

The Northwestern Lutheran

Prof. Henry J. Vogel
395 Ellis St.
Jan 45

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

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OUR BLESSED SAVIOR SEVEN TIMES SPOKE WHEN ON THE CROSS OUR SINS HE TOOK AND DIED LEST MAN SHOULD PERISH

The First Word

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left. Then said Jesus,
Father, forgive them; for they know not what they do." Luke 23, 33, 34.



The Collect

Lord Jesus Christ, our only Mediator and Advocate, who by the determinate counsel and foreknowledge of God wast taken, and by the hand of wicked men wast crucified and slain, and didst make intercession for the transgressors; we pray Thee, grant unto us all the blessed assurance that there is now no condemnation to them which are in Thee, and that, if any man sin, we have an Advocate with the Father in Thee, the Righteous, whose blood speaketh better things than Abel's blood, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

The Second Word

"And one of the malefactors which were hanged with Him said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him,
Verily I say unto thee, Today shalt thou be with Me in paradise."

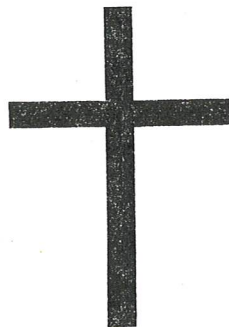
Luke 23, 42, 43.



The Collect

Lord Jesus Christ, Thou merciful King and Prince of Peace, who didst veil Thy divine glory and wast robed in humility, crowned with thorns, enthroned upon the tree of shame, and numbered with the

transgressors; we thank Thee that Thou hast remembered us in our condemnation and hast translated us into Thy kingdom of grace. We pray Thee rule in our hearts and lives with the scepter of Thy Word, and when life's brief day is ended let us be with Thee in Paradise, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen



The Third Word

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother,
Woman, behold thy son! Then saith He to the disciple, Behold thy mother!"

John 19, 26, 27.



The Collect

Compassionate Lord Jesus Christ, we thank Thee for Thy perfect obedience which Thou didst render for us even to the death of the cross. We pray Thee, grant us Thy Holy Spirit that He may write Thy holy Law upon our hearts, and that we, following Thy example of filial love and obedience, may honor and serve our parents and all men according to their

station, that we from the least to the greatest, may learn obedience and walk in Thy footsteps. And let Thy strength be made perfect in our weakness, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

The Fourth Word

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken Me?" Matt. 27, 45, 46.



The Collect

Lord Jesus Christ, Thou Author and Finisher of our faith, who didst tread the winepress of God's wrath alone, and wast made a curse for us on the accursed tree, and wast forsaken of God; we pray Thee, grant that our faith in Thee may never know doubt or change. Strengthen us in the sure knowledge and confidence that nothing shall separate us from the love of God in Thee, and that, though Thy Father hide His face from us in a little moment of wrath, we may never despair of His lovingkindness for the sake of Thy bitter agony, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

The Fifth Word

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith,

I thirst." John 19, 28.

(Continued on page 78)

Editorials

A Severe Jolt The optimism of the *Christian Century* and with it others who are bending every effort toward union of some kind or another, has received a severe jolt. "The gap in fellowship is pretty wide," confesses the *Christian Century*. This was said with reference to a request of a Lutheran lady who begged her pastor for a letter of transfer from her church to an Evangelical and Reformed Church. In a lengthy letter her pastor, who is also a professor in a Lutheran theological seminary, called this good lady's attention to the false doctrines of the Evangelical Reformed Church, especially in regard to the Lord's Supper. The Lutheran Church according to the Scriptures believes that with, in and under the bread the Lord gives each communicant His true body given on the cross for us, and in the wine His true blood shed for us. The Evangelical and Reformed Church, on the other hand, believes that the bread and wine are only "signs and symbols" of the body and the blood of Christ. Nothing more. They deny that the body and blood of the Saviour are really present, in spite of Christ's clear statement: "Take eat, this is my body; take drink, this is my blood." In a lengthy letter to this woman, we are told, the pastor faithfully informed this lady of Luther's stand at Marburg where after a three-day debate with Zwingli, the leader of the Reformed Church, in which Luther could not persuade Zwingli to accept the simple Bible statement, he parted from Zwingli when Zwingli demanded Luther's hand of fellowship — with that famous statement, "You have a different spirit" — and refused. This lady's pastor faithfully interpreted Zwingli's action, stating, "Zwingli was ready to let his reason rule over any Word of God, which, though clearly expressed, seemed to teach an unreasonable doctrine. The 'spirit' of Luther was utterly different. If the Bible stated a clear fact, Luther said to his reason, 'Reason, keep still! When my dear Lord tells me something, I will believe Him whether I can understand it or not.' That is the testimony of a faithful Lutheran minister who valued more highly the approbation of his Lord, than the prospect of being a big church through compromises. "The different spirit" of another church body is enough for this pastor (and God give us many like him) to tell that lady, "the step you contemplate is sinful." That "different spirit" wherever it is known to exist is church divisive, whether in doctrine or in practice, whether we like it or not. That "different spirit" can only lead to one thing and that is to compromises, a most hateful thing to God. Yes that minister has given unionism and the unionist a severe jolt.

