchised spirit hear
From angel voices through the skies,
"Jesus is near!"

Not far away, but close at hand,
A constant Friend, most true and dear;
Gladly I follow heaven's command
With Jesus near!

Robert C. Waterston, D. D.

TWO DISCIPLES, DORCAS AND PETER

IF YOU had to choose between the two names of the good woman mentioned in the text, your choice no doubt would be in favor of the name Dorcas. It is the more appealing, the simpler name of the two. Luke himself saw fit to interpret the name of Tabitha, and called her Dorcas.

In like manner the story itself has an appeal that is beautiful in its simplicity; "humility here and simplicity reigning."

Dorcas

Dorcas "was full of good works and almsdeeds which she did." — In what spirit did she perform her deeds of mercy? What position does the inspired writer, Luke, take with a view to her good works? Although her deeds are mentioned, though the coats and garments which Dorcas made were put on display, though Peter came from Lydda to Joppa to raise Dorcas from the dead, as if she were indispensable to the poor and needy in the city of Joppa, yet there is never a trace of pride, or the desire for prominence or recognition on the part of this good woman. Much less does Luke make her good works count for merit in the sight of God. — That would, indeed, mar the beauty of Dorcas and of this story.

Saints

We do mark this, however. After Peter had raised her from the dead, "he called the saints and widows and presented her alive." It had pleased the Holy Spirit to speak of *saints* in this connection. And whom does He call saints? Not Dorcas, to begin with, but the very people whom she served, the recipients of her charity. If anyone deserved the name, saint, we think it must be Dorcas, because of her good work and almsdeeds. Yet throughout the New Testament *they* are called saints, and they alone, who are believers in Christ Jesus. We remember also that in answer to the question of His disciples, "Who is the greatest in the kingdom of heaven," Jesus called a little child unto Him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall

not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mt. 18, 1-4.

Was Dorcas not a believer, a saint? Indeed, she is presented to us in the beauty of holiness, as an example

of true Christianity. At the very outset of this Gospel she is introduced to us with these words, "Now there was at Joppa a certain *disciple* named Tabitha, which by interpretation is called Dorcas." Dorcas is called a *disciple*. A *disciple* is one who sits at Jesus' feet to hear and to learn from His Word. The scene at Bethany again comes to our mind. "A certain woman named Martha received Jesus into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard His Word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve Thee alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and

TEXT

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick and died: whom when they washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord." Acts 9, 36-42.

troubled about many things: but one thing is needful: and Mary had chosen that good part, which shall not be taken away from her." Luke 10. From the appellation given to Dorcas, she was a *disciple*, it appears that Dorcas like Mary chose the good part, the one thing needful.

Christ's Word, the Gospel, is spirit and life. It speaks to us of His love toward sinners; it cheers and warms the heart, and calls forth a love toward Him who first loved us in our need as sinners; it quickens and sanctifies. Through the Word the Lord calls, enlightens, sanctifies, and keeps us in the true faith. He did this in the case of Dorcas. We mark it that she is introduced as a *disciple*. Then, we are told, "This woman was full of good works and almsdeeds which she did." — Christ came to Dorcas with the glad tidings of His Gospel, and like Lydia, the first Christian in Europe, her heart was opened by the Lord and she attended to the things that were spoken. And because her Lord and Savior had clothed Dorcas with the garments of His salvation, be-

cause His blood and righteousness were her beauty and glorious dress, she was prompted and moved to show her gratitude by sewing coats and garments for the poor and needy at Joppa. It was a case in point of the words of Christ, "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth



forth much fruit: for without Me ye can do nothing. — Herein is My Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15.

Peter

Another "disciple" is introduced to us in the story of Dorcas,

Peter. He is introduced, to begin with, by way of contrast. We read, "When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while he was with them. But Peter put them all forth, and kneeled down and prayed." — You cannot but observe it: *There* were the busy, restless hands of Dorcas — *here* were the folded hands of Peter; *there* were the coats and garments, which Dorcas has made, on display — *here* was Peter alone, behind closed doors, with his Lord in prayer; *there* were the garments, and the weeping widows — *here* was Dorcas, presented alive. — Good works! — Some immediately strike the eye, others are less obvious, but they are ever the fruits of faith and are good and acceptable in the sight of the Lord.

To the Glory of Jesus

The restless hands of Dorcas, the folded hands of Peter, must serve to glorify our Savior Jesus Christ. "And it was known throughout all Joppa and many believed in the Lord." It was evident from the resurrection of Dorcas that Christ Jesus had manifested His power. Peter would give all the glory to Jesus and would say, "Why marvel ye at this? Or why look so earnestly on us, as though by our own power or holiness we had raised Dorcas. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus. — And His name through faith in His name hath raised Dorcas whom ye see and know: yea, the faith which is by Him hath raised her from the dead in the presence of you all." Acts 3, 12 ff. But the good works and almsdeeds of Dorcas were no less the evidence of the saving, sanctifying power of Christ and His Gospel.

Thus, too, all that we are and have and do as Christians shall glorify our blessed Redeemer, and we shall so live that men may see our good works and glorify Him who called us out of darkness into His marvellous light.

A. P. V.

ON THE ARIZONA BEAM

The second annual session of the Arizona Mission District has come and gone. Held at Resurrection Chapel, Phoenix, it was opened with worship led by Pastor O. Hohenstein.

Doctrinally the session occupied itself with a number of papers. A well turned running exegesis of First Corinthians by Pastor E. Sprengler, missionary among the Apaches at Bylas, headed the list. Pastor F. Uplegger carried forward his delineation of "The Pastor and his Study." A co-ordination of catechism topics with the church periscopes was presented by Pastor R. W. Schaller of Phoenix. A lengthy discussion marked the reading of a series of points on the office of the Visitor by Pastor Arnold Sitz.

Not a little business was transacted. Attention was fastened on the fact that though once there had been three parochial schools in Arizona — one at Tucson, one at Glendale, and the third at Phoenix — now none is in existence. The session very earnestly counselled opening schools, and applauded the news that Grace Church at Tucson had a committee busy deliberating the re-opening of its school. It was seen that if Lutheranism is to gain a solid footing in the growing Southwest the real foundation must be laid in a system of education. This must not only consist in parochial schools, but should at an early date include an academy.

Elections resulted in choosing O. Hohenstein as chairman, R. Schaller as vice-chairman, A. P. C. Kell secretary, R. H. Zimmermann to membership in the Arizona Mission Board, and E. A. Sitz as visitor. E. A. S.

Soul, what return has God, thy Savior,
For all He gives thee day by day?
Oh, hast thou in thy gift a favor
That can delight and please Him? — Say!
The best of off'rings He requires:
Thy heart it is that He desires.

Accept the gift which Thou requirest,
My heart and soul, O gracious God,
The first-fruits Thou so much desirest,
For which Thy Son paid with His blood.
To Thee I willingly assign
My heart, dear Lord, for it is Thine.

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EDITORIALS

"WHERE WILL WE GO TONIGHT?"

CIVIC RIGHTEOUSNESS

"WHAT'S LEFT?"

"Where Will We Go Tonight?" Let the older ones among our readers wander back in their memories to about the turn of the century. Did they then ask that question, or did they hear it asked? When the present writer entered the ministry some 45 years ago and made his calls at the homes of his members in the evening, he could take it for granted that he would meet every member of the family; and if Johnny or Mary was out, father or mother would be embarrassed and feel the urge, if not the obligation, to explain the absence. It was taken for granted that the home was the proper place for every member of the family in the evening. During the day they might be scattered, one working here another there, but the evening would find the family united in the home.

The family was, as God wants it to be, a unit. It was not a conglomeration of so many individuals who happened to be husband and wife, father and mother, son and daughter, brother and sister, but who beyond this more or less accidental connection had little or nothing in common. No, the family was a unit. Their common lodging place was their home, toward the maintenance of which every member contributed — and he considered it his honor and his joy to contribute — his equitable share. There were exceptions, of course, and in the best of homes not everything was perfect; but what I stated above was the consensus of opinion among our people. It was the spirit of the time. The spirit that finds expression in the question, "Where will we go tonight?" was generally frowned upon.

