

The Northwestern LUTHERAN

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

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Rev Amos Schwerin
Jan '44

*"But seek ye first the kingdom of God, and His righteousness
and all these things shall be added unto you"*

Matth. 6:33



There's a vastness in the mercy of our heavenly Father's love.
Oftentimes we fail to see it, for our worldly eyes oft rove
Toward earth's transient dreams and pleasures, which can have no lasting worth;
And unless the Holy Spirit weans us from the things of earth,
We will fail to see the blessings given us through Christ, our Lord:
All the jewels of His mercy buried in His holy Word.
Therefore let us pray the Father, His good Spirit to bestow,
That we search His Word more gladly and in heavenly wisdom grow;
That we learn to love our Savior far more fervently, and then—
We shall see the Father's mercy showered down on sinful men!
Oh, the vastness in the mercy of our heavenly Father's love!
God would give us all its blessings if we fix our hearts above.

Adeline Weinholz

THE LORD SAYS: HONOR THY FATHER AND MOTHER

Ephesians 6, 1-3

THE great apostle St. Paul to the Ephesian Christians writes: "Children, obey your parents in the Lord; for this is right." This exhortation of the inspired servant of God is directly addressed to the children, the young people, in the Ephesian congregation. Let us imagine a goodly number of Christians young and old, assembled to hear the letter addressed to them read. It had been delivered only recently by the trusty and beloved Tychicus from St. Paul, the prisoner of Jesus Christ for the Gentiles. The apostle was pastor at Ephesus for more than two years during his third missionary journey. Although the cosmopolitan city of Ephesus was a chief seat of the heathen goddess Diana, whose temple here was one of the seven wonders of the world, yet the Word of redemption through Jesus Christ had not been proclaimed in vain. Many souls had been won for the Savior, many children had been baptized in His name, and godly parents brought these with them as they gathered to worship the resurrected Christ and to hear God's message of salvation to them from their former pastor. St. Paul by his epistle wished to make the Christians of Ephesus happy in their election by grace, to bind them together as members of one head, and to strengthen the ties of the Christian family, that elemental source of blessing, which the Lord has planted for good even among idol worshiping worldlings.

Honor Parents

The apostle exhorts saying: "Honor thy father and mother." That is the Lord's will. It is a commandment of the very first rank. Parents are to be obeyed in the Lord even though they are not all-wise and though they too share the weaknesses of mankind. There is a subtle philosophy being taught the young people today which needs to be disposed of at its earliest appearance. In comic strips, over radio, and on the screen young people, for commercial gain, are exalted over their superiors. Only too often parents and elders are portrayed as weak-spined dupes who merely drop in their places as pegs while the youthful hero or heroine stand out in their glory.

Side by side with this false view of life there runs a trend of youthful rebellion against all parental and civil authority. The general slogans are: Let yourself go; live free; live broadly, and live unrestrained. Out of this tendency comes a headiness, and carelessness, and a disregard of virtue and a sneer at chastity which is even worrying the civil authorities and decent parents in our day. If there was ever a time when the call of the hour is for mothers to rush in and save their daughters from moral looseness and colorless chasteness and a future blighted family life, it is today. The reform institutions,

the hospitals for the mentally afflicted, and the penitentiaries of the country contain only the worst tragedies many of which are outgrowths of disobedience and of disrespect toward parent. Oh may our Christian young people, with the help of God, honor their parents and obey the wise Christian counsel of both father and mother.

Of the Christ-child we read how after the feast of the passover He returned with Joseph and His mother and "was *subject* unto them . . . and Jesus increased in wisdom and stature and in favor with God and man."

God's Representatives

It is right in the sight of the heavenly Father that these representatives of His, the parents, be honored and respected. The natural laws of the Creator put into every human soul demand this order. Fathers and mothers have been entrusted by God with the care of the bodies and of the souls of their children. This responsibility shall never be set aside or minimized by the state or supplanted by any kind of social agency, except when the parents are totally incompetent. It is true that only too many parents dislike to be held responsible for the manner in which they care for the bodies of their children, how they feed, clothe and shelter them, what habits they encourage and which they suppress, and how carefully they supervise the leisure time of their offspring. However far greater is the responsibility of these representatives of God in respect to the care for the immortal souls of the growing babes, the youths and maidens in the home who are to be brought up in the nurture and admonition of the Lord. Oh what a fine example we Christians have in the house-father Abraham of whom the Lord said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." We read too how concerned the patriarchs Abraham and Isaac were in regard to whom their sons would have as wives. By no means should these sons of the promise take wives of the daughters of Canaan. What kind of a spiritual home life would be possible if the mothers were unbelievers and knew not the gracious promises of the Lord to His people?

As we turn to the book of Samuel we learn how earnestly God looks upon parental responsibility and how divine judgment eventually will be meted out upon those who carelessly consider their parental responsibility. The Lord said to Samuel concerning Eli, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." May these words ever be a warning to every father and mother. Christian parents shall not shirk to bear their full responsibility even though at times

like ours the load rests heavy on their shoulders. He the Lord who has given them the responsibility of parenthood, well provides them with strength to fulfill this their stewardship. His Word of Salvation is to be their family guidebook through this world, safely directing them and their beloved ones to the Father's house on high.

May all Christian parents learn from Monica, the wonderful mother of Augustine, — the greatest of the Latin Church Fathers — how to continue in prayer for their children. This saintly woman by the example of her devout Christian life succeeded to win her brutish heathen husband, Patricius, for the Savior shortly before his death. And when her brilliant son, Augustine, joined a pernicious religious sect and lived a life of shame, Monica daily, yes hourly, knelt in prayer for thirty years, asking above all one gift, one blessing, namely, that her vile son should be saved from the pit of hell. By God's grace Augustine was converted and baptized in the name of the Savior not long before his mother's death. How could a son of so many prayers and tears be lost? Surely the Lord also will hear the sincere prayers of faith by devout Christian parents addressed to Him for the children and young people of our day.

Obedience Has Its Reward

After exhorting the Christian children to obedience, the apostle extends to them the divine promise made to the Jews of the Old Testament but adapts it to the children of the new covenant. As an inspired writer St. Paul promises the child who honors, that is who loves and respects his parents "that it may be well with thee and thou mayest live long on the earth." The Lord's promises never fail though the eyes and reckonings of man always do not comprehend or appreciate the continuous gracious providences of the Almighty. And God's good will in granting well being and length of days will be fulfilled even when the outward manifestations of these blessings do not agree with the superficial standards of world life. At times it may indeed seem as if the wicked prospered above the children of God, as Asaph observed; but this psalmist (Ps. 73, 3. 12) hastens to add "until I went into the sanctuary of God, then understood I their end," namely, their final condemnation. "The wages of sin is death." Often the Lord's judgments come upon the children of disobedience already on earth. We shudder at the end of the rebellious son Absalom and at the deaths of Hopni and Pinehas, the vile sons of Eli, who died in unbelief during battle.

However the Bible, history and personal experience give us many examples of how our gracious heavenly Father blessed godly, obedient children, growing up in the fear of the Lord. Who of us will not recall the god-fearing, dependable Joseph, the pious Samuel, and the devoted Ruth? May God bless our country with more Christians homes in which parents feel their responsibility as representatives and as stewards of the Lord, and may He give us many humble, obedient Christian young people

who stand out as beacon lights of faith in this froward generation of our day. We sing:

O happy home where Thou art loved most dearly,
Thou faithful Friend and Savior full of grace,
And where among the guests there never cometh
One who can hold such high and honored place!
A happy home where all, in heart united,
In holy faith and blessed hope are one,
Whom bitter death a little while divideth,
Yet cannot end the union here begun!