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The Religion of the Late Irvin S. Cobb Irvin S. Cobb, who died March 10, was one of the outstanding humorists of our generation whose writings were widely read and quoted. If it were not for the fact that he left behind him a document in which he set forth his religious views or lack of religious views, this church paper would hardly mention his passing. The prestige of his name will carry weight with many, though there is no reason why a humorist and fiction writer, or any man of letters for that matter, should be regarded as an authority on religion. In accordance with his blunt, direct style, he put in plain words the blasphemous attitude toward God and the Bible religion which characterizes so many who think that they have a higher intelligence than the common crowd.

He directed that the Christian burial service be omitted at his funeral because it was cruel and paganish. He favored the reading of the Twenty-third Psalm since, in his opinion, there was nothing in it about corruption and decay, hell fire or a promise of heaven. If he were still alive, we would recommend to him the re-reading of the Psalm. He expressed the opinion that hell would be a pleasanter place than heaven if the current teachings were correct. He paid his respects to the Catholics for their stage-managing, to the Episcopalians and Unitarians for minding their own business, to the Mormons for their business ability, to Reformed Judaism for its tolerance, etc., while the Jehovah of the forefront of the Old Testament is described as vengeful and murderous. Jesus was to him the first true gentleman and he intimated that if His sectless preachments were the vogue in the church he might not join but would at least cheer from the sidelines.

The whole impression he seems to want to give is that he had no religion at all in the ordinary sense of the word nor any hope of a hereafter. It is significant, however, that he directed that a dogwood

tree be planted on his grave that his ashes might nourish its roots. That was his hope of immortality, and the hope is deeply engraved in every man's heart, no matter how much he may scoff at a hereafter.

As to his critical remarks about Bible Christianity in general, it should be recalled what the apostle wrote of the attitude of the men of letters of his day toward the Gospel (1 Cor. 2, 7-10): "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." I. P. F.

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The Wisconsin Synod and Progress Our Wisconsin Synod is generally regarded as being the least progressive among the Lutheran synods of our country. We have no publicity department whose business it is to keep our synod and its activities before the general public and to inform the world at large of accomplishments that have a patriotic flavor or that might impress the general public. Our work has been carried on in a quiet way.

Furthermore, the position which our synod has taken on some of the present-day movements in the Lutheran Church, calculated to bring about a united front, is an unpopular one and has subjected us to much criticism. We have been pictured as not being abreast of the times and as interfering with progress. One critic ventured the opinion that the Wisconsin Synod was not "urbanized" enough. The impression was given that we were the plodding country cousins who in their slow way were not getting ahead very fast but that it would not be long until, with the spirit of the times, we would become "urbanized" or "citized" and then we, too, like the others would begin to forge ahead and keep up with the rest. There has been a general impression that our policies have been a hindrance to growth.

It has been said that you can prove anything with statistics, but the fact is that just those who put much stress on externals look for vindication in the statistics column. On the basis of the latest census reports, covering a period of fifteen years, our Wisconsin Synod showed an increase of 37.7%. Of the other five larger synods there is only one higher (40.8%), the others starting with 26.9% ranging down to 13.2%, or an average for the six of under 25%. We mention this only to confound the critics who have been asserting that we are doomed to bring up the rear unless we reveal a willingness to reverse our policies.

Whether we are at the top or at the bottom of the statistical column should not influence our doctrine and practice. We should hew to the line, as our consciences are bound by the Word of God, irrespective of whether our membership shows gains or losses. It involves more than bookkeeping. The question is not how we rate in the eyes of the world but what an estimate God, whose stewards we are, places upon our work.

The increases in membership within our synod are undoubtedly due to the large mission expansion which has been taking place within recent years. An unprecedented number of new Home Mission stations have been opened, made possible by increased contributions to the Mission treasury. It is our calling as Christians to publish the glad tidings of salvation in Christ Jesus. That is the prime reason why our synod exists. Let us do that work to the extent of our ability and the results can safely be left to the Lord. "So then neither is he that planteth anything neither he that watereth, but God that giveth the increase" (1 Cor. 3, 7). I. P. F.

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This Ought To Be Good "A novel experiment is being conducted over Station KSTP on the "Household Forum" program. Bea Baxter, who has this commercial program, has been inviting clergymen . . . to be interviewed. The spot in the program is known as "Hello Pastor." Edwin Randall of the Hopkins Methodist Church does the interviewing. The purpose of the program is to provide an informal picture of the human side of the clergyman."

