

The Northwestern LUTHERAN

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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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"Thy Word is a Lamp
unto my feet,
and a Light
unto my path." Ps. 119, 105



"Submit Yourselves
to every Ordinance of Man
for the Lord's sake." 1 Pet. 2, 13.

"Render therefore unto Caesar
the things that are Caesar's;
And unto God
the things that are God's".

We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do hereby adopt this Constitution for the United States of America.

Article I
SECTION 1
THE
CONSTITUTION
OF THE
UNITED STATES

GOOD CITIZENS

ST. PAUL on several occasions appealed to the Roman law to establish his rights as a citizen of the Roman Empire. Yet he did so for conscience sake. In obeying his government, in insisting upon his rights as a citizen, he was guided by the word of his Lord God. And he writes, "Wherefore ye must needs be subject not only for wrath, but also for conscience sake." Rom. 13, 5.

We shall do well if we follow the example of the great Apostle. Our duties and rights as citizens of the United States are laid down in the Constitution. Our rights and privileges are precious; our duties are no less sacred and binding.

But an older and a higher law than our Constitution guides the Christian in his citizenship, the infallible Word of God. To the Christian obedience toward his government is a matter of conscience, a matter of religion and obedience to God. And this obedience which the Christian renders is brought about not by mental training or by governmental supervision, it is the result of the power of the Gospel, the work of the Holy Spirit in the heart of the Christian. Whenever a man has been converted to faith in Christ there a good citizen has been made.

In the passage before us St. Peter draws a pen-picture of the Christian citizen, the good citizen.

Civil Government

The first step toward good citizenship is traced by Peter in these words, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." — There isn't any contradiction between these words of Peter, "Submit yourselves to every ordinance of man," and the familiar words of St. Paul in Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."

Rom. 13. — Civil government is God's institution. Jesus told Pilate, "Thou couldest have no power at all against me, except it were given thee from above," and thus not only rebuked the haughty governor, but clearly stated the truth that the powers that be, civil government, are ordained of God. Withal, Peter can speak of civil government and the laws of the land as the ordinance of man. God has not specifically determined the form of government under which a nation shall live, nor has He prescribed the laws which shall govern a people; this power He has delegated to men, to the powers that be.

Peter states the purpose of civil government, namely,

"for the punishment of evildoers and for the praise of them that do well." St. Paul adds, "if thou do that which is evil, be afraid; for he beareth not the sword in vain." The government has the God-given duty to punish the evildoer if necessary with capital punishment, to protect its subjects, and if need be to wage war to "insure domestic tranquility and to secure the blessings of liberty to ourselves and our posterity."

Obedience — for Conscience Sake

Without restrictions Peter admonishes, "submit yourselves to every ordinance of man for the Lord's sake." Every ordinance,

from the least to the most significant, is to be obeyed by us, from the ordinances governing food and gasoline rationing to the ordinance pertaining to selective service which may demand the sacrifice of our life.

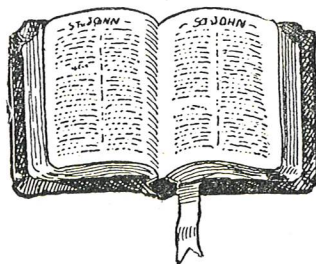
Some may obey the government in the spirit of a matter-of-fact loyalty, "my country, right or wrong." Others may have a loyalty that is born of fear, but the Christian obeys for the Lord's sake. It is an essential part of his religion, his Christianity, to pray for his government, to be subject to every ordinance. He is a good citizen, and a good citizen still, if under circumstances, he must say, we ought to obey God rather than man."

Such good citizenship, as has been said, is not the result of mental training or governmental coercion, but the fruit of faith in Christ and obedience to His Word.



"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God." I Pet. 2, 11-16.



There is a Difference

With Peter and Paul and the entire New Testament we must distinguish between the Christian citizen and all others. Paul does so repeatedly in his epistles, generally, in the address of his letters. Thus, for example, he writes to the Colossians and addresses them as "the saints and faithful brethren in Christ which are at Colosse." The Christians in Colosse were as much as any of their neighbors citizens of that community. But again they were also saints and faithful brethren in Christ. We mark how Paul lifts them out, separates them, from the other citizens at Colosse. Paul does not mix the church and the nation. He does not confuse the Christians with the commonwealth of citizenship. The two are not identical. — Peter inspired by the same Holy Spirit follows St. Paul and addresses his epistle 'to the strangers scattered (*abroad*), elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1, 1. 2. And in the passage before us he again draws the line of distinction between Christians and other men when he writes, "Dearly beloved, I beseech you as strangers and pilgrims . . ." This is Peter's manner of expressing what Paul in his letter to the Philippians phrased in these words, "Our conversation (our citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3, 20.

Our Citizenship is in Heaven

The Christian's citizenship is first and foremost in heaven. The Christian is a stranger and pilgrim on earth. Christ has redeemed him that he may live in His kingdom here in time and hereafter in eternity. These precious rights and privileges the Savior has purchased and won for all men without distinction, but many despise and reject them. The Christian, however, through the power of the Holy Spirit who has called him by the Gospel has come to Christ and is joined to Him by faith. He "seeks those things which are above where Christ sitteth on the right hand of God." He sets "his affection on things above, not on things on the earth." His hope is expressed in these words, "We have here no continuing city but seek one to come." He follows the Savior's admonition, "Seek ye first the Kingdom of God and His righteousness." This is our citizenship as Christians.

The Savior's commission to His Church is to preach the Gospel to every creature, to gather citizens for His Kingdom from every nation on earth. "The Kingdoms of the world shall become the Kingdom of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11, 15.

Above Suspicion and Rebuke

Do Christians, citizens in the Kingdom of Christ, make good citizens of the kingdoms of this earth? It was a false and unfounded charge which the enemies of Christ brought against Him when they accused Him of being an enemy of the Roman Government. And Pilate was soon convinced that the charges brought against Jesus were false. He returned this verdict, "Ye have brought this

man unto me as one that perverteth the people, and, behold, I, having examined Him before you, have found no fault in Him touching those things whereof ye accuse Him: No, nor yet Herod, for I sent you to Him." On the other hand, the accusers of Jesus and their hypocritical cry of allegiance, "We have no king but Caesar," did bear investigation, especially when they demanded the release of Barabbas and permitted him again to move in the society of men "who for a certain sedition made in the city, and for murder, was cast into prison."

The Christian will always bear in mind the example of the blameless life of His Lord and Savior and the admonition of Peter before us, "I beseech you, dearly beloved, as pilgrims and strangers, abstain from fleshly lusts which war against the soul. Having your conversation (your behavior) honest among the Gentiles: that whereas they speak against you as evildoers they may by your good works, which they shall behold, glorify God in the day of visitation."

Christ Left Us an Example

The faithful Christian will not be able to evade the revilings, the accusations, the suspicion of foolish and ignorant men. But Peter reminds us, "This is thank-worthy if a man for conscience toward God endure grief, suffering wrongfully. If, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps. — But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on his behalf."



The dignity of the Christian, his high, heavenly calling, the Spirit of God who dwells in him by faith in Christ, prompts the Christian to abstain from fleshly lusts and sins which war against the soul. His behavior is good.