What was family life like in those days? I shall not try to describe it in my own words but shall borrow a paragraph or two from an article by A. J. Traver in *The Lutheran* for May 12, 1943.

"It was only a few years ago that the normal family centered the most of its interests in the home. Three regular meals were eaten there when all the family gathered around the table and had time to talk as well as eat. If two of the meals were hurried a bit, the third was almost a rite. Cafeteria homes were rare, where all the family seldom meets at table, or at any other time. Reading and playing games were normal occupations after the lessons were out of the way.

"Social life was generally centered in the family too — an evening with the neighbors, or at home, with an occasional trip to the theater or concert hall. Young folks, and their elders too, were not bored with staying at home. Their little excursions meant far more to them than to the young folks who begin every evening with, "Where will we go tonight?"

"The economic set-up was family-centered too.

Usually there was but one salary coming into the family strong box. If the children earned, they were usually given opportunity to share in the support of the home, and their expenditures were a matter of family concern.

"Ownership of a home was the spur of ambition that kept many working and planning. The comforts of life that could be had in a rented house may have been lacking. They had to wait till the family budget was strong enough to allow for them. The first consideration was to own a home. For "the foundations of a family life never can seem so permanent and secure where the house belongs to another."

There is much more to say on this topic, but we shall have to break off for this time. J. P. M.

* * * *

Civic Righteousness. In another paragraph we briefly referred to the distinction between civic righteousness and Christian sanctification. We here adduce a few quotations from the Confessions of our Lutheran Church.

The Formula of Concord, in Article VI, raises the question regarding the "distinction between the works of the Law and the fruits of the Spirit." It is understood that the works of both, of civic righteousness and of Christian sanctification, are done in conformity with the Law; but the difference is this that such works "are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate, as though they knew of no command, threat, or reward." Thus the Epitome.

This thought is expanded in the Thorough Declaration thus: "The difference is in the works *because of the difference in the men* who strive to live according to this Law and will of God. For as long as a man is not regenerate and conducts himself according to the Law and does the works because they are commanded thus from fear of punishment or desire for reward, he is still under the Law, and his works are called by St. Paul properly works of the Law, for they are extorted by the Law, as those of slaves. . . . But when man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law, and so far as he is born anew, does everything from a free cheerful spirit; and these are called not properly works of the Law, but works and fruits of the Spirit.

In the Apology of the Augsburg Confession we read the following paragraph on civic righteousness: "Now, we think concerning the righteousness of reason thus, namely, that God requires it, and that, because of God's commandment, the honorable works which the Decalog commands must necessarily be performed, according to the passage Gal. 3, 24: *The Law was our schoolmaster*; likewise 1 Tim. 1, 9: *The Law is made for the ungodly*. For God wishes those who are carnal to be restrained by civil discipline, and to maintain this, He has given laws, letters, doctrine, magistrates, penalties. And this righteousness reason, by its own strength, can, to a certain extent, work, although it is often overcome by natural weakness, and by the devil impelling it to manifest crimes. Now, although we cheerfully assign this righteousness of reason the praises that are due it (for this corrupt nature has no greater good; and Aristotle says aright: *Neither the evening star nor the morning star is more beautiful than righteousness*, and God also honors it with bodily rewards) yet it ought not to be praised with reproach to Christ."

Civic righteousness is "praised with reproach to Christ" whenever any spiritual value is attached to it, as though it brought us closer to God, or prepared us for His kingdom and merited His favor; or as though it were the task of the church to cultivate it.

The church is commissioned to preach the Gospel of salvation and to cultivate a life of sanctification as a fruit of the Spirit.

J. P. M.

* * * *

"What's Left?" So asks Elsie Robinson, the columnist, in one of the daily comments? Really, however, she did not originate the question. She admits to have heard it over the radio and to have appropriated it. But the question itself reveals a very pessimistic outlook on the future — when this tragic war will have come to a close and people will have had time and inclination to sit down once more to do some constructive thinking as they go about their various tasks and occupations. The future looks dark indeed. We read no bright promises on the horizon, see no great hopes, no sure foundation on which to build for the future. This uncertainty is inscribed on the lives, the movements, the very faces of friends and acquaintances. They betray a fearful expectancy, a "what's the use" attitude, a lack of confidence in the future. They have seen the hopes of their earthly house crumble before their very eyes and their ambitions buried underneath its wreckage. This machine age, this scientific age, this skeptic age, this modern age has blasted many a dream of the young and the ideals of the people everywhere. Now, "What's left?"

The materialist, it is true, may find reasons to be apprehensive of the future and disheartened. Those who have made this earth their heaven and this earthly life — the joy of it and the pleasure of it — their aim, may well ask, "What's left?"

The Christian, too, in a moment of despondency may

ask that question. He is not a stoic, a person without normal human emotions. He is also affected by the changes and disorders in the world; the fear of unemployment, physical hardships; want and privations also haunt him. But he has something "left." Yes, when everything else is gone he still has the one great thing left, strong enough to bear him up above the howling and crying and misery of this earth and life, powerful enough to comfort and sustain him — that one thing is the knowledge of the love and grace of the Father in heaven through Jesus Christ who redeemed him and made him a king and priest before God. That is what he has left. He has the Gospel, the Word, left through which his Father speaks to him as unto a child; by which the Father comforts him and wipes away all tears from his eyes. That the Christian still has left. In fact, he has lost not one essential thing. He knew, to begin with, that on this earth he had no abiding city and that he waited for that city to come which hath foundation whose maker and builder is God and so, when all earthly dreams fade and all earthly plans are blasted he has not been deceived and his disappointments will vanish with the sound of the voice of His Father reassuring him, "I will neither leave you nor forsake you." "Fear not I have redeemed thee, I have called thee by thy name; thou art mine."

It is well to think on these things now, so that when others are asking, "What's left?" we may assure ourselves from the Scriptures that really, we have everything left — heaven and eternity.

W. J. S.

A STATEMENT

In view of the fact that the matter between Miss Gerda Koch and St. Paul's Lutheran Congregation of Fort Atkinson, Wisconsin, has been settled in a God-pleasing manner, the Western-Wisconsin District of the Ev. Lutheran Synod of Wisconsin and other States, and the Joint Synod itself, which subsequently became parties to this issue, herewith publicly declare that they heartily concur in and endorse this section, and that thereby the basis for Miss Koch's suspension of 1926 is removed.

Because of subsequent difference in doctrine and principles the re-establishing of church-fellowship with Miss Koch, which would ordinarily result from the foregoing declaration, must await the outcome of further discussion.

JOHN BRENNER,
President of the Joint Synod.

HERBERT C. KIRCHNER,
President of the Western Wisconsin District.

H. GIESCHEN,
*Pastor of St. Paul's Congregation
of Fort Atkinson.*

E. REIM,
Committee Chairman.

Milwaukee, Wisconsin, June 9, 1943.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XIII. Of the Use of the Sacraments

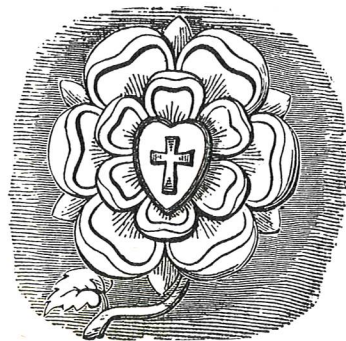
OF THE USE OF THE SACRAMENTS they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

II

A SECONDARY purpose, though by no means unimportant, of the sacraments is that they serve as marks of profession among men. Their chief use and purpose is stated in our Article in these words: *to be signs and testimony of the will of God toward us, instituted to awaken and confirm faith in those who use them.*

While participation of a sacrament is an outward mark whereby people can see that a person wishes to be considered as a Christian, the sacraments were primarily instituted to be signs of God's mercy. God's gracious and good will is that no sinner be lost, that all men come to the knowledge of the truth, that all in their hearts get to taste God's truth and mercy, and have everlasting life in this experience.