R. Huth.

LONGING

O day of death which will release
Me from the toil in sin-spoiled world;
When all the care and labor cease
And heaven's wonders are unfurled!
Not that the earth itself lacks charm:
The air, the sea, the stars, the light,
The stately woods, the pregnant farm,
The birds and fish and beasts of toil, —
They all would serve us and bring cheer.
But foolish man these things must spoil
By greed and hate; by care and fear
In aimless conquest is engaged;
The neighbor's love is cast aside;
And self-love, vanity enraged,
Rule man, — for shame, — creation's pride.

Is there no sequel to this gloom?
Is this the purpose of mankind?
Look, then, beyond the grave and tomb,
Where sin and flesh are left behind.
What love of God provided for
We there shall learn to know and see.
Oh, that we trust Him more and more!
O God of Love, bring me to Thee!

— Hugo Kuehn.

HEAVEN

The fullness of Heaven is Jesus Himself.
The duration of Heaven is the eternity of Jesus.
The light of Heaven is the face of Jesus.
The joy of Heaven is the presence of Jesus.
The melody of Heaven is the Name of Jesus.
The harmony of Heaven is the praise of Jesus.
The theme of Heaven is the work of Jesus.
The employment of Heaven is the service of Jesus.

— Author Unknown.

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EDITORIALS

IS THIS NECESSARY?

YE ARE THE SALT OF THE EARTH

THE COMMUNION OF SAINTS

Is This Necessary? It ought not to be necessary to urge and encourage a Christian to keep in intimate touch with the affairs of the Church. He will want to do that of his own accord, constrained by the faith that is in him and by his love for the work of the Lord. He knows that it is not by accident that he is a member of the household of God and a citizen with the saints but that God, by His unspeakable grace and mercy in Christ Jesus, made him a member and a citizen in that fellowship. That moment his life received a new purpose, a new aim, "to show forth the praises of Him who hath called us out of darkness unto His marvelous light." This is the case with all the children of God. This being the case the child of God will use every means and medium which God has placed at his disposal, through the offices of his church, to inform himself on the work of the Lord that is being done by the fellowship of which God has made him a member. The work of that fellowship or church or synod is his special work. Here God has put him to work in His vineyard; there God expects him to use his talents and energies and gifts for his own strengthening and increase in faith and love and to the glory of God. No one will shirk his work and leave his gift unused. He knows he will some day have to reckon with God. God will demand an accounting. Read Matthew 25, 14-30. God will not be satisfied with the excuses some offer today: "I didn't like this and that and the other thing. I didn't like the way this and that and the other thing was done," etc. Perhaps the main reason for that condition rested entirely upon the very person making these excuses. Perhaps, too, that very person took this stand because he was not interested enough in the affairs of his fellowship to inform himself on the reason for its action in a given case. Had he taken the time to investigate and acquaint himself with the debatable matter, in the fear of God, he may have acted otherwise and instead of criticizing everybody and everything but himself he may have come to the right understanding of it or convinced the others that their action is faulty. That is the God-pleasing way to do things. But it is well in every case to have intimate information to be able to act intelligently and as a Christian ought.

To inform himself on all affairs every member of our synodical fellowship will be eager to receive and study every bit of information that comes to him. He will, for the very purpose of being informed, be a subscriber to the official church papers of his synod. He can't get along without one or the other of them and still feel that he is doing satisfactory work in the church, work that will receive the approbation of God, and this is the Christian's chief concern.

Once again our church papers are pleading for new subscribers who are willing to spend a few hours a week reading its pages in order to better acquaint themselves with the work that the Lord is doing through our synod. For their encouragement the Publishing House is offering the church papers to new subscribers at the special rate of \$1.25 for 17 months. May the Lord grant that many will avail themselves of this opportunity and through the reading of its columns grow in all knowledge and faith and love for the work of the Lord.

W. J. S.

* * * *

Ye Are the Salt of the Earth The earth certainly stands in need of salt today, if indeed it is not already too late for a salt cure. Things are "rotten," and the war has to a great extent only brought to the surface conditions which even before were festering under cover for a long time. Just now juvenile delinquency is holding the lime light of public attention. Yet this outburst of immorality among the youth of our country is really not a sudden surprise-eruption springing from nowhere, but is the legitimate fruit of evil forces which have been at work for a long time.

This is set forth by an editorial in the *Lutheran Companion*, from which we quote a paragraph. After referring to numerous "curfew" regulations which aim to stem the tide, the editorial continues: "Such measures, of course, will probably accomplish some good, but they fail to go to the root of the problem. Children of the present generation who have been brought up on a constant diet of triangle love affairs in the movies, morbid and emotionally exciting stories on the radio, thrilling war and crime adventures in comic books and newspapers, and lewd and suggestive romances in pulp magazines can hardly be expected to develop very high moral ideals. And, when to these depraving influences are added the vices of drinking and gambling, which have become almost an obsession among American people during the last decade, it is small wonder that the children of America are going wrong. — We are not chronic pessimists, but we are persuaded that unless the Church adopts heroic measures to combat the evil influence of our age, the spiritual and moral outlook for America is anything but happy."

The last sentence must be understood in the right sense, and the execution of the suggestion requires great caution; otherwise more harm than good may result.

What can "the Church" do? The church is a spiritual body consisting of the "communion of saints." The church has been commissioned by our Savior to preach the Gospel, no more, no less. The church must testify

to the world the total depravity of the human heart. The church must testify salvation through faith in the redemption of Christ Jesus. The church must testify and cultivate a new life of sanctification by faith in the Savior. Every member of the church must exhibit to the world an example of this new life in his every-day conduct.

To apply this to the things mentioned in the editorial above, every Christian must for his own person shun that morbid "diet" of questionable amusements; he must use his influence to guard those whom God has placed under his direct care against those powers of evil; and he must, in whatever station God placed him, voice his disgust at the revolting conditions, and use also his citizenship rights to curb them.

The church as a group, however, cannot without betraying its true calling dabble in social, economic, or even moral problems of the community. Civic righteousness is a fine thing, but the church was not instituted to cultivate it, nor did Christ die to procure it. The church, by proclaiming the Gospel in every possible way, is to produce and encourage a new life of sanctification, which has nothing in common with civic righteousness but the form. For while civic righteousness may be achieved to a certain degree by natural reason with the aid of rules and regulations, Christian sanctification is produced by the Spirit alone through the Gospel.

Let us remember that we are the salt of the earth.

J. P. M.

* * * *

The Communion of Saints Did you ever stop to think about these words in the Apostolic Creed? When one hears congregations recite the creed during the liturgical part of the service, one sometimes gets the impression that very little attention is paid to the meaning of these words. The Third Article is often spoken in a way as though it contained six separate items: first, the Holy Ghost; secondly, the holy Christian Church; third, the communion of saints; fourth, the forgiveness of sins; fifth, the resurrection of the body; and sixth, the life everlasting. Look at the punctuation in the new Hymnal. Four times a semicolon is used. This indicates five major parts. Between the second and the third parts mentioned above only a comma occurs, indicating that these parts are not to be considered as separate from one another, rather, the second is in apposition to the first, adding a sort of explanation. In other words, the holy Christian Church and the communion of saints are the same thing.

We Christians are not just so many individuals. We belong together as the members of a communion.