The Salt of the Earth

Christ has said of His followers, "Ye are the salt of the earth." This is but another way of affirming that Christians are good citizens. They are a wholesome, saving influence on the surroundings in which they live. — The enemies of our national life and safety are not only the armed forces that march against us: "Righteousness exalteth a nation; but sin is a reproach to any people." Sin saps the very life-blood of a land, it is the power that ever threatens to break down and undermine the fabric of our nation. We have been warned by one who is in the know, one who can cite the cases that "we can win the war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation." — What our nation and every nation needs, in war and in peace, is the salt, the leaven of Christianity, good Christian citizens. God give us more of such citizens in the Land we love!

A. P. V.

EDITORIALS

RELIGIOUS LIBERTY IN RUSSIA

RUSSIANS HUNGRY FOR THE WORD

Religious Liberty in Russia. F. J. Miles, a Baptist minister, a director of the British and Continental Tourist Club, and for the past thirteen years international secretary of the Russian Missionary Society, draws a rather gloomy picture of religious conditions in Russia proper. We take the pertinent part from his report as contained in *The Watchman-Examiner*.

"Many paragraphs have appeared in the religious press stating that there is freedom to preach the Gospel in the U. S. S. R. and that permission has been granted to distribute God's Word therein. President Roosevelt told newspaper men that there was the same freedom of religious worship in Russia as in the United States. Several inquiries have reached us concerning these matters. Some wishful thinking is quite natural. We might reasonably expect that Russia, desiring to secure all possible aid from the English-speaking people, would seek their favor by acceding to their request that religious liberty should be restored in Russia.

"What are the facts?"

"The leaders of the Christian denominations in Great Britain forwarded a petition to Moscow through M. Maisky, the Soviet Ambassador in London, asking that religious freedom should be granted to the people of Russia. Months have passed, but no reply has been received. . . . Since May 1929, it has been illegal in U. S. S. R. to print, publish, distribute, or circulate the Scriptures or any part of them. No modification of this law has taken place. No permission has been granted to anybody to distribute God's Word in Russia proper.

"There is distribution of the Bible, New Testament, and Scripture portions in the Russian, Ukrainian, and other languages used by the Russian races in the border-states from the Baltic to the Balkan, more particularly among prisoners of war in internment camps in Finland, Germany, and other European lands. — We rejoice in and thank God for this extension on the ministry of the Word."

Do we always remember to thank God for the religious liberty we enjoy in our country? Do we make full use of our freedom to nourish our own souls from the Word of God? to feed it to our children? and to the unchurched?

J. P. M.

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Russians Hungry for the Word. In the same report by F. J. Miles, from which we quoted elsewhere, we find a paragraph on the service rendered by Bible societies to Russian prisoners of war.

"When Russian soldiers were first taken prisoners and

HIDDEN FLAWS

"WHERE WILL WE GO TONIGHT?"

interned in Finland, Sanfrid Mattson, of Jacobstaadt, cabled to the Scripture Gift Mission in London that so many demands had been made by these soldiers for Bibles in their own tongue that stocks were exhausted. The Scripture Gift Mission turned to the Russian Missionary Society because we printed the largest edition of Russian Bibles that ever came off the press — 81,000 copies. We sent two consignments of five hundred each of Russian Bibles from Riga to Finland. Thousands of New Testaments and John's Gospels were also dispatched.

"The demand increased. So the Scripture Gift Mission and the British and Foreign Bible Society jointly agreed to print a new edition to meet it, but they could not obtain the paper. The American Bible Society stepped into the breach. Dr. Louie D. Newton, of Atlanta, Georgia, honorary associate secretary of the Baptist World Alliance, was appealed to to raise \$3,250 to cover the cost of providing 30,000 copies of the New Testament for Russian prisoners of war. Resulting from his appeal to Southern Baptists, \$15,328 was raised. Other funds for the same purpose came in and the American Bible Society has thus been enabled to greatly extend its ministry of Bible distribution through its chief agent in Geneva, Switzerland, and his and their colleagues and other organizations in the many lands in which Russian prisoners are found."

Should not this fine example stir our hearts and stimulate us to greater zeal in doing the mission work assigned to us by our Lord?
J. P. M.

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Hidden Flaws. A skilled workman in a key war plant had this to say about the sabotage which is allegedly responsible for many of the airplane crashes so frequently reported:

"There may be intentional sabotage going on in some

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places, but that would be hard to prove; and most of it is, no doubt, unintentional. I find myself every once in a while faced with the choice of doing a piece of work over again in order to ensure that it is done right, or of letting it pass with a hidden flaw that no inspector would notice. I know that many workmen do let such minor faults pass rather than admit that they have made a mistake or been guilty of careless workmanship. It is a question of honesty and conscientiousness on the part of the workmen, and not all are honest and conscientious. Such minor, hidden flaws may not only pass routine inspections and ordinary tests, but even stand up for a time under the gruelling tests of modern war. But the day will come when some sudden emergency or the cumulative strain of continual hard usage will prove too much for the defective part, and the crash comes, with the destruction of precious property and the loss, perhaps, of many valuable lives."

It is not difficult to understand why such hidden flaws can be dangerous in the case of modern bombing and fighting planes. It is more difficult to see the danger of minor flaws and faults in the character and faith of men. But the principle remains equally true in every phase of life that such flaws make the difference between success and failure, life and death. It is in reality the flaw in the character of the dishonest, careless workman which is the real source of the flaws in the plane which he helps to build.

Many people, however, are satisfied just "to get by" in life, instead of doing their best conscientiously. More people, including many who would be very strict about their work in shop or factory, are satisfied to have low moral ideals and vague ideas about religion, instead of striving there, too, for the perfection that they find so necessary in the field of modern engineering. Yet, there is complete safety in nothing less than the true Christian ideals for faith and life.

The man with low moral ideals may live respectably enough under ordinary circumstances. But put him to a severe test, such as the life in army camps and under war conditions, and he will be more than likely to "crack up" morally and to become one of those saddest casualties of war, the moral wreck. Thus, there is safety for young men in the armed forces especially only in holding fast to the highest moral ideals and principles. Let the moral weaklings deride and mock them for their puritanical ways! Their reward will come when they have passed through the fiery trials of the war days with hearts still pure and undefiled by the vice that destroys so many about them.

So, too, in matters of faith. Many who call themselves Christian are indifferent with regard to what they believe and are satisfied to hold ideas that in reality contradict the Word of God. Under favorable conditions, these false beliefs may not destroy their Christian faith and hope. But when the times of severe spiritual testing come, as they may some day to any man, then those errors

may mean spiritual and eternal death. There is real safety only in the pure doctrine of God's inspired Word. Therefore we should make the most strenuous efforts to grow in knowledge of God's saving truth and to build our whole life on that truth, lest the hidden flaws of error and false belief prove our undoing when the evil days come.

Geo. O. Lillegard in *Lutheran Sentinel*.

* * * *

"Where Will We Go Tonight?" As was briefly stated in a previous meditation, the forms of human society as such are not an aim in themselves. God uses human society for a higher purpose: the growth and preservation of His church.