We need the forgiveness of our sins, and God wants us to have it. He not only announces it to us in His Word, confirming His Word with an oath, He also places the forgiveness of our sins into Baptism, so that by this "washing of water by the word" (Eph. 5, 26) we may have a visible indication of His good will toward us. He places the forgiveness of our sins into the Supper, so that in and with the bread and wine we will eat and drink the very body and blood of Christ which were given and shed for the remission of our sins. Again we have an indication of God's good will toward us.

Signs our Article calls the sacraments, because as such they indicate and announce to us the grace of God. Our

fathers added the word *testimonies*. The sacraments serve as seals which God affixed to His promises. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised; that the righteousness might be imputed unto them also" (Rom. 4, 11).

God had made a special covenant with Abraham, that in him and in his seed all the families of the earth should be blessed. Twenty-four long years had passed since God announced His promise to Abraham. Abraham was now ninety-nine years old; Sarah, his wife, was eighty-nine, and she had been barren by nature. It was difficult for Abraham to believe the promise that he should have a son from whom should stem the Savior, it was difficult to believe that he should have a son at all. Twice he had schemed to help the Lord a little. At first he thought of adopting a son. Mentioning his steward Eliezer he said to God: "Behold, to me thou hast given no seed; and lo, one born in my house is mine heir" (Gen. 15, 3). The Lord, however, emphatically said, "This shall not be thine heir." Instead, He promised him a son of his own. A second time Abraham tried to come to God's assistance. At the suggestion of Sarah he married a concubine, Hagar, the Egyptian, and had a son with her, Ishmael. Even when Abraham was ninety-nine years old he still thought of Ishmael as the heir of the promise. He said to God, "O that Ishmael might live before thee" (Gen. 17, 18), because he could not believe that he in his one hundredth year and Sarah in her ninetieth could have a son. He fell upon his face and laughed. Then the Lord emphatically repeated: "Sarah, thy wife, shall bear thee a son indeed" (Gen. 17, 19). He encouraged his faltering faith: "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17, 1). On that occasion God instituted the sacrament of circumcision. It was to be a seal of His promise, and a help to Abraham's faith.

This story clearly illustrates the chief use of the sacraments. The purpose which God had in mind, and which He achieved when He gave to Abraham the sacrament of circumcision, the same purpose He has in mind when He gives to us Baptism and the Supper. He gave Abraham to understand that when He makes a promise, He is willing and able to carry it out, impossible though it may seem to us. Similarly our sacraments are *signs and testimonies* to us that God has done for us the "impossible". He has made atonement for all our sins, He has blotted them out in the sacrifice of His own Son, He has covered us with the garments of righteousness. He has adopted us as His children and has appointed us heirs of everlasting life.

God wants us to believe His promise. He wants us in faith to accept and enjoy the blessing which He holds

out to us in His promises. We are not to merit them, we are not to pay for them, we are simply to trust God's promise and thus in faith to enjoy fully the benefits which He offers. It is clear, if any one doubts, if any one hesitates, if he hems and haws: he is by his own fault shutting himself out from the richest inheritances. Only in faith can one accept God's offer. Hence God's great concern for our faith. Since with all His heart He wants us to be blessed, and since only through faith can we appropriate the blessing, God never tires of devising ways and means to arouse faith in us and to preserve it.

That is the chief use of the sacraments: they are *signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them.*

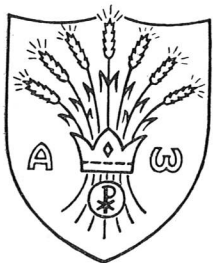
Baptism, being the sacrament of initiation, is chiefly intended to awaken faith. It never loses this power, no matter how long ago the rite was performed, but we may revert to it daily in our trials and our lapses and find in it a potent power to revive our fainting faith. The Lord's Supper, being the sacrament of confirmation, is chiefly intended to strengthen our faith. In the very institution Jesus used the word *remembrance*: "This do in remembrance of me." Thus it is to revive and invigorate our faith.

Having considered the chief use of the sacraments, and pondering this truth in our hearts, what effect should it have on us when we employ the sacraments? In what spirit shall we offer our children to be baptized? In what spirit shall we appear as guests at the Lord's Table? — Our Article answers this question for us, and we shall consider the answer in our next study.

OUR MISSIONS

By Pastor Roy Gose, Appleton, Wisconsin

SINCE September, 1942, the institutional missionary of our Wisconsin Synod in the Fox River Valley of Wisconsin has been busy at this work. To date he has lined up 17 institutions in his field. These include Orphanage, Homes for the Aged, Sanatoria, Poor Homes, Hospitals and Asylums for the mentally sick, and Prisons.



At eight institutions regular public services are conducted. The attendance at the services numbers 8 to 100. The order used is the same at all places: congregational singing, a brief Order of Service, prayer, confession of faith in unison, the sermon, Lord's Prayer by all, and Benediction. It is truly inspiring to hear 50 to 80 mentally afflicted

lift up their voices in singing our own Lutheran hymns of faith, thanks and praise. Likewise one is filled with awe, when he sees a number of such persons open their New Testaments when the sermon text is announced, and when he notes the strict attention paid to the preaching of God's Word.

Three Sanatoria are visited regularly. Most of the patients eagerly await the coming of the missionary.

Christian literature, devotional booklets, tracts, etc., are distributed.

Whereas English is the language used at all public services, such is by no means always the case at bedside or other personal calls. How could anyone expect 96 year old German grandmothers to derive any comfort from the Word, if brought them in a language foreign to their ears? However in the case of his oldest patient at one of the Poor Homes the missionary must revert to the English language. For he has before him a negress, 97 years old, a one-time slave, bed-ridden for years, wholly forsaken, and unable to read or write. Her countenance lights up with joy; and with a tear-choked voice she humbly thanks her Jesus for again sending her the message of salvation!

In one of the Homes for the Aged your missionary found *one* Lutheran, a person dissatisfied with her lot in life, rebellious against the Lord for making her a semi-invalid. She felt that she was of no use in this world. This the missionary challenged by persuading her that she as a Christian must "speak the things which she had seen and heard." She accepted the challenge, reluctantly at first, but eagerly later. She experienced much ridicule and mockery during the first weeks, but her labor of love for her Savior was not in vain. Six persons have been won through her missionary zeal; and the missionary is now a welcome visitor; in addition, he has been requested to conduct the public worship there. — Now this woman is bed-ridden and her days in this world to all appearances are few. The Lord hired her into His vineyard at "about the eleventh hour."

The largest institution served by your missionary is the Winnebago State Hospital with over 900 patients. Next in size rank three County Asylums with over 350 inmates each. At the State Hospital on the average of five to six "Lutheran" patients are admitted weekly. These are interviewed privately. Thereafter the missionary calls on them as often as time and their condition permit.

CONVENTION OF THE JOINT SYNOD

The 27th convention of the Joint Synod of Wisconsin and Other States will be held August 4—11, 1943, at Northwestern College, Watertown, Wisconsin.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The meetings will be held in the college gymnasium, the services at St Mark's Church. The convention will adjourn Wednesday, August 11, at noon.

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

Delegates will find lodging in the college dormitory, and are asked to bring bedclothing, towels, etc. Packages may be sent at any time, addressed to yourself in care of Northwestern College. Lodging and meals will be provided only for accredited delegates and such others as are required to attend the convention in an official capacity.

Karl F. Krauss, Sec'y.