— *The Christian Century*.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVII

Of Christ's Return to Judgment

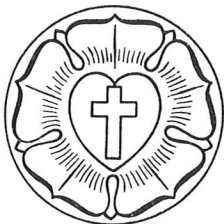
Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

III.

AT the consummation of the world Christ will return. The same Christ that was born in great lowliness in Bethlehem, the same Christ that lived in lowliness on earth, the same Christ that died on Calvary after having suffered the agonies of hell: This very same Christ will return at the consummation of the present world. He will then appear in the glory of His heavenly Father, surrounded by the heavenly hosts of holy angels. All traces of His erstwhile lowliness will have disappeared completely. All will be glory and majesty when He will come to complete His work of redemption by holding the final judgment.



He will judge both the quick and the dead. In order that the dead may appear before His judgment throne, He will first bring them back to life: He will restore the same persons that lived here on earth. As they lived and died, so they will come forth from their graves, identical in body and soul, just as they were known to their friends and neighbors here in time.

What will be the outcome of the judgment? It will be twofold. Our Article says: *He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.* — These torments of the condemned are commonly called hell.

What do the Scriptures tell us about hell?

The first thing to remember is that hell is a reality, eternal damnation is a fact.

There are many people who try to deny this. They say, if God is love, how can He

condemn people to everlasting torment? Yet, whether we like it or not, that will not change the matter. God's judgments are unsearchable and His ways past finding out. If He tells us that He is going to inflict everlasting punishment on His enemies, then it is not for us to argue with Him, but to turn, and to submit to Him and to accept the grace which He offers us. He does not want to cast any one into hell. It will be our own fault if we force Him by refusing His salvation.

Others say, eternal hell punishment would conflict with God's justice. Why, they say, our sins take only a very short time to commit, at the most a span of 70 or 80 years. How can God in fairness inflict eternal punishment for a temporal offence?

But they that argue thus do not understand the real nature of sin. The sinful thought, or word, or deed is not the gravest offence. These actions are merely, so to speak, symptoms of a deep-rooted evil. "He that committeth sin," so St. John says in 1 John 3, 8, "is of the devil." Sin is a state of allegiance with the devil, evidenced by sinful deeds. God, according to His promise, prepared an escape for us from the devil through the death of His only-begotten Son, and now invites us to renounce the devil and all his works and all his ways, and to accept the divine "enmity" (Gen. 3, 15) against him. If any one refuses this grace of God and chooses to continue in allegiance with the devil, he has no cause to complain about unfairness if he is condemned to share in hell the fate of the devil whose friendship he chose.

Hell is a fact. Also natural man's conscience testifies to this. Writing about Gentiles St. Paul says: "They show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2, 15.16). History bears out this statement of Paul. If we study the mythology of heathen people we shall always find that they speak of some place where the wicked will be tormented after death. Their conscience warned them of that.

To see how serious the Scriptures are in warning against hell, look up a few passages. Prov. 15, 11; Matth. 5, 22.29.30; 10, 28; 22, 13; 23, 15.33; 25, 41.46; Luke 16, 23ff.; 2 Thess. 1, 9; 2 Pet. 2, 4; Rev. 21, 8.

If we look a little more closely at the language in which Jesus will couch His judgment on the last day, we see that the principal feature of damnation will consist in a separation from our Savior. "Depart from me," so His sentence begins. To be cut off from Him means to be cut off from salvation, for there is no salvation in any other. It means to be cut off from Light, from all hope and joy, for He alone is the Light of the world. It means to be cut off from Life itself. It will be an eternal agony of death, eternally dying, yet never passing the point of death, eternal despair. — His sentence will forever throw the condemned together with the devil and his

angels, and force them to share his fate in hell. Hell was not originally prepared for human sinners, it was prepared for the devil and his angels. But if men do not resist the devil, if they deliberately choose to do his bidding, they have no ground to complain if in the judgment they are sentenced to share his lot in hell with him. His works have been destroyed by our Savior, his kingdom has been conquered; the head of the old serpent was crushed. For this enemy of God, now utterly defeated, hell was prepared. On judgment day the condemned will be driven away from the presence of the Savior to remain forever in the company of the Savior's arch enemy, whose company they preferred to that of their Savior. He was defeated and is now to be tormented. They will suffer with him. They shall be forever "cast out into outer darkness; there shall be weeping and gnashing of teeth" (Matth. 8, 12).

The Scriptures use many different words to impress deeply on our hearts and minds a wholesome horror of hell. It is called "damnation" (John 5, 29), the "second death" (Rev. 20, 6), "destruction" (Matth. 7, 13), "there is no peace for the wicked" (Is. 48, 22), it is a "place of torment" (Luke 16, 28), filled with "wailing and gnashing of teeth" (Matth. 13, 50). An expression that occurs several times says that in hell "their worm dieth not and the fire is not quenched" (Is. 66, 24; Mark 9, 43.44.46.48. — See also Matth. 3, 12; 18, 8.9; 25, 41).