The home, when conducted properly as a social unit, is a beautiful thing; but its real beauty consists in this that it is an institution for the mutual edification of husband and wife in their faith in Christ Jesus, and the rearing of spiritual children of God.

This would have been the chief purpose of the home even if sin had not entered into the world. When God said to Adam and Eve, "Be fruitful and multiply," He was not chiefly concerned with the physical propagation of mankind. His blessing was spoken in very close connection with the creation in the divine image. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply." (Gen. 1, 27. 28.) What a joy this would have been for Adam and Eve to be God's helpers in molding His images, to develop by a proper training their children in the likeness of God. Of every child then naturally born into the world could have been said what the Gospels report of Jesus, He went down with His parents and came to Nazareth "and was subject unto them . . . And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2, 51. 52).

Rearing children in the nurture and admonition of the Lord would have been pure joy under those conditions. While God in consequence of sin, did not withdraw His blessing entirely, but promised a restoration, and in the meantime decreed a training for man in sweat and pain, so also He kept His original blessing in force that fathers and mothers should be His assistants in restoring their children, conceived and born in sin, and in remodeling them into true images of God. This task still affords great joy, but it is no longer an unalloyed pleasure, it is coupled with many difficulties and heartaches.

That is the chief purpose of a home that both in a formal and in an informal way the maturer Christian character of the parents exercise an influence on the plastic hearts of the children in molding them into the likeness of God by faith and love in Christ Jesus.

The article by A. J. Traver, from which we quoted on a former occasion, has this to say in particular on the Christian home: "Family worship is an ideal, but not an end in itself. It is a means to a greater ideal, a home

where there is always a chair for the unseen Guest. There religion is vital. There is conscious acceptance of the Presence of Christ. The Christian home is a Bethel — house of God. There is a beautiful order of service prepared for the blessing of a new home. Why should not a home be dedicated just as a church is dedicated? The church will probably fail in its efforts to win a family into its work and worship unless it has the co-operation of the home. Church and home should be allies."

We shall at present not dwell on the last named relation, I shall rather call attention to a special phase of the function of a Christian home. The parents are not the only educators. There are many imponderable factors, which German books on education call the secret *Mit-erzieher*, exerting an intangible yet powerful influence on the training of the young. In the home there is the constant intercourse between the children themselves that helps to develop the character — the lack of which, by

the way, is a great handicap for "only" children.

The article mentioned several times refers to this factor only in so far as it affects temporal matters. "When the members of a family feel themselves working together to secure for all of them a good future, they are not likely to fall into ways of indulgence. The discipline of a great purpose must somehow be replaced in the family scheme of things."

This mutual contact of the children of one family is a God-designed factor for realizing His aim of molding children into His image. Christian parents will take advantage of it. They will carefully cultivate and guard it, teaching their children to be their own brothers' and sisters' most useful and enjoyable companions in their joint striving for maturity in faith.

Blessed the home in which the question, "Where will we go tonight?" dies a natural death.

J. P. M.

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.

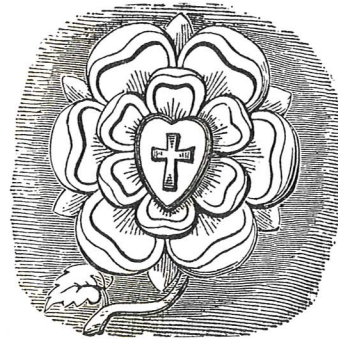
They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

III

GOD IS very much concerned about our faith. For that reason He promises us great blessings and seals His promises with the sacraments. God knows that to believe is against our very nature, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. 2, 14). God knows that even after we have come to faith there are the enemies who try to rob us of it again by hook and crook.

Should not we ourselves also be concerned about our own faith? Not that we should worry about it — worry itself is the very opposite of faith. If we grant worries any room in our hearts, even if it be a worry about our own faith, we are in so far crowding out faith. Worse, worry, even worry about our faith, will undermine faith,

will disintegrate and destroy it. So we must not worry about our faith; but we must be concerned about it, nourish and cherish it. How? By the use of those means which God has instituted for the very purpose to *awaken and confirm* faith.



Our Article says: *Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.*

Let us apply this to our sacraments, and add a few test questions.

Why do you have your children baptized?

Is it because you believe in your own Baptism? Do you use your own Baptism as a daily source for the renewal of your faith and spiritual life? Do you daily drown your Old Adam in your Baptism, and draw forth the new man created after God in righteousness and true holiness? Do you cherish your Baptism as an ever flowing fountain of comfort and strength? And do you wish your child to have access to this same sign and testimony of God's will toward it? — Or do you have your child baptized merely because that is customary among Christians?

You will show your attitude in various ways. How long do you wait before you have your child baptized? Perhaps till it is possible to have a big, hilarious social celebration? — Whom do you choose for sponsors? Such as devoutly nourish their own faith from their Baptism, and may be expected to influence your child in the same

way? Or are there other considerations which determine your choice of sponsors?

Other questions might be added, but let these suffice. God instituted Baptism as a sign and testimony of His will toward us in order to awaken faith in us. Hence we must use Baptism in such a way that faith is added to believe the promise which is offered and set forth through Baptism.

Why do you take Communion?

Do you do so simply to square your account with God? God instituted the Supper, you say, and He commands us to use it. If we fail to do so we commit a sin, and God might hold that against us. If we die in the mean time, our failure to comply with God's demand might greatly jeopardize our case; we might be condemned because of our neglect. — Do you consider your going to Communion as a good work which in itself merits God's favor?

No, God did not give us this Sacrament as a test to try our obedience — but to confirm our faith.

Or when you go to Communion, do you worry about your preparation? St. Paul indeed says, "Let a man examine himself" (1 Cor. 11, 28). Every Christian will carefully watch over his actions, over his words, over the very thoughts of his heart. He will repent of all his sins and ask God's forgiveness, as we do, for instance, in the Fifth Petition. Especially when we are going to appear before God in prayer, when we attend church service, when we go to Communion, will we search our hearts. That is quite proper and natural for a child of God that knows what a deceitful and desperately wicked thing our heart is. But some indulge in self-examination as though that in itself made them worthy to appear before God, or as though God's favor were conditioned on the thoroughness with which they searched out their own sins; or as if God in the Supper had set a trap for them to see if He could catch them with some unrepented sin. Some worry about their unworthiness, and postpone their Communion, hoping to feel more worthy the next time.

What an abuse of the Sacrament! The Sacrament is a sign and testimony of God's gracious will toward us, instituted in order to confirm our faith, which God knows we sorely need because of our unworthiness. The act of self-examination, then, must not result in an act of self-torture. That is not God's will. He wants us to be joyful guests at His Table. And the purpose of our self-examination is merely to heighten our joy, when, on the dark background of our sin and guilt, we behold the superabundant glory of God's mercy which is ready to forgive our trespasses, and has already forgiven them in the sacrifice of our Savior on Calvary.

When we use the Sacrament we must not use it in such a way that we add worry to it, and then endeavor to overcome our worry with our own merits. No, when we use the Sacrament, we must use it in such a way that we add faith to it and on the strength of the Sacrament joy-

fully believe the promise which is offered and set before us through the Sacrament.