Yes, we are individuals. God, our heavenly Father, does not simply bunch us together in a group, in a haphazard way. When we speak of creation, we can truthfully say that God created *me*, He gave *me* my body and soul, etc. When we speak of salvation, we must say that Jesus redeemed *me*, a poor lost sinful being. And

when we speak of sanctification, again we individualize: the Holy Ghost called *me*, sanctified *me*, preserves *me*, etc.

And God did not begin to be concerned about the individual when He created that individual; no, God began to think about each one of us from eternity. Before the foundation of the world He loved us and chose us unto the adoption of sons and unto eternal life. God does not simply grab, as it were, a group of men, come what may; God does not apply the law of averages: out of a given number of men chances are that a certain percentage will hear the Gospel and accept Jesus in faith as their Savior; no, God considered each individual and made His plans for the individual to win and keep him for heaven.

Yet though God with His whole heart is very much interested in every individual, He does not want us to be *isolated* individuals. He wants us to be joined together in the church, the communion of saints.

Consider some of the names the Scriptures use for the Christians as a group. The principal one is the word *church* itself. Jesus speaks of the church as a building, in which one stone is joined to the other 'till the building is complete. He said to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matth. 16, 18). Peter remembered this and used the same figure in his first epistle: "The Lord is gracious, to whom coming as unto a living stone — disallowed indeed of men but chosen of God and precious — ye also, as lively stone are built up a spiritual house" etc. (1 Pet. 2, 3ff.) Paul elaborated the figure in Eph. 2, 19-22: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

In the passages just quoted Christians are also called the "household of God," they are spoken of as "citizens" constituting a nation. Think also of the beautiful picture Jesus once employed. He said: "And other sheep I have which are not of this *fold*: them also I must bring and they shall hear my voice; and there shall be *one fold* and one shepherd" (John 10, 16). Christians are like sheep which are joined together in a flock.

St. Paul used another term to express and emphasize the communion of saints. He calls Christians the spiritual *body of Christ*: "And hath put all things under his (Christ's) feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1, 22, 23).

Thus in many different ways the Scriptures present the truth that the holy Christian Church is the communion of saints. Think of it when you confess your Third Article.

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.

VI

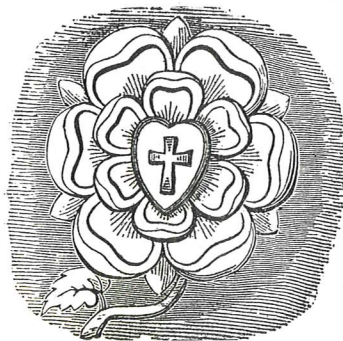
THE GREAT value of the sacraments lies in this that they *awaken and confirm faith in those who use them.* Faith is the all-important thing.

But here we must be on our guard that we do not ascribe a false value to faith.

Some say, faith is in itself such a splendid virtue that God, where He finds this virtue, is ready to condone many faults.

They present their argument something like this. God in His Word proposes many things that are hard to

believe. For example, there is the doctrine of the Trinity: One God in three persons. The Father is God in the fullest sense of the word. So is the Son, and so is the Holy Ghost. Yet, there are not three Gods, but only one. On the other hand, the three names, Father, Son, and Holy Ghost, designate three



distinct persons, not, as it were, three modes of appearance or operation of one person. This is absolutely beyond our reason. With us 3×1 always makes 3, and never 1. — But what does faith do? It says, Although I cannot understand it, yet because God says so I will submit, I will lay aside all laws of logic, I will forget my reason, I will accept what God says. This submission practiced by faith, so some say, is such a splendid and shining virtue and God is so pleased with it that He is ready to overlook all our shortcomings because of this one virtue, faith.

That is ascribing a false value to faith.

Others will say, When God offers us His grace, the forgiveness of our sins, the blessings of His kingdom, He does so with a certain condition attached: and that is faith. Just as in the Old Testament He said, *Do this, and thou shalt live*; so now in the New Testament He says, *Believe, and thou shalt be saved.* Those are His terms. They are very easy, to be sure, no more than that we give our assent to His words. Yet these terms must be met. By fulfilling the condition of faith we are entitled to the blessings of the Gospel.

This error is applied more directly to the sacraments.

The sacraments, so the Reformed say, are in themselves no more than signs or symbols. They are to picture something to us, to remind us of it. The bread in the Lord's Supper represents to us His body which was given for us. The wine represents the blood which was shed for the remission of our sins. If we wish to be benefited by the holy meal we must do what the elements suggest: we must contemplate the death of our Savior. If we do not do this, the elements remain dead signs. Only if in faith we rise into heaven, do we receive what the elements symbolize, namely the body and blood of our Lord. So in the last analysis all depends on our faith; it is our faith that really makes the sacrament.

This is ascribing an altogether false function to faith.

Faith does not produce anything, it is merely the receiving hand with which we lay hold on and appropriate the blessings which our Lord offers us.

When God plans to justify us, He does not watch to see if He can find any faith in us; and then when He detects the first little spark, then He forgives us our sins and pronounces us righteous for Christ's sake. God would have to wait a long time before we ever of ourselves could begin to believe. But that is not God's way. Before we come to faith, yes, before we were born, He declared us righteous, free of all our sins, when He raised His Son from the grave. And now He announces that verdict of Easter morning to our hearts in the Gospel, and invites us to accept it, believe it. And when our faith hesitates for some reason or other, He seals His announcement of justification in the sacraments. He washes us in Baptism, and assures us that thereby our sins have been washed away. Under the bread and wine He offers us the very body and blood that were given and shed for the remission of our sins.

So then, faith is not producing anything, it is merely to receive something that has been perfectly completed by God himself. Faith is not to make the sacraments, rather, the sacraments are to make faith, to *awaken and confirm* it, as our Article says.

To ascribe such a function to faith as though it had to be there first and co-operate with God in making the sacrament, may at the first blush seem to be the very

opposite of the Roman Catholic error which our Article condemns expressly, in reality it is closely akin to it. Here are the words: *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.* L

If the *Sacraments justify by the outward act*, without any spiritual movement in the heart of him who uses them, then they may be on the level with magical incantations. The charmer does not do anything but mumble his formula. He may not understand a word of what he is saying, as long as he repeats the magical words correctly, and observes the prescribed ceremonies correctly, and goes through all the motions correctly, the results are assured. The charm works by means of the outward act, correctly performed. If *Sacraments justify by the outward act*, they are on a level with charms. Then the man who uses the sacraments, by his act of compliance with the prescribed formula, merits justification from God, yes, we may even say, by his act of obedience he forces God to grant him justification.

To treat the sacraments as meritorious works, as something which we do and by which deed we force God to reward us, is heaping shame and disgrace on these gracious institutions of God. God has devised them to be vessels of His grace, that through them He may declare His grace to our hearts, warm our hearts, and awaken in them the faith to receive His grace — and we turn right around and claim the sacraments as our works on account of which we are justified.

The same disgrace is heaped on the sacraments if we use them with this in mind, as though our faith were such a valuable virtue in the sight of God that because of it He stands ready to forgive our sins and to account us as righteous.

Against this error our Article would warn us. We do well to ponder it frequently, especially when we are on our way to the Lord's Table. In the Lord's Supper we have a sign and testimony of the good and gracious will of God toward us. How can we doubt His sin-removing love, seeing He granted us this sacrament to awaken and confirm faith in us when we use it?