This hell punishment will last forever. There will be no intermission in the pain. The rich man was denied a drop of cooling water (Luke 16, 24). The fire shall not be "quenched night and day" (Is. 34, 10). "The smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night" (Rev. 14, 11). Nor will there ever be an end. It is an "everlasting" fire (Matth. 18, 8). No one will be released out of that prison till he has "paid the uttermost farthing" (Matth. 5, 26).

Paying the uttermost farthing in hell is an impossibility. In hell they cannot repent, they cannot be converted. They will not acknowledge the error of their way. They contradict the Lord to the last. See Matth. 25, 44. Compare also Matth. 7, 22.23; 22, 12). For that reason their prison doors will never be opened, their chains will never be loosed. And the error of the Anabaptists must be rejected, "who think that there will be an end to the punishments of condemned men and devils."

The torments of the condemned in hell will last exactly as long as will the joys of the blessed in heaven: "These shall go away into everlasting punishment, but the righteous into life eternal" ("everlasting" and "eternal" are the same word in the Greek — Matth. 25, 46).

There are many more points to be considered in connection with hell punishment, but we must postpone them for a future study.

Siftings

BY THE EDITORS

Perhaps It Is Well To Think About It Now. The *Lutheran Companion* calls attention to the fact that we ought to be planning now "for a worthy celebration" when peace comes. Shall it be thanksgiving or revelry? As far as the world is concerned we can, of course, have no choice in its plans. Experience teaches us just what we will have to expect from that quarter. The church, however, will avoid all hilarity and excesses but will quietly and penitently receive the "news" and the announcement of peace. The Church will avoid as much as possible all mass assemblies and pre-arranged celebrations. The Christians will get down on their knees in their own "closet" and thank the Father of mercies who has put an end to "human sorrows and sufferings." Yes, it is well to think on that now so that, when the day comes, we may avoid the strong current that will threaten to carry us along to indulge in excesses.

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To Attack The Educational System in vogue in America demands real courage. Paul Mallon, the well known columnist has done this very thing, claiming that "we are raising a nation of half-wits." This sweeping statement he later recalled saying, "The evidence indicated I overestimated the fraction by possibly fifty per cent." His contention is that "on top in many towns apparently are the Columbia Teachers College groups preaching their 'take it easy, children' methods, 'don't work too hard,' 'we will make education interesting for you.'" His conclusion is, "Whatever is needed to break the political educational racket of laxity must be done, and done by educators themselves." We quote this only because the aforementioned method of "take it easy, children" is also troubling us in the church. Children coming to us from these schools for religious instructions insist on using this "method" in the study of the Bible

and believe they are being abused when asked to memorize passages from the Scriptures. They want to learn but with the least possible effort and work.

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We Reprint The Following Little Paragraph from the *Lutheran*. "Columbia University gave some honorary degrees to clergymen a week ago. The S. T. D. degree was awarded to the following: George A. Buttrick, New York Presbyterian pastor and former president of the Federal Council; the Rt. Rev. Msgr. John A. Ryan, director of the social action department of the National Catholic Welfare Conference; Dr. Louis Finklestein, president of the Jewish Theological Seminary, New York." The *Lutheran* heads the little paragraph: "Impartiality." In this new age of altruism and unionism this university thus did its bit to establish "good will between religious groups." In this connection it may be well to quote the *Watchman-Examiner* in regard to our religious relations with the Jew especially. "Are we willing to concede that the God of the Protestant Christian, who has been supremely revealed to men in the person of Jesus Christ, His only Son, is the same God who is worshiped today in the synagogue? In the event that proponents of . . . interfaith cooperation succeed measurably in their efforts, one of the inevitable results of such success will be the 'watering down' of the essential doctrine of Christianity. . . . To ask a Jew and a Christian to cooperate on the grounds of national defense, secular education, community welfare and advancement, is to ask that which is possible and which should be agreeable to every Christian, but to ask cooperation in the name of religion is to ask something which is fundamentally impossible." Well, no one will be able to say that Columbia University did not try!

The Use Of The Common Cup At Communion has often been assailed and condemned by germ conscious fanatics on the grounds that it contributes to the spreading of infectious diseases. On this ground many churches who listened to the cry of these people have introduced the "individual cups" at communion. Many, of course, have introduced the "individual cups" also for other reasons. There are those who refuse to put their lips to a cup that has been touched by the lips of others. This is the hyper-sensitive type of people. Be that as it may. To the many doctors of medicine and bacteriologists who have in times past declared that the "common cup" is not a germ carrier, can now be added the opinion of two scientists of the University of Chicago, Dr. William Burrows and Dr. Elizabeth Hemmons. These two scientists state in the *Journal of Infectious Diseases* that "heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing."