We realize the sinfulness of our nature; we realize our own weakness in resisting temptation; we realize our lack of zeal to do good works; we realize our lack of patience under the cross. Our faith is far from what it should be. — God knows it, and for that very purpose He gave us the Sacrament that by its use our faith might be confirmed. If we believe God's promise only a little, should we then not frequently appear as guests at the Lord's Table in order to experience anew the confirmation of our faith offered to us there, so that we depart filled with peace and strength?

Our faith is very important. That is why God is concerned about it and has devised the sacraments to awaken and confirm it. — We must, however, be careful that we do not ascribe a wrong function to faith with reference to the sacraments. A little about this in our next study.

TWENTY-FIFTH ANNIVERSARY

Despite the severe storm that swept southern Wisconsin on the evening of June 27, a sizable congregation of parishoners, relatives, and conference brethren met in St. John's Church, Juneau, Wisconsin, to celebrate the twenty-fifth anniversary of the ordination of Pastor Martin J. Nommensen to the ministry.

He was ordained in Dr. Martin Luther Church, Oshkosh, his first charge. After a short pastorate at Picketts, he came to Juneau eighteen years ago.

Pastor Wm. Nommensen, Columbus, brother of the jubilarian, preached an English jubilee sermon, pointing out, on the basis of Ps. 89:1, that the Lords' mercy calls men into the Gospel Ministry, sustains them in the work, crowns their efforts with success. Pastor Martin Drews, Oak Grove, nearest pastoral neighbor, preached a sermon based on Acts 2:1-13. He showed that the work of an evangelical minister is essentially a continuation of Pentecost with respect to message, method, means, and opposition.

The service in the church was followed by a reception in the school. Pastor L. C. Kirst, Beaver Dam, presided, and, in the course of the meal served by the women of the church, called upon several men to speak, among them the president of St. John's and Pastor W. Zank, chairman of the Central Conference. Each presented the honored guest with a purse from the group they represented.

A particularly pleasing feature on the program was the rendition of a series of folksongs in German dialect sung by the church choir under the direction of Teacher Roland Jacobs, who also was largely responsible for planning this pleasant surprise for his pastor.

H. C. N.

Siftings

BY THE EDITORS

Canada's Population is about 43 per cent Roman Catholic according to statistics just released and quoted in the *National Lutheran*. Canada has a population of about 11,393,666 in its eight provinces (Northwest Territories and Yukon not included). The eight provinces, however, contain more than 99 per cent of Canada's population. If we consider the fact that more than one half of this total is in Quebec alone the large per cent of Catholics does not seem so formidable. Yet the Roman Church made the greatest gains in all provinces among the churches. The Lutheran Churches gained but 1.70 per cent from 1931 to 1941, while the Roman Church gained 16 per cent. In the cities of more than 5,000 population Winnipeg claims the largest number of Lutherans, 13,434, Vancouver is next with 10,151, and Kitchener third with 9,400. "Kitchener has by far the greater part of her Lutherans in her congregations while the other two cities have not." So — there is much to be done in Canada by the Lutheran Church.

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"*Papal Peace Pronouncements Gathered in New Book*." Under this heading the *Christian Century* has this to say: "An 894-page book, *Principles of Peace*, the result of three years of preparation on the part of Catholic scholars, declared to be the 'most authoritative and comprehensive work of its kind ever published by the church in the United States', has just been announced here. The book is issued by the Bishop 'Committee on the Pope' Peace Points, of which Archbishop Samuel A. Stritch is chairman. . . . All the papal peace statements of the last 65 years and of the last five popes are thoroughly surveyed." That ought to be interesting to those who will have to battle with the peace problem after this war. Fortified with this book they should have no trouble in hitting the correct solution.

* * * *

A Madame Chiang Kai-Shek Scholarship is being established by the laymen in the South Georgia area at Wesleyan College, Macon. This endowment is to be used to bring Chinese students to this Methodist college and educate them. The selection of the girls will be made by Madame Chiang. Each student selected by the first lady of China will be given a full four-year course at Wesleyan College. Upon her graduation another girl will be selected. Madame Chiang Kai-shek studied at Wesleyan as a girl.

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Youngstown, Ohio, has 171 churches according to a survey made by H. Paul Douglas. In his report to the federated churches of Youngstown he said that the city could get along with less, in fact, that a third of the 171

Protestant Churches are superfluous. Mr. Douglas may be right. In view of the "modern" trend to unite "divided protestantism" and thus wipe out denominational lines, both in doctrine and practice, why not decrease the number. They have thrown confessions into the scrap heap, why not churches?

* * * *

The News Bulletin believes that it is up to the pastors to instruct church members concerning allowable deductions for contributions toward the church. During the recent collection periods it was not clear to many that the 15% was still allowable, and that the "short form" income tax blank made provision for only a 6% blanket deduction, and no more.

The newly passed law, it is pointed out, makes no provision for *advance* deductions for religious, educational and charitable contributions. However, these deductions are allowable when returns are filed and adjustments are made to correlate the amount of tax due with the amount collected by the employer and turned over to the Treasury Department. Further deductions for such contributions are allowable up to 15% of the total income earned rather than on the amount received after the employer deducts 20%. The pastor should make it clear to church members that the entire 15% is not deductible unless actual contributions during the tax period total that much.

* * * *

The Complaint by the president of the Augustana Lutheran Synod that the variety in conducting the services in the churches of that body is very confusing to a visitor holds true in other Lutheran bodies—and our own. He also complains about the variety of garbs. He says, "It seems that anything goes from a Palm Beach sport suit to the cassock and chasuble, with all the intermediate stages of ordinary business suit, frock coat, 'dicky' and Canterbury collar, Swedish ministerial coat and tabs, Luther robe, stole and surplice." Dr. Bersell favors a liturgy which can be uniformly adopted and hopes for a liturgical "reconciliation." We do not believe that it is necessary to have hard-shelled uniformity in liturgy to the minutest detail, but there ought to be uniformity in the *essential*.

* * * *

It Was Up To a Negro pastor to object to the plans of the church federation's proposal in St. Louis, that the negroes be invited to participate in the rites in white churches on World Communion Sunday. His objection was that "nothing should be done under such circumstances which would be foreign to the normal relationship of the various racial groups. To create an unnatural relationship under such conditions would accentuate rather than help to solve the problem." Good sense, we say.

SYNODICAL CONVENTION OF SLOVAK LUTHERANS

Cleveland, Ohio, June 21 to 24

THE SLOVAK Lutheran Synod held its thirtieth regular convention at the Holy Trinity Slovak Church at Cleveland, Ohio, June 21 to 24, the host pastors being the Rev. L. A. Jarosi and the Rev. George Vojtko.

The word "synod" in the official name of the Slovak synodical group was changed to "church." The official name now reads: "The Slovak Evangelical Lutheran Church." The name in Slovak is parallel with the reading in English.

A new constitution was also accepted. It will be printed both in Slovak and English. The official "Proceedings" will also be printed this month in both languages.