Siftings

BY THE EDITORS

Illiteracy In Many Of The South American countries is very well known. It is estimated that there are more than 90,000,000 illiterates in South America. The problem of educating these illiterates — teaching them to read and to write at least — has bothered the authorities for many years. Now they have finally turned to the motion picture and to Walt Disney. Frank Laubach who has spent eight months among the illiterates in South America is possibly the father of the motion picture idea. Dr. Laubach used the method among the Moros of the Philippines with great success. It will now be employed with the help of Walt Disney to show the instructors how to go about this. Some seem to believe that the work of Dr. Laubach in South America will be of great advantage to the missionaries in that it will greatly facilitate their work among these unfortunate people of South America. Today the population of these countries is overwhelmingly Roman Catholic.

* * * *

Released Time For All Children to attend religious classes during schooltime has been adopted in California. We are not mentioning this as though it were something new or original. It is not. Rather, there are now but few states that do not permit the children who attend public schools to enroll in a class for religious studies during school time. It is because of the great hopes that many attach to this arrangement that we write of it once more. One enthusiast in California has this to say: "Through this method great masses of youth, far beyond our former reach, could be given expert training in the Christian life." Yes, no doubt, there is truth in this statement. But, that is by far not the solution to the problem of Christian training. There is but one solution, and that is, the Christian Day School. There is no substitute for it.

* * * *

A Strange Baptism was performed some time ago over the telephone. The officiant was the Bishop Welsh, 80 year old Methodist minister. The telephone was called into service because the aged Bishop lives in New York and the baby to be baptized lives with its parents in Oregon. Bishop Welsh had baptized the children of the Herbert family of the first and second generation. This little one belonged to the third generation of the Herbert family. They wanted Bishop Welsh to baptize it. How to go about it? They used the telephone. While Bishop Welsh read the baptismal ritual in New York the child's father, standing before an improvised font in their home in Oregon, applied the water as the bishop pronounced the words, "I baptize thee in the name of the Father" etc. A strange baptism which we would not be ready to recommend to Christian people.

Speaking At The Masonic Temple in West Allis, Wisconsin, Dr. Jesse R. Wilson of New York, home secretary of the American Baptist Foreign Missionary society, said this, "Christians have a Gospel and a ministry which the whole world needs today. They must share this Gospel and ministry now more than ever before and they must do even more when this war ends to make the whole world Christian." Such vague expressions will do little to gain the "whole world" and especially when these words come from the halls of a Masonic temple, where the Savior and His blood-bought redemption is denied and rejected. If the Gospel, in the mind of the speaker, is the Gospel of the Masonic Order, he may be sure that it is not what the world needs. That kind of a Gospel will do little to change conditions on this earth. Only the Gospel of Jesus Christ and His righteousness accepted by faith is the need in the world today as it has always been.

* * * *

Rabaut, Father Of Nine Children, a member of a congressional committee, now hearing arguments on WPA allotments for Puerto Rico and the Virgin Islands told his committee members that he regarded birth control advocates "as the No. 1 saboteurs of the manpower problem of our own nation" and that the low birth rate in France brought about the fall of France. No doubt Mr. Rabaut could also have said much about the moral issue involved in birth control. If the fact that was stated by Mr. Rabaut is worthy of serious consideration how much more must the moral issue be considered. The Christian will do this. He knows the divine purpose of matrimony and the will of God and he will consider this divinely established purpose above all else. But, Mr. Rabaut has something.

* * * *

An Interesting Discovery of religious "quackery" was made by a woman reporter of one of Cleveland's daily papers. Cleveland, it seems, like many other larger cities in our land, is suffering from an epidemic of "store front missions." Believing some of them to be frauds, she became identified with one of them, sought and received immediate ordination on the strength of her claim of having wealthy friends whom she would be willing to pluck. With the same ease she also received authorization in probate court to officiate at weddings. These things done she began to expose the "racket" in the columns of the newspaper for which she works as a reporter. These missions did a lucrative business. They refused the assistance offered them by the chamber of commerce, preferring to make their appeal for donation from house to house. While, perhaps, many of the contributors toward such "racketeer missions" refuse to contribute to the established churches in Cleveland they gave their money to these "quacks." "What fools these mortals be!"

THE COST OF DISCIPLESHIP

By Pastor I. P. Frey, Denver, Colorado

Mark 8, 34-37

JESUS wanted people to know what they were getting into if they became His disciples. He did not cover up those features of discipleship which were disagreeable to the flesh. He wanted people to understand from the very outset that it involved troubles and losses. He wanted them to be prepared for such things, otherwise He did not want them as His disciples. "Which of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it?" Dear reader, have YOU counted the cost? He does not want disciples who give up as soon as the going gets a little rough.

Self-Denial

"Whosoever will come after me, let him deny himself and take up his cross and follow me." To come after Jesus does not just mean to follow His footsteps. It means to be taught and influenced by Him, to get our philosophy of life, our whole way of looking at things from Jesus. If you come after Jesus, then you are what we call a Christian believer. Such a person, says Jesus, must deny himself. Another will than his own must take charge. He must be controlled by something different than controls the lives of the general run of people. Someone else sits at the controls.

A soldier must deny himself. He can not do what he pleases but takes orders from another. Perhaps he would like to be home with his family but actually finds himself in camp or on the battlefield. There are times when he would like to lie down and rest but must keep on the march. He must deny and suppress his personal wishes and desires for the common good of the country.

Likewise the Christian must deny himself. He is not to consult his own personal wishes and preferences but those of the Lord. He is not to think and do what he pleases but what the Lord pleases. The first personal pronoun "I" must retreat into the background and he must learn to say: "Not my will but Thine be done." That is what self-denial means. It means thrusting aside personal wishes and preferences, considerations of personal ease and well-being, and making the Word and Will of the Lord the great motive power.

Taking Up the Cross

Jesus expresses practically the same truth when He says that the disciples should be ready to take up the cross in following Him. A cross hurts and causes pain. When Jesus came into contact with the cross in His capacity as Savior, it hurt Him severely. When Simon of Cyrene was forced to carry the cross after Jesus, he felt a great and uncomfortable weight on his shoulders. He groaned under it and found it inconvenient.

So the Christian, coming after Jesus, must experience many an inconvenience and hardship because of his connec-

tion with Jesus. The Bible in general is very emphatic in stating that Christians have not only the troubles and sorrows common to men but an extra portion which flows from their connection with Jesus. Man that is born of a woman is full of trouble. Note the tears and heart-aches and troubles in these days of war and bloodshed!

Yes, all men have sufferings but only Christians have crosses, distinctively Christian sufferings, dignified by the name of the instrument of death on which their Savior suffered and died. There is a kinship between the cross on which Jesus died and the crosses which Christians bear. That lightens the burden. "Rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."

Saving Life — Losing It

This way of talking has a strange sound in the ears of most men. Men by nature like the so-called good things of life, and simply to replace them with crosses and self-denials goes against the grain of human nature. Jesus makes no attempt to harmonize these two contrasting ways of life or viewpoints. He places them in sharp contrast when he says: "For whosoever will save his life shall lose it, but whosoever shall lose his life for My sake and the Gospel's the same shall save it." In plain language that means: If you are intent upon squeezing every bit of earthly advantage and enjoyment out of this life, then you will lose real life: eternal, everlasting life. On the other hand if you are willing to forego these things, for Jesus, and the Gospel's sake, then you will save or gain true life in the world to come. Here is a case where subtraction means addition.

The Bible furnishes us with many examples of people who were intent upon saving their lives and in so doing lost them. The rich man in the parable was clothed in purple and fine linen and fared sumptuously every day. He had plenty of money, lived in a fine mansion, had jovial and congenial companions and was in a position to squeeze every drop of enjoyment out of this life. He was really living, as people would say. But this man died and went to hell where he was in torments, where even a drop of water seemed more desirable than all the comfort and luxuries which had been his on earth. He lost his life while saving it in the worldly sense.

Or take the man whose fields had borne abundantly and who said: "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." This man really seemed to be getting something out of life. But God said to him: "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be which thou has provided?" He was the sort of man of whom Jesus said: "Whosoever will save his life shall lose it."