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This Is The Gruesome Picture that a dispatch to the *Toronto Star* from New Delhi, India, paints of the situation in India, as quoted in the *Christian Century*: "The total number of deaths from famine and disease in Bengal above normal is in the neighborhood of 3,500,000. The survey shows that the death rate among men is much higher than among women, which means a loss of wage earners and increasing demands for relief from women and children." That is the condition in the province of Bengal alone. Just what the condition is in other provinces that are also affected is not stated. Although the famine condition has improved a little, it is but of a temporary nature, it is claimed, and a repetition of the famine conditions will be experienced in May and June.

SCHOOL DEDICATION AT BRILLION, WISCONSIN

November 28, 1943, was a day of joy and rejoicing for the members of Trinity Ev. Lutheran Congregation at Brillion, Wisconsin, not only because God in His grace had permitted them to enter into a new church year, but because on this day they could dedicate their enlarged and renovated parochial school. Two services were held, one in the German language in the forenoon at which time the Rev. W. G. Haase of Two Rivers, Wisconsin, delivered the message, and another service in the afternoon in the English language at which time the Rev. M. Droegemueller of Hilbert, Wisconsin, preached. In both services the mixed choir of the congregation rendered appropriate anthems.

After the undersigned, the pastor of the congregation, had spoken fitting words of dedication, the assembly entered the school where a short program was given in which the children of the upper grades and also of the lower grades sang appropriate hymns, and Mr. F. W. Meyer, the Executive Secretary of the

School Board, of Milwaukee, Wisconsin, spoke especially to the parents, pointing out the advantages of a Christian education in a Christian school.

Since more and more parents of the congregation realized the need of a Christian education for their children, the school which had been erected in 1924, had become too small. Ninety-seven children had enrolled in the school. The health as well as the efficiency of the school was greatly hampered by the crowded conditions. One classroom measuring approximately 25×35 feet and another room measuring 16×25 feet were used as class rooms for the 97 children.

After receiving the necessary priority ratings from the War Production Board in Washington, D. C., the congregation started the erection of an addition to the school in July. This new addition is 32×40 feet and contains a new classroom 25×32 feet as well as the cloakrooms on the first floor.

In the basement of the present enlarged school we find a large recreation room 25×55

feet, as well as a kitchen, the rest room, the furnace room, and smaller storage rooms.

We now have two large classrooms. Mr. F. C. Loppnow is the principal of the school and has at this writing 57 children in the four upper grades, and Miss Bernice Capelle is the assistant teacher and has 40 children in the four lower grades.

The small room which formerly was used as a classroom now serves as a confirmation classroom, as well as a room for meetings of smaller groups of the congregation.

May God bless the teachers and also the children entrusted to their care that they may serve their Lord and Savior as true children of God here in this present life. May God be kind and gracious to us that He would bring it about that all the parents in the congregation might realize what blessing such a Christian education, founded solely upon the Word of God, is for their children.

May God bless Trinity Ev. Lutheran Congregation in the future as He has in the past.
V. J. Siegler.

April 2, 1944

HOLY WEEK

FOR some weeks we have been observing the Lenten season, which reaches its end and climax in Holy Week. There is no divine injunction that this week be observed in a special way, for we are no longer under the Law but the Gospel, and yet this week means something to us. Most of us would feel that something were missing if it were treated just like any other week. We are accustomed to special services during Holy Week, which stress just those things which mean most to us.

We bow in spirit before the cross. We meditate on the suffering and death of our Savior. We look on in spirit as the Son of God prays for our sins with the most excruciating agonies. Good Friday is to us not just the day when the world's most noble character died and when He who has influenced humanity for good as no one else before or since was destroyed, no, Good Friday is to us the day when our *Savior* and *Redeemer* died and with His death cleansed us from all sin.

And Easter is to us not just a great Spring Festival when nature begins to bud and bloom again and when people, in imitation, put on their best finery, but it is to us the day of our Savior's Resurrection, the day when Jesus was declared to be the Son of God with power, the day when God proclaimed to all the world that Christ's sacrifice for our sin was satisfactory and acceptable to Him and that the door of heaven was standing wide open for all those who approached it in the name of Jesus.

If it were not for the events which we commemorate during Holy Week, the Christian religion would be empty and useless. We would not have anything worth while to offer. Take away the suffering and death of Jesus as the atonement for the world's sin and you carve the very heart out of the Gospel. Deny that Jesus rose from the dead and say that His dust is still mingled with the dust of Palestine and you rob the Christian of the very founda-

tion of his eternal hopes. The very roots of the Christian Gospel reach down into Holy Week.