Convention speakers were: Rev. Andrew Daniel, Detroit, Michigan, president; Rev. Joseph Kucharik, Garfield, New Jersey, first vice-president; Rev. John Daniel, Streator, Illinois; Rev. Samuel Mozolak, Steubenville, Ohio; Rev. George Marcek, Yonkers, New York; Rev. John Bajus, Chicago, Illinois, and Rev. Daniel Bella, East Port Chester, Connecticut.

Churches Admitted

Three congregations were taken into membership, namely: Holy Cross, Blue Island, Illinois; St. John the Baptist, Toronto, Ontario, Canada; and Holy Trinity, Bradford, Ontario, Canada. The Rev. Dusan Marcis of Holy Emmanuel, Youngstown, Ohio, was accepted as a new member.

English Publication

It was decided on to publish an English monthly, the publication of which is to begin next January. In addition to the *Curier* of the Slovak Luther League all service members in the armed forces will get free copies of the English monthly through the courtesy of the Army and Navy Board of The Slovak Evangelical Lutheran Church. The chief editor of the English monthly (the name of which has not as yet been definitely decided upon) is Rev. Stephan G. Mazak, Cudahy, Wisconsin. He will be assisted by an editorial committee consisting of: Rev. Stephen M. Tuhy, Slavia, Florida (present editor of the English department of the *Svedok*); Rev. Bohuslav D. Tuhy, Newark, New Jersey; Rev. J. Kucharik, New Kensington, Pennsylvania, and Rev. Samuel Mozolak, Steubenville, Ohio. The Rev. John Daniel, Bethlehem, Pennsylvania, is the business manager of the English monthly. The subscription price will be one dollar a year.

President Speaks

At the initial session the Rev. Andrew Daniel, Detroit, Michigan, president of the Slovak Lutheran body, stated: "When we consider how many people actually leave God

out of their daily lives — even nominal Christians, little wonder then that a global chaos exists.

"To depend on one's reason and strength," he added, "leads only to disorder and tyranny, examples of which we have in the totalitarian countries."

Race Problem

Speaking concerning the race problem in our country, the Rev. L. A. Wisler, St. Louis, Missouri, executive secretary of the mission board of the Synodical Conference of North America, stated that "The race question is not a problem for the Church to solve. The duty of the Christian Church," he asserted, "is to preach salvation through Jesus Christ, and not to deal with race questions."

He also remarked that mission work in Africa is not handicapped by the problems which prevail in the United States. In this country we still have to overcome the opposition of the colored race toward the white race, and we still must win the confidence of the Negro.

In Nigeria, Africa, the natives flock to the missionaries. They do not take "no" for an answer. Three missionaries must serve a total of 66 congregations. This fact shows a lack of manpower in Africa but a great willingness on the part of the natives to be taught in the way of Salvation. The Macedonian call must be answered more abundantly.

To give the delegates an idea as to the cost of transportation, Mr. Wisler said the fare by clipper for each missionary from Africa to Miami, Florida, is \$992.00.

"God is blessing our mission work in Africa," the speaker gladly testified, "in spite of the fact that Nigeria is often heralded as 'the white man's grave'." The white missionaries must take five grains of quinine a day. Otherwise they will be afflicted with the black fever for which there is no cure. The British Government demands a furlough for each European once every eighteen months. The American missionaries stay there thirty months before they are granted a furlough.

The synodical assembly voted to do its part in the eradication of the \$104,000 debt incurred by the Synodical Conference in its missionary work among the Negroes in Africa and the United States.

New Constitution

A great deal of time was spent in the reading and presentation of the revised and expanded constitution of The Slovak Evangelical Lutheran Church. The chairman of the committee, Rev. John S. Bradac, Whiting, Indiana, presented it in both Slovak and English. This new constitution as well as this year's "Proceedings" will be printed in both languages.

A pension plan for pastors was also adopted.

Election Returns

The following were elected for the next biennium:

Rev. Andrew Daniel, president; Rev. Joseph Kucharik, first vice-president; Rev. George Majoros, second vice-president; Rev. Paul Rafaj, executive secretary; Rev. Stephen M. Tuhy, assistant executive secretary; Mr. John Chovan, treasurer; Rev. Michael Estok, financial secretary; Prof. George Dolak, editor of the *Svedok*.

Associate editors of the *Svedok*: Rev. John Kovac, Rev. Joseph Fabry, Rev. Daniel Bella; Rev. Samuel P. Mozolak, and Rev. Andrew Hvizdak.

Business manager of the *Svedok*: Rev. Joseph Valo. Student committee: Rev. John Bajus, Rev. John Daniel (Streator, Illinois), and Rev. George Majoros.

Mission Board: Rev. J. M. Kolarik, Rev. Joseph Dinda, Mr. J. Repak, and Mr. A. Lestock.

Nominees for vice-presidency of the Synodical Conference from the Slovak Evangelical Lutheran Church: Rev. Andrew Daniel and Rev. L. A. Jarosi.

Committee on Lutheran Union Negotiations: Rev. John S. Bradac, and Rev. Stephan G. Mazak.

Editor of the *Slovak Literary Annual*: Rev. Stephen Tuhy, Sr.

Army and Navy Board: Rev. John S. Bradac, Rev. John A. Mihok, and Mr. John Fabry, Sr.

Literary Board: Rev. Stephen Tuhy, Sr., Rev. Joseph Kolarik, and Rev. Paul Rafaj.

In addition to the executive staff the following were elected as members of the Board of Directors of The Slovak Evangelical Lutheran Church: Rev. Stephen Tuhy, Sr., and Mr. Andrew Bella (lay member).

Next Convention

The next synodical convention of The Slovak Evangelical Lutheran Church will be held in October 1945 at the Holy Trinity Lutheran Church, Streator, Illinois, of which the Rev. John Daniel is pastor.

Stephen M. Tuhy, Slavia, Florida.

God of the prophets, bless the prophets' sons;
Elijah's mantle o'er Elisha cast.
Each age its solemn task may claim but once;
Make each one nobler, stronger, than the last.

Anoint them prophets. Make their ears attent
To Thy divinest speech, their hearts awake
To human need, their lips make eloquent
To gird the right and ev'ry evil break.

Anoint them priests. Strong intercessors they,
For pardon and for charity and peace.
Ah, if with them the world might, now astray,
Find in our Lord from all its woes release!

Anoint them kings; aye, kingly kings, O Lord.
Anoint them with the Spirit of Thy Son.
Theirs not a jeweled crown, a blood-stained sword;
Theirs, by sweet love, for Christ a kingdom won.

OBITUARY

† PASTOR HENRY AUGUST HOPP †

Henry August Hopp, son of Christoph Hopp and wife Johanna née Schroeder was born March 10, 1880, near Two Rivers, Wisconsin. He was baptized and confirmed in St. John's Church in Two Rivers.

In September, 1902, he enrolled at Northwestern College, Watertown, to study for the ministry.

In September, 1908, he entered the Theological Seminary at Wauwatosa, Wisconsin. The following year he transferred to Concordia Seminary at Springfield, Illinois, where he was graduated in June, 1911.

He was ordained to the holy ministry in St. John's Church at Two Rivers by the Rev. Christ Doehler of Two Rivers and the Rev. K. H. Machmueller of Manitowoc.