Or take King Agrippa before whom Paul made an address when he was a prisoner in Caesarea. The king was a worldly of the first water. He tasted all the pleasure which his licentious court afforded. He was not unimpressed by the preaching of Paul, for he remarked: "Almost thou persuadest me to be a Christian." But it remained "almost" with him. He did not go all the way. His worldly life had too great a hold on him. He was intent on enjoying this present life and so lost the eternal life to come.

When Loss Is Gain

The Bible also furnishes us with examples of people who were willing to lose their lives for Jesus' and the Gospel's sake. That includes not only the Christian martyrs who actually laid down their lives but all those who were ready to turn their backs upon any earthly thing in order to lay hold on the salvation of Christ and to proclaim that salvation to men. There was the Apostle Paul who said: "What things were gain to me them I counted loss for Christ — for whom I have suffered the loss of all things and do count them but dung that I may win Christ and be found in him." Again He said: "I am made all things to all men that I might by all means gain some, and this I do for the Gospel's sake." He suffered shipwreck, was thrown into prison, spent sleepless nights, experienced hunger and thirst, was beaten and stoned, — all for Jesus and the Gospels' sake. He seemed to be getting little or nothing out of life when as a matter of fact he was getting the most out of it, for he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

Comparative Values

There is a lesson in this for all of us. Jesus said: "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Jesus is asking YOU. He is addressing this searching question to your heart. What have you really gained by squeezing every possible earthly enjoyment and advantage out of this present life if in the process you lose your soul and must spend eternity in hell? Even if you have the wealth of a Rockefeller, even if you are as popular and draw as many admiring glances as the brightest movie star, even if you wield the power of a Hitler or Stalin or Roosevelt, you are still the loser if Jesus is crowded out of your heart and life, if by your immersion in worldly things you forfeit the eternal life which He prepared on the cross. A lot of people who are being envied and admired are really to be pitied, for, as Jesus says, "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

Dear friend, to which class do you belong?

COMMENCEMENT DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

AFTER three days of final examinations, our closing exercises began with a concert on the evening of June 10. In spite of travel difficulties, hundreds heard our choirs. In fact, we were pleasantly surprised by the number in attendance. There were but few vacant chairs in our auditorium.

On the next morning, at 10 o'clock, our commencement exercises were held. After the choir and the graduates had filed in while Professor G. Burk played the organ, a hymn was sung, followed by a prayer and a Scripture lesson; then another hymn and then the address by Professor R. Fenske, President of Northwestern Lutheran Academy, Mobridge, S. D. Professor Fenske based his remarks on Ps. 1:3: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;



CLASS OF '43 — DR. MARTIN LUTHER COLLEGE
Back Row: Ervin Walz, Richard Poetter, Martin Leitzke
Front Row: Violet Stechmann, Gladys Lindloff, Corintha Reier, Helen Sweeney, Anita Kutz, Alice Konetchy

his leaf shall not wither; and whatsoever he doeth shall prosper." Very effectively he portrayed the strength and the success that should spring from Christian education.

Twenty-eight had completed our High-School Course and nine our Normal Course. I shall list the latter, together with their place of residence:

Alice Konetchy, La Crosse, Wisconsin
Anita Kutz, Oakfield, Wisconsin
Martin Leitzke, Mayville, Wisconsin
Gladys Lindloff, Elkton, South Dakota
Richard Poetter, Fond du Lac, Wisconsin
Corintha Reier, Waupaca, Wisconsin
Violet Stechmann, New Ulm, Minnesota
Helen Sweeney, La Crosse, Wisconsin
Ervin Walz, Java, South Dakota

Commencement Day is a happy day, as a rule, but this one was somewhat of a heartache to us, because we had only nine young teachers to offer to the Church. There ought to have been at least twenty, but this is the class we depleted last summer in order to provide teachers for schools of ours that would otherwise have had none.

When the Committee on Assignment met, this group of nine was much too small. Already we have reached into the class that should be graduated next year; which means that next year again we shall have but a handful of teacher candidates. Even at that, we know of twelve of our schools that still have no teachers. Congregations are calling in vain. Our supply is exhausted. Should not that condition move us all to look about for students willing to prepare themselves for this position so that this shortage may be overcome as rapidly as possible. What a tragedy it is when some of our schools must close because of a scarcity of teachers. "Pray ye therefore the Lord of the harvest that he shall send forth laborers into His harvest."

In connection with our closing exercises, attention was also called to Professor H. R. Klatt, who had on that day completed twenty-five years as teacher at our school, and to Professor R. Janke, who had also completed twenty-five years in the holy ministry. We offered our congratulations and thanked God for the blessings He has bestowed on these men, and which, through them, He has bestowed on others.

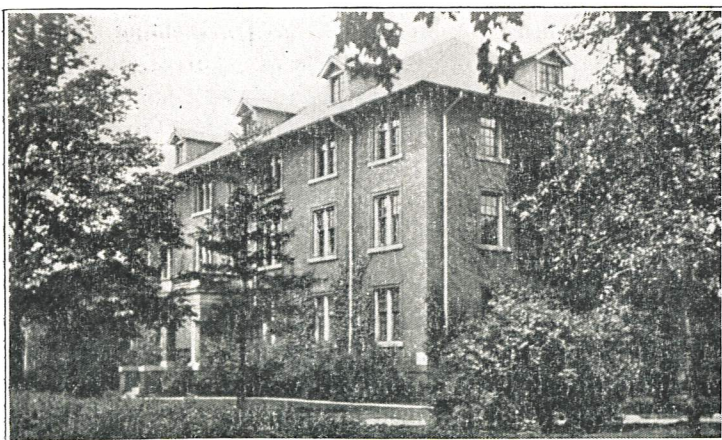
A few hours later our campus was almost deserted. We hope that all visitors enjoyed these days with us, and that all arrived at home before being struck by the three inches of rain that descended that night.

Carl L. Schweppe.

COMMENCEMENT

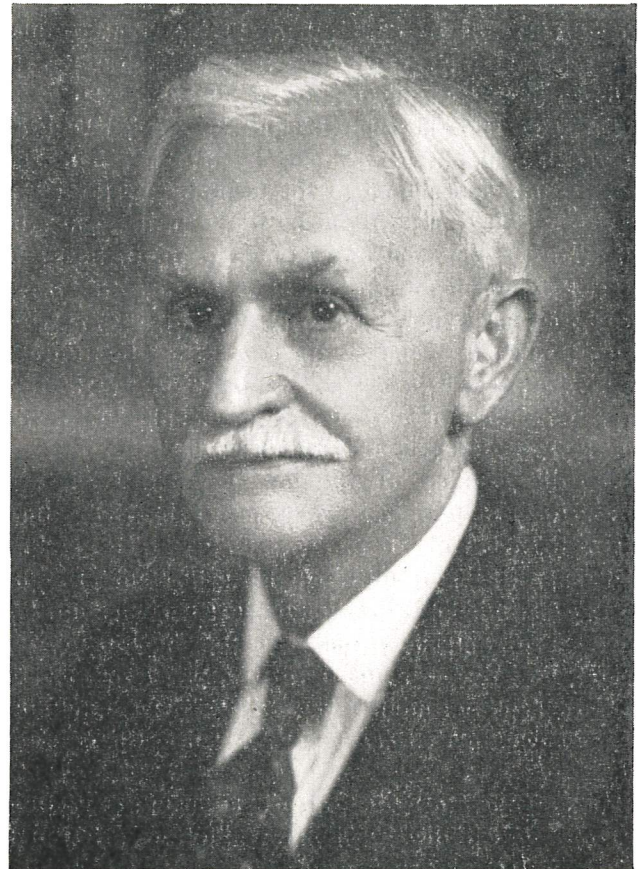
MICHIGAN LUTHERAN SEMINARY

THE END of the school year at our Michigan school was of special significance and interest because of the fiftieth jubilee of its director, Professor Otto J. R. Hoenecke. As he had rounded out his fifty years on the 28th of May, it was self-evident that our closing festivities should be joined with our thank-offering to our Lord, who had granted much grace to the head of our school.