IN THE FOOTSTEPS OF SAINT PAUL

SAUL THE TENTMAKER

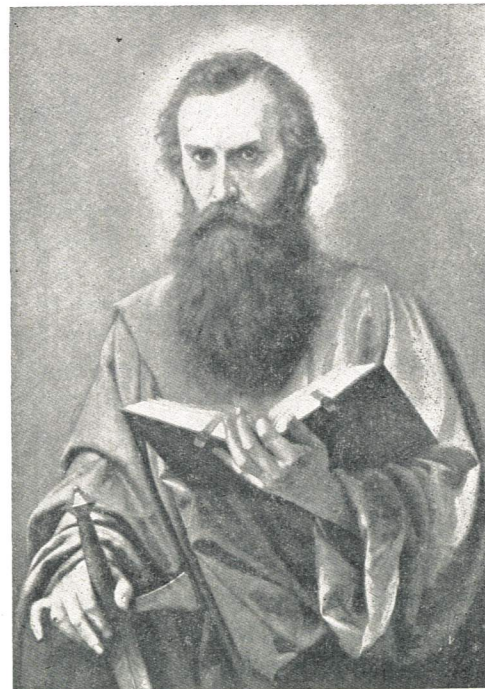
By Dr. Henry Koch, Manitowoc, Wisconsin

IN the Acts of the Apostles (18, 3) we are told, that Paul plied the trade of a tentmaker to earn his livelihood. It is a seemingly unimportant remark and still it is of the greatest significance in the life and work of Saint Paul. It is the seemingly little things in life that count, the little cogs in the wheel, the guidance of God in our everyday way and walk of life. Let us try to understand the reason for this occupation of Paul and the principles, which he stressed. These principles still are and should always remain effective, if the ministry itself is to suffer no harm.

When Saul had become a Son of the Law at the age of thirteen, he was sent to Jerusalem to be instructed in the traditions of the Pharisees, to become a scribe or a rabbi, a master in scriptural and legal interpretation at the feet of Gamaliel. It was customary, that every Jewish lad, who wanted to become a scribe or rabbi learn a trade to earn his living, if necessary. For his legal decisions he should receive no pay. God had forbidden judges to receive any gifts (Deut. 16, 19). At first these rules were observed very strictly. Not even for any instruction should the scribe receive any remuneration. Later on this restriction was lifted. Hillel, the grandfather of Gamaliel, hired himself out as a common laborer to pay for his instruction as a rabbi. Thus Saul, who wanted to become a scribe within the order of the Pharisees learned the trade of a tentmaker.

Luther translated the passage (18, 3) with: carpet-weaver (Teppichmacher). The Greek original only speaks of a tentmaker. Although many carpets and rugs are still woven in the Orient and the picture of Paul sitting

at the weaver's loom has become a familiar picture to our minds, we shall in all probability have to discard it as not agreeing with the facts. He was a tentmaker by trade.



Tents were either made from cilicium, a texture woven from long goat's hair found in Cilicia, which explains the name, or from leather. If Saint Paul sat at the weaver's loom, he wove the texture of goat's hair into material for

tents, but did not weave carpets or rugs. These tents of goat's hair were only used by the poorer class of people, the shepherds themselves, when they herded their goats and sheep. It is more probable, that Paul made tents from leather. Chrysostom calls him a tentstitcher and a leather cutter. The Roman army needed many tents and these were mostly made of leather to stand up well under the rough usage in the camp and during military expeditions. It was in Corinth, where Paul plied the same trade of tent-making with Aquila and Priscilla, Jews, who had been expelled from Rome and now tried to earn their living in Corinth. Corinth and Ephesus were centers of the tent-industry for the Roman army.

The Roman army kept the tentmakers in Greece and Asia Minor busy. Paul most likely helped make such tents for the Roman army. His profits however were not great and he could not lay much aside as is so often possible in our days. His profits were scanty. Though he toiled night and day, all his exertions could not keep want from his door. (2 Cor. 11, 9; 1 Cor. 4, 11). He frequently suffered hunger and thirst.

For many scribes the learning of a trade meant little or nothing; about as much or as little as manual training means to some of our pupils in our days. Coming from wealthy families it only meant the learning of a practical trade, because it was prescribed. From all that we can glean, Paul's parents enjoyed considerable wealth and lived in agreeable circumstances. Otherwise they could not have afforded to send their son to Jerusalem to be taught by the illustrious Rabban Gamaliel and receive the equivalent of a modern university education. If he had remained a Pharisee, the craft of tentmaking might have meant very little for Paul also, but God had destined him to become his chosen vessel among the Gentiles. There his trade stood him in good stead. It offered him the means for his livelihood. He could truthfully say to the elders of Ephesus at Miletus: "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities and to them that are with me." (Acts 20, 33f). The unpretentious craft of tentmaking practised by Paul during weekdays became a means in the hands of God through the incessant toil of His servant in the rapid growth of the kingdom of God. God uses seemingly little things of this world to carry out the great plans for the salvation of mankind. It is up to us to recognize God's ways and plans in the life of the great apostle, in our own lives and, last, not least, in the building of the church. Truly "mysterious are His ways His wonders to perform."

Why did Paul not want to receive any support from the congregations, which he had founded, while he on the other hand so strongly defended the right of the ministerial laborer to be worthy of his hire and the duty, I should rather say, the privilege of the Christian congregation to support the ministry? Paul gives us the answer in the ninth chapter of his First Epistle to the Corinthians. He brings this discussion under the great heading of Christian

liberty. Paul, the staunch defender of Christian liberty in his Epistle to the Galatians here also cites his unwillingness to receive any support and the right of his co-laborers on the other hand to receive the same as an example of Christian liberty. It will be valuable for us to know the reason why and the principles which guided Paul. Then we shall only have to marvel still more at the wondrous ways of God in the life of His chosen vessel Paul.

In the eighth chapter of his First Epistle to the Corinthians Paul emphasizes the principle, that love for our weak brother must guide us in the right use of our Christian liberty so as not to offend his weak conscience. For his own person Paul was ready to refrain from eating meat in all eternity, if he thereby could avoid giving offense to his weak brother. In the ninth chapter he shows from his own experience, how the principle of self-denying love caused him to refrain from receiving any support from the Corinthian or other congregations. The Christians in Philippi were the only ones, whom he permitted to remember him personally. As an apostle he wanted to accommodate himself in various ways to the people whom he served in order to save some. As an apostle he had the same right as the other apostles to be supported by the congregations. Even though others availed themselves of this right, Paul did not. As an apostle he furthermore had the right to get married, to take a Christian sister with him as wife just as Peter did to the great chagrin of the Papacy. The other apostles did receive support with their wives and families from their congregations. Paul was not married, even though Farrar in his *Life and Work of Saint Paul* is inclined to think so. Does not a soldier, Paul continues in his argument, receive pay and provisions? Does not he, who shepherds a flock also have the right to drink of the milk? Would it not be contrary to human nature to deny these rights? The Word of God also emphasizes these rights: "Thou shalt not muzzle an ox that treadeth the corn?" (Deut. 25, 4; 1 Tim. 5, 18). Did not the priests in the Temple eat of the things in the Temple? Did not Christ Himself tell His disciples to eat and drink what they would receive while on their mission through the land of Israel, for the laborer was worthy of his hire (Luke 10, 8)? Then Paul states the ordinance of the Lord Himself: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." (9, 14).