On July 30, 1911, he was installed in his first pastorate at Hettinger, North Dakota, to serve congregations at Hettinger, Hendley, and Regent, North Dakota. In 1913, Pastor Hopp accepted a call to Lemmon, South Dakota, where he ministered to congregations at Lemmon and Morrissetown, South Dakota, and Hettinger and Hendley, North Dakota. In these days of our synod's pioneering in mission work out in the wide expanse of the hazy prairies of the Dakotas Missionary Hopp was not spared the hardships that so frequently fell to the lot of our men in the field. From 1916 to 1922, he served churches at Hancock and Morris, Minnesota.

In 1923, Pastor Hopp assumed the pastorate of Holy Cross Church at Daggett and St. Mark's Church at Carbondale, in the Upper Peninsula of Michigan. He served these congregations until his retirement on April 11, 1943, because of illness. During his arduous and faithful ministry in this field, the membership in both congregations has increased, the church property at Daggett has been improved, a new church was erected at Carbondale, and both congregations have become a self-supporting parish.

On October 23, 1913, Pastor Hopp married Miss Minnie Pingel of Manitowoc, Wisconsin. Their three daughters died in early infancy.

On July 30, 1941, Pastor Hopp observed his thirtieth anniversary as a minister with appropriate ceremonies attended by the pastors of his conference.

In ill health for the past seven years, he submitted to surgery in 1936. In June, 1942, he submitted to a second major operation. After four months of convalescence, he



felt able to resume his preaching in October of that year. But he had overestimated his strength. Two months later, on December 25, he was compelled to relinquish all active duties. A patient at St. Joseph's Hospital at Menominee, Michigan, from December 26, 1942, until February 6, 1943, and again from April 14 to June 7, he died there at two o'clock in the afternoon of June 7, attended by his devoted wife and the undersigned who, in their prayers, committed his departing spirit into the hands of the Triune God who created, redeemed, and sanctified him. Death was from cancer of the bones and followed a lingering and most painful illness. His age was: 63 years, 2 months, and 28 days.

Two funeral services were held for the departed. On Wednesday, June 9, a service was conducted in Christ Church at Menominee, attended by large delegations from Pastor Hopp's congregations at Daggett and Carbondale and members of Christ Church. Pastor William Lutz of Escanaba preached the sermon and the undersigned, in charge of the service, read the obituary and briefly addressed the bereaved family in behalf of the Lake Superior Conference which presented a memorial wreath for our synod's Church Extension Fund. Pastors of the conference served as pallbearers and with the council men of the Daggett and Carbondale congregations formed an honorary escort.

The following day, June 10, the body was taken to Manitowoc where another service was held in the First Lutheran Church at two o'clock in the afternoon. Pastor L. Koeninger conducted the service, Dr. H. Koch preached the sermon and pastors of the Manitowoc Conference carried the body to and from the funeral car. The committal service was read by Pastor Kurt Geyer of Peshtigo in Evergreen Cemetery of Manitowoc where the mortal remains were laid to rest awaiting the day of resurrection. "Remember them who have spoken unto you the Word of God; whose faith follow." Hebrews 13, 7.

Theodore Thurow.

FIFTIETH ANNIVERSARIES

St. Peter's Lutheran Church, Sawyer, Wisconsin



On Wednesday, June 9, the St. Peter's Lutheran Church in Sawyer, Wisconsin, was the scene of the celebration of the Golden Jubilee in the Holy Ministry. Pastor Schumann is a graduate of our Northwestern College of Watertown, Wisconsin, and of our Lutheran Theological Seminary of Wauwatosa, Wisconsin. On

June 9, 1893, he became an ordained pastor and served his first charge in Calumet County, Town of Woodville,

Wisconsin, where he remained seven years. In 1900 he accepted a call to Wrightstown, Wisconsin, and four years later came to Sturgeon Bay, where he took over three congregations: St. Peter's in Sawyer, Salem's in Nasewaupee, and St. John's at Valmy, Wisconsin. These parishes he then served as a group for nineteen years, at which time they became self-sustaining. In the meantime, the congregation in Sawyer, Wisconsin, had grown from a small group to a large congregation, so that Pastor Schumann was for the past twenty years able to give most of his attention to the congregation in Sawyer. However, during various vacancies, he also served the Jacksonport and Baileys Harbor Congregations. And in addition, in recognition of his leadership and experience, he served our Wisconsin Synod for about twenty years in various capacities as vice-president and chairman of the Mission Board.

In honor of his fifty years of faithful service in the work of the Lord, members of many Door County Congregations, his own congregation at Sawyer, the brethren of the Fox River Valley Conference, pastors from other conferences, and Synod officials gathered together for a special jubilee service in the St. Peter's Lutheran Church of Sawyer, Wisconsin, in the evening of June 9, 1943. The Rev. O. C. Henning of Valmy had charge of the liturgical service; and the Rev. Roy B. Gose, now institutional missionary in the Fox River Valley and Winnebago County, preached the sermon, basing his words on Genesis 30, 27. After the sermon the Rev. G. E. Boettcher, chairman and visitor of the Fox River Valley Conference, gave a short address in the name of the Conference, and then laid upon him the golden cross of service, presented by the Fox River Valley Conference. Thereupon a representative of our Synod spoke a few words. Then a member of the local congregation and of the Ladies' Aid presented the jubilarian with a gift. Also neighboring congregations added their congratulations and gifts. And finally, after the close of the service, all were invited to partake of a refreshing lunch and enjoy a social gathering in the basement of the St. Peter's Church. In closing the venerable jubilarian himself addressed the assembly with words of great thanks and appreciation first of all to God who had been with him all the past years and granted him the necessary strength and spirit to carry out the work assigned to him; and then also expressing his thanks to every one who served to celebrate this memorable occasion in his life.

V. J. W.

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St. John Ev. Lutheran Congregation,
Rising City, Nebraska

The St. John's Evangelical Lutheran Church was founded February 17, 1893, by Rev. C. F. Duecker. Seven members took part in the organization. Church

services were at first conducted in a school near the present sight of the church. Soon the congregation felt the need of their own church home. On February 25, 1900, a small church was erected. This church building served the congregation until the year 1941 when on the 23rd of November a new church building was dedicated to the service of the Triune God. On February 19, 1904, the St. John's Congregation joined the Evangelical Lutheran Synod of Wisconsin and other States. Of the original charter members only two members remain.

During the fifty years in which St. John's Lutheran Church enjoyed God's richest blessings and the preaching of the pure doctrine of the Gospel of Jesus Christ, the following pastors served: Rev. E. P. Duecker, 1893 to 1895; Rev. M. Lehninger, 1896 to 1903; Rev. P. Reuter, 1904; Rev. H. Luebke, 1904 to 1907; Rev. E. C. Monhardt, 1907; Rev. Theo. Hahn, 1908; Rev. E. C. Berg, 1909; Rev. Rud. Korn, 1909 to 1913; Rev. Philip Lehmann, 1913 to 1919; Rev. C. Germeroth, 1920 to 1927; Rev. R. Horlamus, 1927 to 1929; Rev. H. H. Spaude, 1929 until present time.