Without the death and resurrection of Christ, how poor we would be! But with the message of Christ's death and resurrection ringing in our ears how exceedingly rich we are! The Christians who are facing death on the field of battle can face it with the assurance in their hearts that Jesus has redeemed them and cleansed them from all sin and that there will be fulfilled in them the Savior's promise: "Where I am there shall also my servant be." War is a horrible thing, but how much more horrible it would be for those actively engaged in it and those left behind if Jesus had not died and risen again! In the midst of the changes and vicissitudes of this life and in the hour of death we look up in blessed hope and assurance to Him who "was delivered for our offences and was raised again for our justification." I. P. F.

RECEIVING THE SACRAMENT UNTO DAMNATION

WE certainly feel sorry for people who, due to circumstances, are deprived of the use of the Lord's Supper. Christ, who instituted the Sacrament, filled it as a vessel with rich spiritual gifts for the strengthening of our spiritual life both as to the faith in our justification and as to strength for sanctification. If any one is prevented from receiving this blessed Sacrament, he certainly misses a great deal. Yet there is also a danger of harming oneself by an improper use of the sacred meal.

The Lord instituted the Supper for very definite purposes and He surrounded it with very specific promises. If we disregard the promises of the Lord, or use the Sacrament for purposes which He did not specify, then we thereby not only lose the benefits which He meant to confer on us, but we also make ourselves guilty of an abuse, of taking the Sacrament in vain.

The Lord always wants us to stay strictly within the promises which He gives us. Think, for instance, of the Manna in the wilderness. God promised the Children of Israel that they should find enough of it for a day's supply: "Let no man leave of it till the morning" (Ex. 16, 19). Yet some hoarded it, but "it bred worms and stank" (v. 20). And Moses "was wroth with them," because they disregarded the promise of the Lord. For the sixth day the Lord promised, and provided, a double supply to be eaten on the Sabbath. Yet some of the people went out also on the seventh day. Not only did they not find any, but the Lord rebuked them: "How long refuse ye to keep my commandments?" (v. 28).

Concerning the Supper our Lord gave some very definite promises. One is contained in the word *remembrance*: "This do in remembrance of me." What does remembrance mean? To remember does not mean to acquire new knowledge. It presupposes some knowledge, which is to be refreshed and strengthened. And that is precisely the pur-

pose of the Sacrament: it does not bring us new blessings, but it strengthens us in those which we already enjoy, which we obtained previously through some other means.

Our fathers distinguished between Baptism and the Lord's Supper in this way: they called the former the sacrament of initiation, the latter the sacrament of confirmation. What has not been initiated by the one, cannot be confirmed by the other.

One of the blessings which the Supper is to strengthen is the unity with our brethren in the church. Paul speaks about it in this way: "We being many are one bread and one body, for we are all partakers of that one bread" (1 Cor. 10, 17). But where there is no unity to begin with, where there is something that impairs the unity, there the Sacrament naturally cannot confirm a unity which does not exist at all.

In Corinth there were divisions in the congregation. They were as yet not very serious; they were, in fact, so slight that the congregation had not even considered them worth mentioning to Paul. He had found out in some other way. (Read 1 Cor. 1, 10-17.) Besides, there were other differences. It was customary in the early church to have a sort of Christian social meal before the Lord's Supper. It was called an Agape, that is, a love-feast, a get-acquainted or get-together meal. It soon developed, however, into almost the direct opposite. The wealthier members would band together and have a sumptuous banquet, while the poorer members went hungry. In the hearts of those poorer ones this aroused envy and jealousy, while coldness and loveless aloofness took possession of the hearts of the others. Paul chides the Corinthians for this in his first epistle (chap. 11, 21, 22).

Yet they celebrated the Lord's Supper. When they finished the Agape, the Lord's Table was prepared. Did this then effect the unity of the hearts? How could it? There was no unity to begin with, so the Supper could not confirm any. And Paul says: "When

ye come together in one place, this is not to eat the Lord's Supper" (1 Cor. 11, 20). There was, to be sure, the form of the Lord's Supper, but the blessing was gone — due to their divisions. Paul warns them: "He that eateth and drinketh unworthily, eateth and drinketh damnation (literally: a judgment) to himself, not discerning the Lord's body" (v. 29).

The difference in Corinth concerned comparatively small matters, a personal preference for one or the other of the apostles, a grouping together in the church along social lines, and yet Paul says that they are of a nature to turn the blessing of the Supper into a judgment. What about differences where matters of doctrine and confession are involved? What about the Supper in an Evangelical Church, where Lutherans and Reformed are yoked together, where the Lutherans believe in the real presence of Christ's body and

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EDITORIAL COMMITTEE

W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

ASSOCIATE EDITORS

Professor K. Schweppe
Im. P. Frey

All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5347 West Elliott Circle, Milwaukee (8), Wisconsin.