Nevertheless Paul did not make use of his right. After his miraculous conversion before Damascus he considered himself a slave of Christ, bound by necessity to preach the Gospel. At Damascus he received his divine orders. Paul could pride himself in not having received any earthly reward for his labors. His only reward was to be the heavenly crown, which His Lord and Master would place upon his head. The Lord in His mercy had chosen him, a blasphemous and persecutor of His Church. For this Paul wanted to show his gratitude and devote every ounce of his blood and his last energy to the spreading of the Gospel and no one, neither the Christians in

Corinth nor any other congregation, which he had founded and served, nor any unbeliever should be able to say, that he had preached the Gospel for mercenary, earthly gains. Paul wanted to be free from all men, but a voluntary slave of Christ to show his thanks and devotion to his heavenly Master, who had set him free from the bondage of sin and considered him worthy to be His chosen vessel among the Gentiles. Thus the position of Paul is a singular one and not to be compared with that of any other laborer in the vineyard of the Lord. Every natural consideration, the very Word of God would have given Paul the right to receive support, but here was a voluntary servitude for that unspeakable mercy shown him, the one-time persecutor of the Church. He could not do otherwise, but serve; and serve he must and would to his very last breath, serve without earthly recompense, contending only for the heavenly crown.

We should like to adduce another reason, which in our opinion also influenced Paul not to receive any remuneration. At the time of Paul sophists were traversing the country, the offspring and successors of those sophists, who already had been so offensive to Socrates, Plato and Aristophanes. They were employed as educators. They have been termed the University Extension lecturers of antiquity, but for most of them such a title would be too flattering. That they received pay for their instruction seemed outrageous to Socrates and Plato. Opinions and conditions had not changed in this respect even at the time of Saint Paul. The Epicureans and Stoics in Athens certainly viewed Paul as just another sophist, who wanted to tell them something new, who wanted to set forth to them some new and strange God, when he spoke of Jesus and His resurrection. Should Paul run the risk of endangering the Gospel, that had proved to be a stumbling block to the Jews and foolishness to the Greeks — salvation through one, who had died the death of a criminal on a cross — by accepting pay or support and then appear to the Jews as just another rabbi, who received pay for his instruction and to the Gentiles as just another sophist, who pretended to bring something new, another worldview or philosophy or even another deity to be added to that already great host of deities and in reality only seeking personal enrichment? No, the mercy shown him by his Lord and Master would dictate to him to offer this Gospel, the only hope for a bankrupt Jewish and Gentile world, without recompense. Sceptical, hostile minds might have construed Paul's acceptance of support as mercenary and also might have used it as an excuse for their rejection of the Gospel. As a pioneer in the New Testament ministry among the Gentiles he would rather toil incessantly night and day, consume his strength, risk his health, yes, his life, rather than imperil the course of the Gospel. We find Paul's course motivated in his own words: "The love of Christ constraineth us." (2 Cor. 5, 14).

A host of questions arises out of the principles stressed by Paul. This is not the time and place to discuss them. Two strains of thought however we should at least like to

mention. Because Paul refused to receive any support from the congregations which he had founded and served, some enthusiastic Christian sects have insisted, that pastors dare not receive any salaries, but must earn their own livelihood. They thereby ignore the words of Paul himself: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." (1 Cor. 9, 14). Does not Paul furthermore vindicate for ministers the right to receive support from their congregations, when he writes to the Galatians (6, 6): "Let him that is taught in the Word communicate unto him that teacheth in all good things." Such enthusiasts overlook the uniqueness of Paul's position and the reasons for his actions and ignore the clear ordinance of God himself.

Furthermore, those who preach the Gospel are to live of the Gospel, not to seek filthy lucre or other gainful occupations, not to spend most of their time in various pastimes, but to consume their lives and energies in the service of the Lord, in the cultivation of His vineyard. The congregations on the other hand should not merely deem it their duty or arduous task, but rather a distinguished privilege to contribute toward the building of the kingdom of God. Let us all, pastors and laity alike heed the clear ordinance of the Lord, then all will be well. May it always be the splendid fruit of true Christian liberty! It was true Christian liberty, that governed Paul's actions. Let us not abuse this liberty by substituting man-made ordinances for the clear Word of God. As true Lutherans let us grasp and hold fast to that spirit of Paul as Luther, his greatest scholar, did in his treatise on Christian liberty: "A Christian is a free Lord over all things and subject to nobody. A Christian is a servant in all things and subject to everybody." Neither budgetary systems nor more or less obligatory tithing are the ideal answer and solution. May we, who are privileged to preach the Gospel always prove ourselves worthy of this most glorious opportunity and may all Christians perform their duties in the church, not grudgingly and sparingly, but as faithful stewards of their wealth for the spreading of God's kingdom. Then only will our services and contribution redound to the glory of the Lord and the building of His kingdom.

"COME UNTO ME"

My Savior calls, "Come unto me,"
From guilt and sin I've set thee free.
Truly believe that I am He
Who suffered, died, and rose for thee.

Seek first the Kingdom of the Lord
And thou shalt have a just reward;
Forsake the world, its sinfulness,
Behold in Me true righteousness.

I come dear Savior, take my hand
And lead me through this barren land.
Thou art my strength, my joy, my all,
I hear Thy voice, I heed Thy call.

— Mrs. H. G. Rath.

Siftings

BY THE EDITORS

There Was Quite a Heated disagreement between the churches and the OPA of Rochester, N. Y., over the restrictions on the use of gasoline for driving to church services. It seems that the Rochester area alone was involved. The clergymen of that area protested the ruling so vehemently that the restriction was lifted and the people were permitted by the OPA to use their cars to drive to church. However, the time for the exercise of the privilege was limited from 6 A. M. to 1 P. M. This again caused an uproar among the Protestant ministers claiming that this ruling was made to accommodate the Catholic Church and disregarded the Protestant evening services. One of the prominent Protestant ministers told his members to disregard the OPA ruling and to use their cars to drive to church to attend the evening services. He maintained that if beer trucks "can be supplied with gasoline and rubber and people are prohibited from attending religious services there is something wrong."

* * * *

The Laymen's Movement for a Christian World, Inc., conducted a survey some time ago to determine the source of "their greatest spiritual help." The answers are amazing. The survey revealed that 68 out of 140 laymen interviewed claimed that "their greatest spiritual help" comes from reading the Bible and devotional literature. Eleven said that they received their spiritual help from the church service and 18 from sermons. Dr. Henry C. Link, famous psychologist and author of "The Return To Religion," commented on the emphasis placed on first-hand inquiry and study by the men interviewed. Who is at fault that so many feel that the church service and sermon offers them nothing and that they turn to the Bible for spiritual food? The ministers of these men had better take an inventory of their preaching and these men had better read what the Bible has to say about "HEARING" the Word of God. If their churches and ministers need to be told that they are called to speak the Word of God and not the wisdom of men, these men ought to tell them and thus act as a light in the darkness and as salt where it is needed.

* * * *

The City Fathers of Milwaukee have hit upon a new idea in deciding vital matters most intelligently. There was a general clamor for a curfew to affect the young people between the ages of 13 to 18. The city fathers were inclined to enact a curfew law. But there was much debate and serious differences of opinion among them as to time. Finally they put it up to the young people who would be affected by that law for their opinion and — to the surprise of all — they advised against a curfew. One group of young people formally protested against its enactment. It seems at this writing that a compromise will be reached

between the children and fathers, the God-given parental rights to the contrary notwithstanding. Oh time! Oh customs!

* * * *

While Speaking of Curfews. Wickedness and immorality are growing — as they always do in war-time — by leaps and bounds in every larger city. In times like these when a general break-down of morals is the order of the day it behooves Christian parents to keep a watchful eye on their children. It is not enough to keep them at home or to see to it that they return at an early hour. Let us not forget to let the "Word of God dwell richly" in our homes and to "admonish one another." "One little word call fell him," it is true, but we must know the word. It is none other than the Word of God.