The Michigan Lutheran Seminary Club, which usually meets once a year at the close of school for its banquet and business meeting, immediately decided to build its this year's program about the jubilee theme and give opportu-

ity to all members to express their felicitations to the director and their thanks to God. In spite of the handicaps brought about by rationing conditions, it was very gratifying that 160 members of this club were able to be present for the occasion. During the course of the evening members of the Board of Regents, representatives of the Pastoral Conference, the alumni of the school and the director's family gave informal talks of congratulations



Professor Otto J. R. Hoenecke

for their groups, and the honored guest was presented with a suitable purse as a token of esteem. As Director Hoenecke has been head of this synodical school for 33 years, all members of the Michigan District are fully aware of the gifts the Lord bestowed upon him, which expressed themselves these many years in faithful devotion to his office, determined championship for true doctrine and practice and a tireless zeal to maintain a spirit of piety in all departments of school work. Our thanks to the Lord of the church were whole-hearted and sincere.

Professor Hoenecke was ordained and installed by the congregation at Iron Ridge, Wisconsin, in 1893 and served this charge for one year. Then he entered the service of Trinity Congregation, Milwaukee (then called North Milwaukee), where he served four years. During this time he was also called by the then young Siloah Church to serve them at the same time. From 1898 until 1910 he

was the pastor of Bethel Congregation, also at Milwaukee, and during his stay there both the congregation and its parochial school, which he taught diligently for many years, grew and prospered. It was with a heavy heart that this congregation released him to the Seminary at Saginaw, when the Synod decided to reopen this school. Under many difficulties and trials the work at the institution was begun and the slow development was most disheartening. But as the Synod remained determined to have a preparatory school in Michigan, it soon placed three other men as teachers in this academy, and today the jubilarian looks back upon years of blessed success.

The day after the Club Banquet the customary Field Day on the campus of the school took place and again many friends and alumni of the institution were able to join us. As the Lord after many weeks of incessant rains had given us a fair and warm June day for the occasion, it was also possible to complete the moving pictures, begun and carried out at intervals during the entire school year, so that at the end of the day the last reel had been turned. These pictures will be cut and arranged during the next weeks and shall then be ready for presentation to our congregations in Michigan and elsewhere.

On the evening of the 9th the 12th grade was graduated. Thirteen students completed the course, three girls and ten boys. At the occasion Pastor G. L. Press of Wayne, Michigan, delivered the main address, urging the students to humble devotion to their God and also taking note in suitable manner of the jubilee we had celebrated. We pray the Lord to make it possible for these graduates to continue the work they have begun, that His kingdom may have ministers and teachers in the future.

We pray the Master that He would in future also grant His grace to both the school and its director, to His glory and the welfare of His kingdom.

W. S.

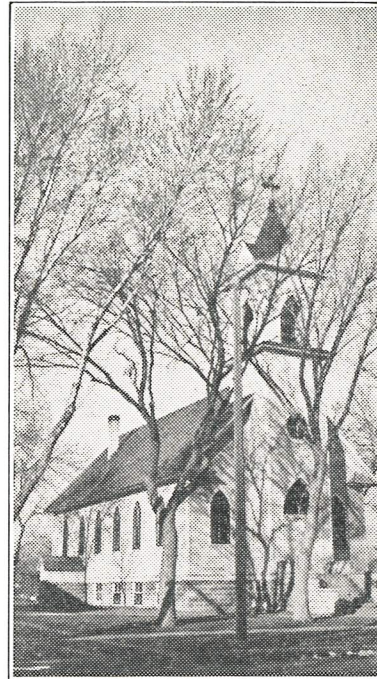
ANNIVERSARIES

THE FIRST SELF-SUPPORTING CONGREGATION IN THE COLORADO MISSION DISTRICT

In two well attended services, the Zion Ev. Lutheran Church of Fort Morgan, Colorado, on June 20, 1943, sang praises unto almighty God on the 10th anniversary of its founding. This congregation was organized in June 1933 by 13 families who desired to purchase property and have a church of their own. A fine opportunity presented itself as a property with church and parsonage, ideally located in Fort Morgan, near the center of the city, was then offered for sale. This was purchased and a pastor called.

The Rev. Herold Schulz was ordained and installed on October 1, 1933. Soon afterward a bitter court trial over property rights disturbed the early life of the congregation. In 1934 the Colorado Conference of pastors and missionaries was organized at Fort Morgan. The congregation experienced steady growth during these years and numerous improvements were made. In February of 1941 the congregation was left with a vacancy at the

acceptance of a call to Omaha, Nebraska, by the Rev. Schulz. Pastor O. Kreie of Hillrose, Colorado, assisted in the meantime until another pastor could be called. On August 3, 1941, the present pastor, Rev. Milton Weishahn, was ordained and installed.



From the very beginning this congregation was self-supporting and in February of this year paid the last \$1,300 of its debt. Due to the rapid turnover of membership caused by the people constantly moving to and away from the city, the outward growth of the congregation has not been startling. During the ten years of its existence the following ministerial acts were performed: Baptisms 72, confirmations 53, communion 2,508, marriages 17, burials 9. Today the voting

membership is 24, some 45 families are represented, there are 112 communicant members and 31 enrolled in Sunday school.

Appropriate services were held with the resident pastor preaching in the morning and the Prof. M. Lehninger of Thiensville, Wisconsin, in the afternoon. Junior and senior choirs rendered special selections. The congregation prays for the Lord's continued blessing in this the cause of preaching the blessed Gospel of Christ.

GOLDEN WEDDING ANNIVERSARIES

By the grace of God Mr. and Mrs. Julius Dexheimer were permitted to observe their golden wedding anniversary on June 13 in a large circle of relatives and friends. As an offering of thanksgiving for God's bountiful grace to them and their family they donated \$25.00 to Synod and \$25.00 for the new church fund of their congregation. Undersigned delivered a brief address based on Psalm 16, 6. May God continue to dwell in their midst for many years with his blessings for Jesus' sake. Ernst C. Birkholz.

* * * *

On Friday evening, June 4, Mr. and Mrs. Henry Kneser of Town Greenfield, Milwaukee County, celebrated their fiftieth wedding anniversary in a special service in St. Paul's Church, Town of Franklin. The undersigned addressed the jubilarians and their many assembled relatives and friends, basing his remarks on Gen. 32, 10. A gift of \$10.00 was made by the couple to General Mission fund, as a token of thanks and gratitude to almighty God.

G. Schaller.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee 3, Wisconsin.

CALENDAR OF CONFERENCES

MILWAUKEE DELEGATE CONFERENCE

The Milwaukee Delegate Conference will meet on July 12, 8 P. M., at Bethesda Church. Discussion of Synod Program. S. E. Westendorf, Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE

The Southwestern Delegate Conference will meet, G. W., on Wednesday, August 25, 1943, at Indian Creek, Wisconsin (Pastor F. Gilbert).

Opening Service at 9:30 A. M.

Sermon: Pastor R. C. Hilleman.

Essayist: Prof. E. Reim.

Adolph Toepel, Acting Sec'y.

CALL FOR CANDIDATES

Pursuant to a resolution of the Synod, adopted at Saginaw (Report, 1941, p. 50), authorizing the calling of a professor of music for Northwestern College and the Theological Seminary, the members of the Synod are herewith requested to nominate candidates for the position.

I. Qualification

- A. Candidates should possess a thorough knowledge of music, especially of church music, and the ability to cultivate in the student an appreciation of what is soundly Lutheran (evangelical? Christian?) in music.
- B. Preferably they should also possess a theological training.

II. Duties

- A. In Northwestern College the professor of music shall be required to:
 1. Conduct the male chorus, the mixed chorus, and the band.
 2. Give courses in elementary music in the Preparatory Department.
 3. Give optional courses in music at the collegiate level.
- B. In the Seminary, which he shall visit once a week, he shall be required to:
 1. Acquaint the students with music appropriate for use in the congregational services.
 2. Teach the relation of the music to the text of hymns, etc.
 3. Give a course in the history of church music.
 4. Direct the Seminary Chorus.