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blood, while the Reformed accept merely a symbolical presence? where the minister glosses over the difference by using the formula in the distribution: "Take, eat, Christ says, This is My body?" — which every one can interpret as he pleases. Or what about a case where lodge members are admitted, where the Christians "do show the Lord's death" (v. 26) and their hope in justification by grace alone, while the lodge member with his lodge button confesses salvation by character? Or what about any promiscuous Communion where one participant confesses one doctrine and another an other?

There being no true unity to confirm, the blessing of the Supper changes into a judgment. Our English Bible translates the Greek word with *damnation*, because that is to what it will lead ultimately. God will first judge us by sending us crosses and trials to arouse us, so that we may thoroughly examine ourselves and repent before it is too late "that we should not be condemned with the world" (v. 32).

While, on the one hand, we should partake of Communion frequently, we must, on the other hand, be very careful to avoid promiscuous Communion, where there is only an outward union while the inward unity is lacking; thus making the outward union a mere pretense, making the Communion into an unworthy celebration, and changing its blessing into a judgment. J. P. M.

Our Blessed Savior Seven Times Spoke

(Continued from page 75)

The Collect

O Lord Jesus Christ, Thou Redeemer of the world, who on the cross didst endure the pains and anguish of body and soul to accomplish all things for our redemption, and in Thy cry: "I thirst," didst also reveal Thy fervent desire and zeal to draw all men unto Thyself; grant that the souls of men everywhere, which hunger and thirst after righteousness, may hear Thy gracious Gospel and drink of the waters of life and be satisfied, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

The Sixth Word

"When Jesus therefore had received the vinegar, He said,

It is finished." John 19, 30.



The Collect

O Lord Jesus, who on the cross didst cry out: "It is finished!" We thank Thee that Thou didst complete the work which Thy Father hath given Thee to do: Thou didst fulfill the Law of God for us; Thou didst bear its curse in our stead; Thou didst reconcile all men to God. Grant that we may with our whole heart believe this and that we may never rely on any work or

merit of our own, but always trust in Thy finished work on Calvary, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

The Seventh Word

"And when Jesus had cried with a loud voice, He said,

Father, into Thy hands I commend My spirit: And having thus said, He gave up the ghost." Luke 23, 46.



The Collect

O Lord Jesus Christ, who in Thy dying moment didst commend Thy soul into Thy Father's hands, we thank Thee that Thou hast thereby once more given us the assurance that Thou didst finish the work of our redemption, and that Thy Father is well-pleased in Thee; we pray Thee grant us by Thy Holy Spirit such confidence in Thy redemption, that, washed of our sins in Thy blood, we too, in our last hour may commend our soul into Thy Father's hands, trusting wholly in Thy merit, who livest and reignest with the Father and the Holy Ghost, ever, our God, world without end. Amen

Collects by the Editors

MEN AND MISSIONS

It was with joy and thankfulness that St. John's Lutheran Church of Fremont Tp., Saginaw County, Michigan, decided to become self-supporting at the beginning of the new year. For the past three years this congregation has received help from its brethren in the Synod. It had become small in number as a result of various adverse circumstances, was wisely granted a resident pastor again with the aid of the Mission Board, and now has grown in membership and spiritual strength so that it is able to maintain itself.

In the year 1899, at the turn of the century, several Lutheran families living in Fremont Tp., Saginaw County, decided to have a church and school in their own community which would be closer than the one which they were attending at the time. Seven miles in those days over country roads with horses and buggy was quite a distance. Especially was it a hardship for the small children attending the day school of their church. There also were in the immediate neighborhood a good number of families which attended the so-called Garfield Church, a newly-begun mission station of the Synod, and since these people were living much closer to the proposed Fremont Church site, it was decided to disband the Garfield congregation to let the members join congregations nearer to them. Thus the congregation in Fremont Tp. received its humble beginning with members drawn from two Lu-

theran congregations and several German Lutheran families which had recently settled in the vicinity.

A small church and school were erected, and in June they were dedicated. Prof. M. Bode served the congregation from Saginaw for the remainder of that year, and the following year the first resident pastor was called, the sainted Pastor F. Cares.

From the very beginning the congregation took steps forward and grew, and though the growth did not always show itself in numbers, there definitely was a gradual growth in spiritual knowledge and understanding of that which was truly Christ-honoring and Christ-exalting. Yet circumstances seemed to make it necessary in the early thirties that this congregation unite with a neighboring parish and be served by the pastor living there. This arrangement continued thus until the Spring of 1941, when the congregation appealed to the Mission Board for a resident pastor. It was clearly shown that a promising mission field existed in the neighborhood, and the congregation would be able to grow, if a laborer could devote all his time and effort there. Under the guidance of the Holy Spirit the Mission Board and local congregation jointly called a resident pastor to preach the Word and build the Kingdom. The Lord's Word has not returned void. It has born fruit to the saving of many souls and the glory of God! The membership as the congregation becomes self-supporting is 251 souls, 178 communicants, and 59 voting members. Chances for future growth are very good. There are 73 children in the congregation, and the establishment of a Christian Day School in the near future is quite possible. Church attendance has been excellent! Sunday School has an enrollment of 50. The congregation is grateful to the Lord for directing His servants in Synod and giving them the wisdom to take the step which has resulted in the establishment of another self-supporting congregation.