* * * *

Some Time Ago a widely known negro pastor from Connecticut was severely beaten up while on his way to a Baptist convention held in Memphis, Tennessee. He was forcibly taken from the public vehicle on which he was travelling. The case was taken to court and the court awarded the minister \$3,750, holding that "a public carrier is responsible for peace and order on its transportation system." In another case, in Oklahoma, a colored minister who had been ejected from a bus, the third time he had experienced such treatment, sued the company. The company, however, payed him \$253 in settlement out of court.

* * * *

The Rt. Rev. Henry Wilson, Bishop of Chelmsford, England, gives us a view of the church conditions in England. According to the bishop 10% of the people of that nation are sincere confessors of religion, 30% are kindly disposed, 50% are totally indifferent, and 10% are opposed to religion. "The spiritual needs and prevailing outlook of the non-worshiping members of the community" are to be met by a program of intensive evangelism. So reports *Religious News Service*. The bishop explains that this condition of irreligion is not confined to England alone but is a "world-wide phenomenon which has been slowly and steadily taking shape over a long period."

* * * *

In the Recent Aerial Attack on Rome, it is reported, that the high command in charge of the attack sent as many Catholic flyers to the attack as were available, believing that they would be more careful not to drop bombs on Vatican City. Perhaps! But any Lutheran flyer would have been as careful, if given the order. They are taught to obey them that have the rule over them.

INDIAN MISSION

"The poor have the Gospel preached unto them."—Matthew 11:5

FIFTY years ago, come October 9, two weary and dusty tenderfeet from "back East" alighted from the old stage at the Indian agency San Carlos. They had been sent to preach the Gospel to the Apache, the most warlike of all the American Indians and the last to have been subdued and placed on reservations, and that but seven years before!

The arrival of these two missionaries, John Plocher and George Adascheck, marked the climax of a long journey which had begun for them in preparation and expectation at least three years before. As early as 1883 the Wisconsin Synod had appointed a commission for heathen mission which was to designate some foreign mission society to whom the mission funds, collected by the Synod's congregations, might be entrusted, since the Synod conducted no heathen mission of its own. Failing in this, chiefly because of disagreement in the all-important matter of doctrine, the Synod resolved to conduct its own heathen mission and instructed the commission to make the necessary preparations. These included especially the selection of a truly heathen mission field. For a long time the members of the Synod had in mind to carry the Gospel into the Orient which had been but recently opened to Western trade and civilization. The other important preparation was the selection of properly gifted and trained men for this unusual type of mission work. The Synod instructed the commission to look for such men among our students of theology and to give them special training during their seminary years.

In 1891 the commission reported back to the Synod that three students had been found who were both willing and gifted to carry the Gospel to the heathen. They were John Plocher, George Adascheck and Paul Mayerhoff. The commission stated that within two years these three would have finished their theological and special training and would be ready to go whithersoever they should be sent.

Thus their arrival at San Carlos marked the true beginning of heathen mission work in our Synod and the founding of our Indian Mission. After repeated requests from Indian agents on our western reservations to do something for the heathen at our very door, the Synod abandoned all thoughts of foreign, heathen mission. A committee of two pastors had been sent west in 1892 to investigate the opportunities for mission work on the western Indian reservations. They reported to the Synod at its first convention as the newly constituted Ev. Lutheran Joint Synod of Wisconsin and Other States. A new commission was elected to take charge of Indian Mission, and this commission, in turn, at once issued calls to Candidates John Plocher and George Adascheck to begin mission work on the San Carlos reservation for Apaches in

Arizona, the field that had been recommended by the committee as the one most necessary and promising! Hardy spirits theirs, imbued with a faith in the promise and a zeal for the preaching of the Word that put ours to shame! The very fact that this tribe had been so recently conquered; that the bellicose braves and warriors were still seething with smoldering indignation and vengefulness in spirit, while their bodies were confined as prisoners of war on the army-patrolled



OLD MISSION HOUSE

Paul Mayerhoff, architect and builder,
East Fork, Arizona
(Raised 1896 — Razed 1942)

reservation; and that the wild Apache had not been touched by white culture and had never heard about the Gospel, — actually recommended this particular field to our fathers as the likely place to begin! O, how we need that intrepid spirit in both our mission offerings and our mission undertakings in our day!

The two missionaries were duly ordained and formally inducted into their difficult, new calling in a special service at St. Mark's Church at Watertown, Wisconsin, October, 1893. They arrived at San Carlos five days later. After they had become adjusted to their surroundings, they opened the first mission station at Old Peridot, a few miles to the south of San Carlos proper, among the desert mesas of the San Carlos river valley.

After their first report and recommendation to the Synodical Convention of 1895, Missionary Paul Mayerhoff was also called and inducted into the service of the Indian Mission in the spring of 1896. He was to begin work on the northern, or Fort Apache Reservation. Arriving at Fort Apache, the military post for this reservation, with his two colleagues, Missionary Mayerhoff at once set to work and opened the first northern mission station at the exact spot along the East Fork of the White River, where our mission and orphanage are situated today. The tree under which he first

preached to the Apaches still stands; the first mission house and church-school was razed but a year ago.

Thus the work got under way. And thus it has grown step by step, until today we have nine missionaries and nine teachers engaged on the two reservations. To our impatience the progress of the work may seem tediously slow and ineffectual, but in the light of the promise concerning the Word that is preached faithfully we have the assured confidence that the Judgment will reveal many Apaches standing at the right hand of the Son of Man, justified and washed by His blood. Perhaps the proportion of those saved among them will be revealed as even greater



Under the Mother's Eyes and Hands

than that among us who have had the Gospel in all its pristine purity for over four hundred years! Of a population of about 6,000 Apaches, we today number about 2,200 as our souls, baptized into Christ, 650 communicants, 300 in our Christian day schools and many, many more under the influence of the Gospel in government schools, through our many Bible classes, and in the camps, through the constant camp visits and services of our missionaries.

In this year of our fiftieth anniversary a word of Holy Scripture occurs to us that is well suited to describe the aim and method of our activity among the Apaches, and is thus also the proper word of assurance to those who have long supported the work with their prayer and contribution. It is the report of Jesus to John in confirmation of the latter's faith in our Lord's Messiahship: "The poor have the Gospel preached unto them."

The mere statement of this fact, even without the particular details of the steady growth recorded, is sufficient reason for our rejoicing and thanksgiving after fifty years of sore trials and temptations. Times have changed radically since 1893, missionaries have

come and gone, executive committees have varied, successively placing more emphasis on one or the other phase of the work; notwithstanding, the same, single motive inspires our Synod to carry on the work now as then, the identical aim and zeal fill the hearts of our youngest missionaries and teachers today as they did the pioneers of yesterday, and the very criterion by which success and justification for the continuation of the work are estimated has not changed a whit from the beginning, through the fifty long years, and up to the present. It is still the same: "The poor have the Gospel preached unto them."

Our praise and acknowledgment of the faithfulness and patience of our Lord in keeping us in this spirit in spite of our weakness and failings, move us to place this word of Christ also at the head of our program and objective in the Indian Mission for the future. The first fifty years may be characterized as the years of establishment and expansion. Inasmuch as the population remains fairly static and our field is limited by the bounds of the reservation, we may, generally speaking, consider this period of expansion as practically terminated. The new period into which we are moving might, then, be considered as the time of intensification of the work begun, our chief goal being the confirming and deepening of our Apache Christians in the Gospel.

To this end we have encouraged our missionaries, teachers and interpreters to hold regular language and doctrine conferences. The purpose of these special meetings, three of which have been conducted thus far, is to establish the accurate, Apache equivalent for doctrinal texts and terms of Holy Scripture, to render as much as possible of the doctrinal and Scriptural literature into printed Apache, and to insure the uniform employment of these translations by committing the same to memory as widely as possible. More will be reported on this matter in a later issue of this paper.