Nominations must be in the hands of the Secretary not later than August 2.

Kurt Timmel,
612 5th Street,
Watertown, Wisconsin.

LIST OF CANDIDATES FOR THE PROFESSORSHIP AT NEW ULM

In accordance with the published notice the following have been nominated for the vacant professorship at Dr. Martin Luther College, New Ulm:

The Rev. Martin Albrecht, Thiensville, Wisconsin.
Paul G. Bunjes, Wausau, Wisconsin.
Henry Engelhardt, Wood Lake, Minnesota.
The Rev. G. W. Fischer, Milwaukee, Wisconsin.
Roland Jacobs, Juneau, Wisconsin.
O. Jungkuntz, Jefferson, Wisconsin.
The Rev. Arthur Koehler, So. St. Paul, Minnesota.
Theo. J. Pelzl, New Ulm, Minnesota.
Prof. W. Schaller, Saginaw, Michigan.
Henry Schulz, St. Paul, Minnesota.
Otis Stelljes, Milwaukee, Wisconsin.
Meilahn Zahn, Oshkosh, Wisconsin.

All correspondence relative to these nominations should reach the undersigned secretary of the College Board before July 18, 1943. The Board will meet for election on July 19, 1943, at the college business office, beginning at 9 A. M.

Herbert A. Sitz, Secretary,
Dr. Martin Luther College Board.

REQUEST

Pastors of the Synodical Conference who have members employed on the construction project at Hanford, Washington, are requested to send their names and addresses to

Rev. L. C. Krug,
1904½ MacLaren Street,
Yakima, Washington.

* * * *

Please send names of all soldiers stationed at Camp George West, Golden, Colorado, and names of all soldiers stationed at A. S. T. P. Colorado School of Mines, Golden, Colorado, to

Rev. Orval Kreie,
645 10th Street,
Golden, Colorado.

ORDINATION AND INSTALLATIONS

By the authority of President A. Ackermann of the Minnesota District the undersigned, assisted by Pastor A. Saremba, ordained and installed Candidate Immanuel Bade as pastor of Immanuel Lutheran Church, Woodville, Wisconsin, on Pentecost Sunday, June 13.

Address: Pastor Immanuel Bade, Woodville, Route 2, Wisconsin. O. P. Medenwald.

* * * *

Authorized by President Im. P. Frey, the undersigned installed Pastor W. W. Gieschen as pastor of St. Paul's Evangelical Church, Norfolk, Nebraska, on June 20, 1943. Assisting pastors were: H. Hackbarth and H. Witt.

Address: Pastor W. W. Gieschen, Route 3, Norfolk, Nebraska. John Witt.

* * * *

Authorized by the President of the Western Wisconsin District, the Rev. Herbert Kirchner, Pastor Harold W. Neubauer was installed as pastor of St. John's Ev. Lutheran Congregation at Arcadia, Wisconsin, on June 27. May the Lord's richest blessings rest upon pastor and the congregations of the now combined field of Arcadia and Whitehall.

Address: Rev. H. W. Neubauer, Route 2, Whitehall, Wisconsin. Herbert Nommensen.

ACKNOWLEDGMENT AND THANKS

The following donations have been received by us. To all that donated and were helpful in bringing the gifts to us we wish to extend our most hearty thanks.

From Salem Congregation, Scio, Michigan (Rev. A. Wacker): 117 pounds lard, 8 dozen eggs, 4 quarts tomato juice, 10 pounds coffee, 170 pounds flour.

From the congregation at Brady and Chesaning (Rev. R. Hoenecke): from Brady: 44 dozen eggs, 25 pounds flour; from Chesaning: 42 dozen eggs.

From the Ladies' Aid, St. John's Congregation, Saginaw, Michigan (Rev. O. Frey): \$25.00 for a filter in the kitchen.

Mrs. H. Ruthig, Saginaw, Michigan, 12 quarts canned goods.

Mr. Walter Hammerschmidt, Saginaw, Michigan, chemicals and frosted glass.

Mr. A. Boehringer, Bay City, Michigan, plants for two large flower beds in front of the Dormitory.

Otto J. R. Hoenecke, Dir.

CHANGE OF ADDRESS

Rev. Orval Kreie, 645 10th Street, Golden, Colorado.

MISSION FESTIVALS

Sunday before Pentecost

St. Matthew's Church, T. Cody, Wis.
Offering: \$100.00. August Saremba, pastor.

Pentecost Sunday

Peace Church, Echo, Minn.
Offering: \$226.66. Theodor Bauer, pastor.
Zion Church, Morton, Minn.
Offering: \$465.00. M. J. Wehausen, pastor.
St. Paul's Church, Tp. Eldorado, Wis.
Offering: \$129.00. W. A. Wojahn, pastor.
Immanuel Church, Town Eden, Brown Co., Minn.
Offering: \$225.00. H. A. Scherf, pastor.
St. John's Church, T. Weston, Wis.
Offering: \$338.00. August Saremba, pastor.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1943

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference

Pastors:

J. Jeske (A. Lengling).
Wm. Pankow (E. Pankow).
L. Karrer (Wm. Sauer).

Teachers:

A. H. Backer (A. Meyer).
A. Fehlauer (O. Stelljes).

Congregations:

Apostles:
(Bethel: Harvey Schwamb; R. C. Freihube).
St. John's: Emil Winter (Wm. Strege).
(St. Paul's: Albert Kneuppel).
St. Matthew's: William Kluessendorf.
(Parkside: Herman A. Fricke).

Eastern Conference

Pastors:

E. Ebert (G. Hoenecke).
F. Gundlach (W. Keibel).
Ph. Hartwig (P. Kneiske).

Teachers:

M. Garbrecht (M. Hackbarth).

Congregations:

Fairview: Wm. Strauss.
(Jordan: Arthur Rohde).
Good Shepherd's:
(Mt. Lebanon: Alfred Hollmann).
Grace, Waukesha: Herman Dusterhoft.
(Nain: Delbert Kleist).

Southern Conference

Pastors:

O. Heidtke (M. Plass).
O. Nommensen (W. Diehl).

Teachers:

H. Fehlauer (G. Pape).

Congregations:

Friedens, Kenosha: W. Gitzlaff (A. J. Adelt).
St. Luke's, Kenosha: A. Buchholz (P. Vigansky).

Dodge-Washington County Conference

Pastors:

F. Marohn (Ph. Martin).
R. Pietz (W. Reinemann).

Teachers:

A. Wilbrecht (J. Bremer).

Congregations:

St. Jacobi, T. Theresa: Frank Bellin (Rud. Kamrath).
(St. Peter's, T. Addison: John Wernicke).
Peace, Hartford: Henry J. Falk.
(Zion, T. Theresa: Leonard Billing).

Arizona Conference

Pastors:

Arthur P. C. Kell (E. Sprengeler).
O. Hohenstein (R. Wm. Schaller).

N. B. Conference secretaries please supply missing names at once.

W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Pastor Fr. Schumann; alternate: Pastor E. C. Hinnenthal.
Pastor R. Ziesemer; alternate: Pastor F. Thierfelder.
Pastor Frank Reier; alternate: Pastor V. Weyland.
Layman and Alternate from:
St. Paul's Congregation, Green Bay, Wisconsin.
Grace Congregation, Sugar Bush, Wisconsin.
St. John's Congregation, Valmy, Wisconsin.

Lake Superior Conference:

Pastor H. A. Kahrs; alternate: Pastor Paul Eggert.
Pastor Geo. Tiefel; alternate: Pastor Wm. Roepke.
Layman and Alternate from:
St. Paul's Congregation, Hyde, Michigan.
Trinity Congregation, Marinette, Wisconsin.

Manitowoc Conference:

Pastor W. Schink; alternate: Pastor Dr. Henry Koch.
Pastor Harold Eckert; alternate: Pastor E. C. Schroeder.
Layman and Alternate from:
St. John's Congregation, Gibson, Wisconsin.
First German Lutheran Congregation, Manitowoc, Wisconsin.