During the fifty years the following acts were performed: Baptisms 205, confirmations 100, communed 5,185, weddings 32, burials 26.

Present membership consists of 140 souls, 82 communicants, 28 voting, 72 in Sunday School and Bible Class.

On June 13, 1943, a special service was arranged to commemorate the manifold blessings that God so richly showered down upon this congregation. In the morning services Prof. M. Lehninger delivered an English sermon basing his remarks on Psalm 68; in the afternoon services Rev. Rud. Korn preached on the text 1 Cor. 15, 68; and in the evening services, a reunion service of all confirmands, Pastor W. Siffring preached on the text 1 Tim. 6, 12.

We pray: "Lord, may the story of Thy glory here resounding Be a song of grace abounding."

H. H. Spaude.

GOLDEN WEDDINGS

Pentecost Sunday Mr. and Mrs. Emil Paschke, life-members of Emmanuel Ev. Lutheran Church, Town Wellington, Minnesota, were privileged to celebrate the fiftieth anniversary of their blessed matrimonial life amidst their children, grandchildren, and friends. The Ladies' Aid, of which the jubilarian is a charter member, had prepared a special service and program, at which the undersigned spoke briefly on 1 Sam. 7, 12 and Ps. 107, 1 in German and English. A collection for the Old People's Home in Belle Plains amounted to \$14.25.

May the Lord bless and keep the couple as he has in the past unto a blessed eternal jubilee.

E. G. F.

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On Sunday, July 4, Mr. and Mrs. William Lueder, members of Zion Ev. Lutheran Church, Broomfield, Isabella County, Michigan, were privileged to celebrate their fiftieth wedding anniversary with a special church service. During all these years Mr. and Mrs. Lueder were faithful members of this same congregation. The entire congregation joined them in praising God for the many blessings bestowed upon them. The undersigned spoke on Luke 24, 29.

D. Metzger.

SACRED CONCERT

A mass chorus comprised of choirs from Beaver Dam, Cambria, Fox Lake, Friesland, Kingston, Randolph, Town of Trenton and Waupun, gave a concert June 13, 1943, at St. Stephen's Church, Beaver Dam, Wisconsin. Harold Klatt ably directed the chorus and Carl A. Finup was the organist. The St. Stephen's Male Quartet sang two numbers. An offering was taken for the Spiritual Welfare Commission.

The Rev. L. C. Kirst of Beaver Dam gave the address in which he expressed the following thoughts: "This choir sings songs which give glory to God, not to man. This is right, for we read Ps. 96, 1, 'Sing unto the Lord, all the earth'. If all the earth would do this, what a paradise this would be. But natural man sings his own praise, he is haughty and defiant. Hear Lamech singing of his murderous deed and boasting of it before his two wives. It is thus to the present day. Is it any wonder that God must smite and punish? And when he does, there is murmuring and complaining. But Lamentation 3, 39 we read: 'Why does a man complain all his life (against God). Let him complain against his sins'. He who humbles himself under the mighty hand of God and penitently turns to Him for grace and mercy, shall be exalted. Now we have something to sing about. It is a good sign when our people overcome obstacles to join in singing God's praise. Let us sing joyfully and thankfully, —

Until we join the hosts that cry,
"Holy art Thou, O Lord, most high!"
And in the light of that blest place
Fore'er behold Thee face to face.

A. G. D.

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.

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 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, number, street and zone.

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.

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 DIRECTOR OF OUR THEOLOGICAL SEMINARY

The following have been nominated for the position of Director of our Theological Seminary at Thiensville:

Professor John P. Meyer, Thiensville, Wisconsin.

Professor Edmund Reim, Thiensville, Wisconsin.

Professor Adalbert Schaller, Thiensville, Wisconsin.

The Seminary Board of Control will hold its meeting for electing a Director of our Seminary, D. v., on August 2, at 10:30 A. M., at the office of Grace Church, 270 East Juneau Avenue, Milwaukee, Wisconsin.

All communications regarding those nominated should be in the hands of the undersigned by that date.

W. F. Sauer, Secretary,
270 East Juneau Avenue,
Milwaukee, Wisconsin.

ANNOUNCEMENTS

Henry A. Allwardt resigned on May 30, 1943, Sunday Rogate, from his pastorate of the "Church Of Our Saviour" at Detroit, Michigan. Before he resigned he affiliated himself with the "National Lutheran Council" as he informed the undersigned on June 1, 1943. He furthermore stated in the same letter: "In your official capacity you will learn that I shall sometime in the future apply for membership in the American Lutheran Church."

By these acts he severed his connection and the fellowship of faith with our Synod and is therefore not eligible to be called by any Synod within the Synodical Conference.

J. Gauss,
Michigan District President.

* * * *

Rev. H. C. Richter, visitor of our congregations in the Detroit area, was obliged to resign from this office on account of serious eye trouble. Pastor A. Maas, Northfield, Michigan, is appointed to fill the vacancy.

J. Gauss,
Michigan District President.

REQUESTS

Attention is called to the fact that Pastor Wm. Keturakat, Sun Prairie, Wisconsin, has been appointed to serve members of the Wisconsin Synod congregations, who may be in any of the hospitals of Madison, Wisconsin, with the Word and Sacrament. Pastors are kindly requested to notify Pastor Keturakat of the presence of their members at these institutions.

Herbert C. Kirchner, President,
Western Wisconsin District.

* * * *

Pastors of the Synodical Conference who have members employed on one of the construction projects in the Northwest (Alberta, British Columbia, Yukon, Alaska) are requested to send their names and addresses to Rev. V. L. Meyer, Secretary of Missions, 11228 65th Street, Edmonton, Alberta.

* * * *

The Mt. Calvary Lutheran Church of Estelline, South Dakota, is in need of church pews, altar, pulpit, baptismal font, and a communion set. Any congregation wishing to

donate any of these articles to a mission congregation or to sell them, please write to the undersigned.

Elden M. Bode.

SCHOOL OPENING

Lutheran High School, Milwaukee, Wisconsin, will begin its new school year September 8. This Christian high school offers academic and commercial courses, sewing, physical training. It also fosters musical activities (chorus, band, orchestra), athletics, etc.

Further information may be obtained by addressing
E. H. Bueger, Director,
1859 North 13th Street,
Milwaukee 5, Wisconsin.

ORDINATIONS AND INSTALLATIONS

In a special service on June 27 the undersigned, by authorization of President A. Ackermann, duly ordained and installed Candidate Frederic H. Tabbert as pastor of the English Ev. Lutheran Church at St. Croix Falls, Wisconsin, the Pastor O. Medenwald, L. Meyer, and G. Fierke and Dr. M. Graebner assisting. May the Lord bless pastor and congregation.

Address: Frederic H. Tabbert, St. Croix Falls, Wisconsin.
Alvin H. Leerssen.

* * * *

On June 27, 1943, the first Sunday after Trinity, the undersigned installed the Rev. Lyle Koenig as pastor of Our Savior's Ev. Lutheran Church at Wausau, Wisconsin. Pastor G. C. Marquardt assisted. May the Lord bless both pastor and congregation.