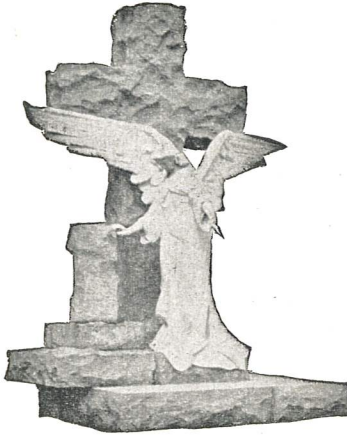
It is not to be expected in our time that anything approaching independent conduct and support of the Indian Mission on the part of our Lutheran Apaches will be realized. Nevertheless, it is not entirely unreasonable to work forward toward the maturing of the seed of the Word in such Spirit-given and promised fruitage to a much greater degree than is the case now. If we can honestly report, as indeed we can, that "The poor have the Gospel preached unto them," then we may also appropriate those promises in faith and hope which the Lord has attached as unailing to such a faithful preaching of His Word. All the gifts of the Spirit through the Word are included in the ancient, unchanging promise: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

In that promise lies a glorious vision of spiritual success for our Apache Indian Mission. God grant it!

OBITUARY

† **TEACHER OTTO F. BOERNEKE** †

Otto F. Boerneke, son of the sainted Pastor Carl Boerneke, was born July 20, 1890, in Goodhue County, Minnesota. He graduated from Dr. Martin Luther



College, New Ulm, Minnesota, in 1912 and served the following parochial schools: Fairfax, Minnesota, 1912 to 1918; Acoma, Minnesota, 1918 to 1924; Barre Mills, Wisconsin, 1925 to 1942. In 1937 he was privileged to celebrate his twenty-fifth anniversary, and five years later he resigned because of failing health, and moved to Backus, Minnesota.

Now the Lord has called His faithful servant to his eternal rest. He died suddenly in West Salem, Wisconsin, July 8, 1943. Funeral services were held in St. John's Church, Barre Mills, and his body was laid to rest in the church cemetery, awaiting the new morn of resurrection day.

He is survived by his griefstricken widow, two sons, and three daughters. His age was 52 years, 11 months, and 18 days.

J. P. H.

ANNIVERSARIES

**TWENTY-FIFTH ANNIVERSARY
IN THE MINISTRY**

On August 11, 1918, the Rev. Roy B. Gose was ordained as a servant of the Lord, and installed as pastor in Reeder, North Dakota. His field of duty was in the Bad Lands country, where he served eight congregations.

After a year and a half in the Bad Lands he was called as assistant to the pastor of Nazareth Church in Milwaukee. Here he was married in November, 1920; whereupon he followed a call to Globe, Arizona. Because of the illness of his wife he had to leave Arizona and follow a call to begin a mission in North Mankato, Minnesota. Here he also was called upon to teach



summer school at Bethany College in Mankato. But because of the continued illness of his wife it became necessary for him to resign his charge in Mankato. In 1927 he moved to Milwaukee, where he taught school in

Wauwatosa and also assisted by regularly preaching in various congregations. In 1928 he followed a call to Jacksonport, Wisconsin, where, in 1930, his wife was called to her eternal rest. In 1932 he remarried. And in August, 1942, he accepted the call as institutional missionary in the Fox River Valley, where he now serves approximately fifteen institutions, from DePere to Fond du Lac, Wisconsin.

This anniversary was celebrated on July 13, 1943, at Hortonville, Wisconsin, after the session of the Fox River Valley Delegate Conference. At the supper table the Rev. G. E. Boettcher, chairman of the conference, made the surprise announcement to Pastor Gose that the conference would now celebrate his twenty-fifth anniversary in the Holy Ministry. After the informal gathering in the Hortonville church basement the entire assembly joined the local congregation in the church proper in an evening jubilee service. The Rev. G. E. Boettcher had charge of the liturgical portion of the service, and the Rev. F. M. Brandt of Appleton, Wisconsin, preached the jubilee sermon based on the words of Holy Scripture found in Psalm 92, 4. Thereupon the secretary, in the name of the conference, addressed the jubilarian in words of congratulation and wishes for God's continued blessings and presented him with the customary conference gift. After this the local pastor read a number of congratulatory letters sent by many friends. And finally the jubilarian himself spoke a few words in which he expressed humble and heartfelt appreciation to God for all that He had done for him in the past, his present joy in the work of the Lord, and his confidence in the blessings of God in the future.

May the richest blessings of the Triune God abide with this His servant all the years of his life.

V. J. W.

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GOLDEN WEDDING

By God's good grace Mr. and Mrs. Ferdinand Timm, for many years faithful members of St. John's Lutheran Church of Redwood Falls, Minnesota, observed the fiftieth anniversary of their wedding on June 20. Special services were conducted to sing praise and give thanks unto the Lord for His mercy shown them and their children.

A social gathering was arranged at the old home on the farm in Posen Township by the children and grand children for them after the services in the church. An exact replica of their house of worship was the form of the wedding cake. A gift of \$10.00 for Negro and Indian Mission was made by them in gratitude for the mercy and grace of God bestowed upon them.

May the Lord continue to guard them in their evening of life.

Edw. A. Birkholz.

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, 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.

CROW RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Crow River Valley Pastoral-Delegate Conference will meet on Tuesday, August 17, 1943, at Litchfield, Minnesota (Pastor Karl Flocher). By resolution, sessions shall begin at 9 A. M.

The delegates to the Convention of the Joint Synod will report.

For the reason that this conference will be served at private homes it is important that all announcements be sent in promptly.
M. J. Lenz, Sec'y.

VISITOR OF FOX RIVER VALLEY CONFERENCE

The new Visitor of the Fox River Valley Conference was elected at Hortonville, Wisconsin, by the Delegate Conference. The Rev. Waldemar Zink of Dale, Wisconsin, will continue the duties of Visitor, from which the Rev. G. E. Boettcher wished to be excused because of many other synodical offices.
Victor Weyland, Sec'y.

SCHOOL OPENING

Bethany Lutheran College, Mankato, Minnesota

Bethany Lutheran College, Mankato, Minnesota, an accredited High School and Junior College, owned and operated by the Norwegian Synod of the Synodical Conference, invites our Lutheran boys and girls to pursue their academic training in its midst. The Junior College Department offers courses for general education, pre-professional courses, a two-year normal course, a pre-theological course, commercial courses, and music. In the High School Department the usual high school subjects are to be had.

A faculty of Synodical Conference Lutherans insures Christian instruction, Christian discipline, and Christian relationships.

Students who wish to enter should send their previous school records to the Registrar before the opening of school. Registration will take place on Tuesday, September 7. Opening exercises will be held on Wednesday morning, September 8.

For catalogue and further information address,

Office of the Registrar,
Bethany Lutheran College,
Mankato, Minnesota.

Dr. Martin Luther College, New Ulm, Minnesota

The school year will begin on Tuesday, September 21, at 8:30 A. M. All students are requested to bring their ration books.

All inquiries and announcements may be addressed to

Carl L. Schweppe,
New Ulm, Minnesota.

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Lutheran High School, Milwaukee, Wisconsin

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. Buerger, Director,
1859 North 13th Street,
Milwaukee 5, Wisconsin.

NOTICE

Any church in need of pews is asked to get in touch with Earl M. Donner. He has twenty-three oak pews, ten feet long, to dispose of.