Rhineland Conference:

Pastor Paul Gieschen; alternate: Pastor W. Gieschen.
Layman from Zion Congregation, Rhineland, Wis.
Alternate from St. Paul's Congregation, Crandon, Wisconsin.

Winnebago Conference:

Pastor W. C. Pless; alternate: Pastor W. W. Gieschen.
Pastor W. Strohschein; alternate: Pastor W. Wadzinski.
Pastor John Dowidat; alternate: Pastor F. C. Weyland.
Layman and Alternate from:
St. Peter's Congregation, Fond du Lac, Wisconsin.
St. Luke's Congregation, Kewaskum, Wisconsin.
Trinity Congregation, Neenah, Wisconsin.

Teacher's Conference:

Mr. S. Wacker; alternate: Mr. Ernst Schulz.
Mr. W. Pape; alternate: Mr. G. Koepsell.
Mr. E. Behrens; alternate: Mr. M. Busse.
Mr. E. Kopitzke; alternate: Mr. A. Coppens.
Mr. L. Keup; alternate: Mr. A. Moldenhauer.
Note: Please send credentials of laymen.

G. E. Boettcher, Sec'y.

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WESTERN WISCONSIN DISTRICT

Central Conference:

Pastors:

O. Engel (W. Krueger).
W. Keturakat (A. Dornfeld).
O. Kuehl (F. Mueller).
W. Eggert (W. Zank).

Congregations:

St. John's, Fox Lake.
St. John's, Pardeeville.
St. Matthew's, Oconomowoc.
St. Paul's, Madison.

Southwestern Conference:

Pastors:

F. Gilbert (G. Zunker).
A. Looch (A. Dobberstein).

Congregations:

St. John's, Barre Mills.
St. Paul's, Hustler, Albert Maier (Irwin Mueller).

Mississippi Valley Conference:

Pastors:

H. Kesting (H. Nommensen).
W. Gutzke (A. Mennicke).

Congregations:

First Lutheran, La Crosse.
First Lutheran, Ridgeway.

Wisconsin River Valley Conference:

Pastors:

O. Hoffmann (E. Otterstatter).
L. Koenig (W. Nommensen).

Congregations:

Immanuel's, Medford (Grace, Tp. Maine).
Trinity, Minocqua (St. Paul's, Hurley).

Chippewa Valley Conference:

Pastors:

S. Fenske (C. Toppe).

Congregations:

St. John's, Cornell.

Teachers:

A. Glende (J. Gawrisch).
E. Wilde (W. Johnson).
Prof. Theo. Binhammer (P. Kolander).
A. Wilbrecht (L. Raabe).

Professors:

F. Blume (H. Fleischer).

N. B. Secretaries of the conferences are requested to send the names of the lay delegates to the undersigned.

A. W. Paap, Sec'y.

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MINNESOTA DISTRICT

Pastors (circuits)

Pastor Wm. Haar, Jr.; alternate: Pastor W. C. Nickels.
Pastor Raymond Haase; alternate: Pastor O. K. Netzke.
Pastor G. T. Albrecht; alternate: Pastor K. Brickmann.
Pastor Rud. F. Schroeder; alternate: Pastor Theophil Haar.
Pastor Aug. Sauer; alternate: Pastor G. F. Zimmermann.
Pastor P. R. Kurth; alternate: Pastor R. J. Palmer.
Pastor O. Klett; alternate: Pastor E. M. Schroeder.

Pastors (at large)

Pastor E. Schaller; alternate: Prof. O. Naumann.
Pastor A. W. Fuerstenaue; alternate: Pastor W. Schmidt.
Pastor E. G. Hertler; alternate: Pastor Sam. Baer.

Teachers

Mr. Paul Denninger; alternate: Mr. E. H. Sorgatz.
Mr. Otto Hellermann; alternate: Mr. J. Wantoch.
Prof. H. Palmbach; alternate: Prof. E. D. Backer.

Congregations (circuits)

Pelican Lake; alternate: Johnson.
Alma City; alternate: St. Clair.
Sanborn; alternate: Darfur.
Immanuel's, West Florence; alternate: Nodine.
Gibbon; alternate: Olivia.
Grant Township; alternate: Town Weston.
St. James, St. Paul; alternate: Centuria.

Congregations (at large)

North St. Paul; alternate: Morgan.
Zion's, Morton; alternate: Emmanuel's of Wellington.
Zion's, East Farmington; alternate: Salem of Stillwater.

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

R. A. Haase, Sec'y.

NEBRASKA DISTRICT

Central Conference:

Rev. L. Tessmer (Rev. L. Sabrowsky).
St. John's Congregation, Brewster, Nebr. (Immanuel Congregation, Hadar, Nebr.).

Colorado Conference:

Rev. Wm. Wietzke (Rev. O. Kreie).
Mr. Rudolph Dieckhoff, 711 Arapahoe, Golden, Colorado.

Rosebud Conference:

Rev. W. Oelhafen.
Mr. Paul Schemm, Valentine, Nebr. (Mr. Herman Eucker, Valentine, Nebr.).

Southern Conference:

Rev. John Raabe (Rev. E. Breiling).
St. Paul's Congregation, Gresham, Nebr. (Zion Congregation, Garrison, Nebr.).

Teacher Delegate:

Mr. Wm. Neujahr (Mr. C. G. Fuhrman).
L. Sabrowsky, District Secretary.

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MICHIGAN DISTRICT

Pastors:

Circuit No. 1: H. H. Hoenecke (L. Meyer).
Circuit No. 2: G. Press (Theo. Sauer).
Circuit No. 3: H. L. Engel (Paul Heyn).
Circuit No. 4: A. Voges (E. Kasischke).
Circuit No. 5: M. C. Schroeder (A. Westendorf).
Circuit No. 6: Edmund Leyrer (C. Frey).
Circuit No. 7: Roland Hoenecke (R. Scheele).

Teachers:

Circuit No. 1: E. A. Backer (J. Gehm).
Circuit No. 2: Erich Kirschke (Leo Luedtke).

Congregations:

Circuit No. 1: South Haven (Stevensville).
Circuit No. 2: Zion, Monroe (Trinity, Jenera, Ohio).
Circuit No. 3: St. Stephen, Adrian (St. Paul's, Livonia).
Circuit No. 4: Trinity, Bay City (St. Paul's, Mayville).
Circuit No. 5: St. Paul's, Manistee (Grace, Muskegon Heights).
Circuit No. 6: St. John's, Zilwaukee (St. Paul's, Hale).
Circuit No. 7: Salem, Owosso (Emanuel, Lansing).

The names of the delegates chosen by the congregations are to be sent in to the District Secretary without delay. PLEASE!

A. W. Hueschen, Sec'y.

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DAKOTA-MONTANA CONFERENCE

Eastern Conference:

Pastors:

W. Sprengeler; alternate: B. Hahm.
H. Schultz; alternate: H. Buch.

Congregations:

Trinity, Elkton; alternate: Zion, Hidewood.
St. Luke's, Germantown; alternate: First Lutheran, Aurora.
St. Paul's, Hanana; alternate: Peace, Clark.

Western Conference:

Pastors:

H. Rutz; alternate: O. Heier.
A. Sippert; alternate: A. Hellmann.
E. Krueger; alternate: A. Eberhart.

Congregations:

Zion, Date; alternate: St. John's, Paradise.
Peace, Gale; alternate: Trinity, Carson.
Trinity, Theodore; alternate: Salem, Circle.
St. John's, Hettinger; alternate: Redeemer, White Butte.

K. G. Sievert, Sec'y.

COLLECTION ENVELOPES

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

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JAN. 3, 1944

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

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

PRICES OF ENVELOPES

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

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

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

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

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

Initial Offering Envelopes 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, 1945. 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 1944 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 as 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 1944.

Northwestern Publishing House

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