Address: The Rev. Lyle Koenig, 1216 10th Ave. S.,
Wausau, Wisconsin. Herbert C. Kirchner.

* * * *

Upon authorization of President J. Gauss of the Michigan District Candidate Edwin Frey was ordained by the undersigned, Whitsunday evening, in a special service in Salem Church at Scio, Michigan. The sermon was preached by the pastor of the church, Pastor A. Wacker. Pastor E. Frey has been called to do mission work in Ann Arbor, Michigan, but at present is serving as supply pastor of Our Savior in Detroit, Michigan. His permanent address can not yet be given, but mail may be addressed to Rev. Edwin Frey, c-o Rev. H. Engel, Saline, Michigan. O. Frey.

* * * *

Upon authorization by the President of the Northern Wisconsin District, the Rev. E. G. Behm, the undersigned installed the Rev. Bernard G. Kuschel as pastor of Holy Cross Church, Daggett, Michigan, on the second Sunday after Trinity, July 4, 1943.

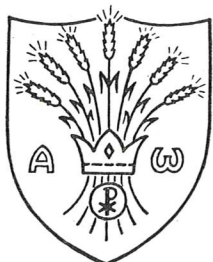
Address: Rev. Bernard G. Kuschel, Daggett, Michigan.
Theodore Thurow.

ACKNOWLEDGMENT AND THANKS

Friends of the late Mrs. Juergen Baumann, New Ulm, Minnesota, donated a memorial wreath in the amount of \$10.50 in honor of the deceased. Our cordial thanks to the donors.
E. R. Bliedernicht, Librarian.

CHANGE OF ADDRESS

T. J. Mittelstaedt, 303 Sawyer Ave., Oshkosh, Wisconsin.



MISSION FESTIVALS

"PRAY YE THE LORD
OF THE HARVEST"

Exaudi Sunday

St. John's Church, Dempster, South Dakota.
Offering: \$121.03. Elden M. Bode, pastor.
Zion Church, Hokah, Minnesota.
Offering: \$110.00. E. G. Hertler, pastor.

Trinity Sunday

St. John's Church, Frontenac, Minnesota.
Offering: \$194.50. Karl A. Nolting, pastor.

St. John's Church, Caledonia, Minnesota.
Offering: \$626.00. R. Jeske, pastor.

Immanuel's Church, La Crescent, Minnesota.
Offering: \$287.25. E. G. Hertler, pastor.

First Sunday after Trinity

Immanuel's Church, West Florence, Minnesota.
Offering: \$318.07. Karl A. Nolting, pastor.

St. John's Church, Mazeppa Twp., Grant Co., So. Dak.
Offering: \$215.02. H. C. Schnitker, pastor.

Trinity Church, Winner, South Dakota.
Offering: \$140.76. W. J. Oelhafen, pastor.

Emmanuel Church, Town Wellington, Minnesota.
Offering: \$340.00. E. G. Fritz, 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 Knueppel).
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. Loock (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. Netzk.
 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. Fuerstenau; 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 Congre-
gation, 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.

PACIFIC NORTHWEST DISTRICT

Pastors:

Rev. R. Jaech (Rev. T. Adascheck).
Rev. M. Witt (Rev. F. Tiefel).

Congregations:

Trinity, Omak, Wash., Mr. Hans Stalder, Jr.
(Zion, Rainier, Wash., alternate.)
St. Paul's, Leavenworth, Wash., Mr. Herbert Kinkade.
(Grace, Zillah, Wash., alternate.)
W. Amacher, Sec'y.

NEBRASKA DISTRICT

April 1, 1945 to June 30, 1945

Dakota Conference

Reverend	Budgetary	Non-Budgetary
I. G. Frey, Platte	\$ 54.82	\$
H. Fritze, Valentine, Zion	36.80	
L. F. Groth, McNeely	11.68	
L. F. Groth, Colome	137.27	
E. A. Knief, Herrick	85.00	145.95
E. A. Knief, Mills		15.00
S. Kugler, Carlock	55.46	
S. Kugler, Burke	81.24	
W. J. Oelhafen, Witten	15.09	
W. J. Oelhafen, Winner	182.98	
N. E. Sauer, Naper	50.00	
R. Stiemke, Wood	7.00	
R. Stiemke, White River	26.00	2.00
R. Stiemke, Mission	145.50	
E. S. Weiss, Valentine, Calvary	46.75	8.00

Central Conference

R. F. Bittorf, Hoskins	574.55	12.25
R. F. Bittorf, Hadar	164.52	
H. Hackbarth, Stanton	822.95	
N. Mielke, Broken Bow	8.60	
N. Mielke, Merna	52.87	
N. Mielke, Brewster	40.90	
L. Sabrowsky, Sioux City	97.57	
H. Schulz, Omaha	75.00	
J. Witt, Norfolk	548.00	8.00

Southern Conference

E. A. Breiling, Geneva	139.98	
A. T. Degner, Plymouth	525.00	17.50
L. Gruendemann, Lincoln	17.00	
E. J. Hahn, Gresham	135.00	
E. F. Hy, Lehmann, Pirth	65.25	
E. C. Monhardt, Clatonia	293.26	15.00
J. Raabe, Shickley	166.02	
R. H. Roth, Grafton	197.15	
H. Spaude, Garrison	25.27	
H. Spaude, Surprise	35.00	
L. A. Tessmer, Grand Island	9.56	
L. A. Tessmer, Hastings	8.50	

Colorado Conference

A. C. Bauman, Sugar City	53.00	
W. Bodamer, Rocky Ford	49.50	
J. B. Erhart, Pueblo, Grace	20.49	
Im. P. Frey, Denver	55.51	
O. Kreie, Golden	5.55	
O. Kreie, Hillrose	44.31	
O. Kreie, Wiggins	3.00	
W. Krenke, Mancos	34.01	
W. Krenke, Ignacio	6.62	
W. Krenke, Dolores	5.00	
W. Krenke, Cortez	11.73	
W. H. Siffring, Pueblo, Our Savior	2.25	
V. Tiefel, Platteville	7.23	
M. Weishahn, Port Morgan	25.12	
W. F. Wietzke, Montrose	39.60	2.00
H. Witt, Lamar	45.90	
	\$ 5,138.09	\$ 225.68

Of the Non-Budgetary \$142.95 is for Debt Retirement, \$20.50 is for Church Extension and \$62.25 is for Charities.

Memorial Wreaths

(Included In Above Monies)

In Memory of	Reverend	Amount
A. Beutner	R. Stiemke	\$ 2.00
Larry John Breckenfeld	R. F. Bittorf	2.25
Mrs. Dorothy Rulo	R. F. Bittorf	1.00
Adelheid Kracke	A. T. Degner	18.75
Janice Schroeder	A. T. Degner	3.50
Leonard Maurer	J. Witt	8.00
F-O Howard M. Krause	R. F. Bittorf	68.00
Ensign W. Thurrow	L. F. Groth	3.00
R. F. Boje	E. S. Weiss	3.00
Carl Brown	E. S. Weiss	3.00
		\$114.50

C. G. FUHRMANN, Cashier.