Earl M. Donner,
214 W. Washington Street,
New London, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Northwestern College acknowledges with sincere thanks the receipt from Mrs. George Ernst of a Zeiss Microscope and various accessories and attachments for use in the college laboratory. This valuable instrument had been the property of the late Dr. George Ernst.

Mr. and Mrs. Mattek of Mishicot again remembered the college with a gift, this time of chickens, beef, pork and eggs of sufficient quantity for a meal for the entire student body, for which we express sincere thanks.
K.

ORDINATION AND INSTALLATION

On July 18 I ordained and installed Candidate Arthur W. Wantoch as pastor of Trinity Ev. Lutheran Church, Hillrose, Colorado. Pastor M. Weishahn assisted.

Address: Rev. Arthur W. Wantoch, Hillrose, Colorado.

I. P. Frey.



MISSION FESTIVALS

"PRAY YE THE LORD
OF THE HARVEST"

Sunday before Pentecost

St. John's Church, Redwood Falls, Minnesota.
Offering: \$294.40. Edw. A. Birkholz, pastor.

Trinity Sunday

St. Peter's Church, Goodhue, Minnesota.
Offering: \$141.87. T. E. Kock, pastor.
Trinity Church, Elkton, South Dakota.
Offering: \$127.79. Wm. Lindloff, pastor.

First Sunday after Trinity

St. John's and St. Paul's Church, Town Newton, Wis.
Offering: \$375.20. Edw. H. Kionka, pastor.
Immanuel Church, Hadar, Nebraska.
Offering: \$308.18. R. F. Bittorf, pastor.
Trinity Church, Clear Lake, South Dakota.
Offering: \$80.13. H. A. Schultz, pastor.
Immanuel Church, Ward, South Dakota.
Offering: \$142.00. Wm. Lindloff, pastor.

Third Sunday after Trinity

Emmanuel Church, Grover, South Dakota.
Offering: \$500.00. W. F. Sprengeler, pastor.
St. John's Church, Altamont, South Dakota.
Offering: \$70.12. H. A. Schultz, pastor.
Zion Church, Tp. Brighton, Minnesota.
Offering: \$164.15. M. C. Kunde, pastor.
Trinity Church, Tp. Liberty, Wisconsin.
Offering: \$232.05. E. C. Schroeder, pastor.

Fourth Sunday after Trinity

St. Paul's Church, Algoma, Wisconsin.
Offering: \$580.50. Karl F. Toepel, pastor.
St. John's Church, Loganville, Wisconsin.
Offering: \$308.00. A. H. Dobberstein, pastor.
St. John's Church, Minneola, Minnesota.
Offering: \$302.36. T. E. Kock, pastor.
Friedens Church, Bonduel, Wisconsin.
Offering: \$263.57. Victor Weyland, pastor.

TREASURER'S STATEMENT

July 1, 1942 to June 30, 1943

Receipts

Cash Balance July 1, 1942	\$ 25,804.26
Budgetary Collections:	
General Administration	\$159,823.31
Educational Institutions	68,826.13
Home for the Aged	4,093.36
Spiritual Welfare Commission	29,201.16
For Other Missions	240,544.83
Indigent Students	3,219.42
General Support	12,059.43
School Supervision	827.16
To Retire Debts	13,660.33
Revenues	89,960.63
Total Budgetary Coll. and Revenues.....	\$622,215.76
Non-Budgetary Receipts:	
From Debt Retirement Committee.....	\$ 68,065.88
R. Kopske Estate for Theol. Sem.	1,000.00
Fred Lindhorst, Donation of 8 Lots ..	175.00
Miscellaneous	344.13
Total Receipts	\$691,800.77

Disbursements

Budgetary Disbursements:	
General Administration	\$ 20,741.84
Theological Seminary	28,650.99
Northwestern College	64,529.46
Dr. Martin Luther College	52,605.57
Michigan Lutheran Seminary	19,197.42
Northwestern Lutheran Academy	11,533.26
Home for the Aged	8,846.67
Missions — General Administration ..	284.44
Indian Missions	36,549.88
Negro Missions	18,196.88
Home Missions	201,912.68
Poland Missions	7,510.15
Madison Student Mission	1,171.69
Spiritual Welfare Commission	23,316.43
General Support	25,098.00
Indigent Students	1,390.00
School Supervision	2,963.75
Total Budgetary Disbursements.....	\$524,499.11
Non-Budgetary Disbursements:	
Notes Paid	\$122,715.55
Institutional Mission-Parsonage	4,500.00
Accounts Payable Paid (Poland Mission)	5,121.11
R. Kopske Bequest transferred to Res. Account	1,000.00
U. S. Government Bonds Purchased ..	19,981.00
Total Disbursements	\$677,816.77
Cash Balance June 30, 1943	\$ 39,788.26

Debt Statement

Budget Debt:	
Notes Payable July 1, 1942	\$122,715.55
Decrease in Notes Payable	122,715.55
Total Notes Payable June 30, 1943....	NONE

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 3,977.84	\$ 3,093.00
Nebraska	4,708	14,029.56	14,124.00
Michigan	15,983	66,207.38	47,949.00
Dakota-Montana	5,798	18,343.87	17,394.00
Minnesota	31,637	101,839.59	94,911.00
North Wisconsin	39,905	110,095.20	119,715.00
West Wisconsin	40,788	98,862.62	122,364.00
Southeast Wisconsin	43,893	116,324.85	131,679.00
Total	183,743	\$529,680.91	\$531,229.00

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 884.84	128.60%
Nebraska	\$ 94.44		99.33%
Michigan		18,258.38	138.07%
Dakota-Montana		949.87	105.46%
Minnesota		6,928.59	107.30%
North Wisconsin	9,619.80		91.96%
West Wisconsin	23,501.38		80.79%
Southeast Wisconsin	15,354.15		88.33%
Total	\$ 48,569.77	\$ 27,021.68	96.09%

Collections for Chapels

Cash Balance June 30, 1942	\$ 3,127.65
Collections since July 1, 1942	3,507.41
Repayments on Chapel Loans	2,168.87
	\$ 8,803.93
Less Disbursements	4,635.00
Available for Loans June 30, 1943.....	\$ 4,168.93

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

May 31, 1943 to June 30, 1943

For Missions

A Thankful Giver, Kenosha, Wis.....	\$ 5.00
N. N., South Milwaukee, Wis.	2.00
Emilie Ehlers, Bloomer, Wis.	1,200.00
	\$ 1,207.00

For Synod Debt

A Thankful Giver, Kenosha, Wis.....	\$ 40.00
	\$ 40.00

For Spiritual Welfare Commission

Memorial Wreath by Mrs. H. R. Kurth, Minnesota, for Miss Matie Luedtke	\$ 3.00
S-Sgt. Cliff E. Wahl	5.00
Mrs. Susan Amacher, Stetsonville.....	3.00
Mr. Thomas E. Lathan, Remus, Mich.	5.00
Grace Ev. Lutheran Church, Mus- kegon Heights, Mich.	54.52
A. F. Mittlesteadt	1.00
Pvt. John von Stein, Ft. Knox, Ky.....	1.00
Mr. and Mrs. John H. Dreier, Green Bay, Wis.	50.00
Mrs. R. Strauss, Milwaukee, Wis.....	1.00
Christian Day School, Kewaunee, Wis.	4.00
	\$ 127.52

For Church Extension Fund

Mr. and Mrs. John H. Dreier, Green Bay, Wis.	\$ 100.00
	\$ 100.00

C. J. NIEDFELDT, Treasurer.

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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