Nathaniel Luetke.

ANNIVERSARY

THIRTY-FIFTH ANNIVERSARY PASTOR H. C. HAASE

On the Sunday before Lent, February 20, the members of the St. Matthew's Congregation at Benton Harbor, Michigan, honored their pastor, the Rev. H. C. Haase, who for the past thirty-five years has served them so faithfully with the Word and the Sacraments. A special service was conducted in the evening which was attended by many members of the congregation and also by many friends of the jubilarian. The guest speaker on this occasion was the Rev. Adelbert Westendorf of Bay City, Vice-President of the Michigan District. Pastor Westendorf spoke on the words found in the Prophet Isaiah, chapter 57, 7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of salvation, that saith unto Zion, Thy God reignest." An appropriate hymn was also sung by the choir.

Pastor Haase was installed at St. Matthew's Congregation on December 13, 1908. He came to Benton Harbor from Arizona where, during the preceding three years, he had worked

among the Apaches. During his pastorate at St. Matthew's a large new church has been built. This church was dedicated in 1920. A new parsonage was also dedicated in 1938. Recently the congregation has also purchased nine lots near the church, upon which it expects to build a new school.

Pastor Haase at the present time also holds an important synodical office. At the last synodical convention he was elected as a member of the Board of Trustees to represent the Michigan District.

May the Lord continue to bless Pastor Haase and ever keep him and his congregation under His guiding hand and protection.

H. J. Z.

LENGTHENING THE CORDS OF ZION MANITOWOC, WISCONSIN

In October of the year 1940 the First German Ev. Lutheran Church in Manitowoc, Wisconsin, purchased four lots with a dwelling in the west side of the city. The dwelling was used by the congregation as a residence for its assistant pastor. Immediate plans were made for the erection of a building, planned for a future school, but to be equipped and used as a chapel. The chapel was completed and dedicated to the service of the Lord in the Spring of 1941, and is being used for divine services and Sunday School.

A group of members of the mother congregation living on the west side asked for and received a peaceful release to organize an independent congregation at the new location as of January 1 of this year. Until a suitable name is found the congregation will be known as "The West Side Ev. Lutheran Church." Pastor Armin Roekle, the assistant pastor, was duly called as shepherd of the flock and installed into office on January 9 by the undersigned.



The West Side Ev. Lutheran Church began its congregational existence with 46 voting members, 12 contributing women, and 145 communicants. May the Lord grant the increase.

L. H. Koeninge.

ANNOUNCEMENTS

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, May 10, 1944, at 9 A. M.

Group Meetings

General Mission Board and Board of Trustees — Monday, 10 A. M. — St. John's.

School Committee — Monday, 10 A. M. — Jerusalem School.

Conference of Presidents and Seminary Faculty — Church Union Committee — Monday, 2 P. M. — Grace Church.

Representatives of our Educational Institutions — Tuesday, 10 A. M. — Grace Church.

Committee on the Assignment of Calls — after the adjournment of the General Synodical Committee, perhaps on Friday, at Thiensville.

Reports of Boards and Committees that are to appear in the preliminary printed program should be in my hands on or before April 26.

John Brenner.

CALENDAR OF CONFERENCES

MICHIGAN DISTRICT CONVENTION

God willing, the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will hold its 72nd convention in St. John's Ev. Luth. Congregation, Wayne, Michigan (Rev. G. Press, pastor), June 12 to 16. The opening session will be held Monday afternoon, June 12, at 2 o'clock. Credentials of lay delegates, bearing the signature of the Chairman and the Secretary of the respective congregation, should be in the hands of the District Secretary not later than 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock; First Vice-President K. F. Krauss will deliver the sermon. Holy Communion will be celebrated in this service. Confessional service will be held at 7:30; Pastor R. Koch of Zilwaukee will give the address.

On Thursday evening at 8 o'clock another service will be held in which the Second Vice-President Pastor Adelbert Westendorf of Bay City will preach the sermon.

The doctrinal paper will be presented by Dr. Paul Peters, professor at our Theological Seminary at Thiensville, Wisconsin, on the subject: "The Natural Knowledge of God in the Light of the Law and Gospel."

All memorials, official reports, and other documents or communications to come before the convention must be in the hands of the President of the District, the Rev. John Gauss, Jenera, Ohio, not later than May 27, 1944.

All pastors, teachers and congregations desiring to join our Synod should send their applications to the President, Rev. J. Gauss, on or before May 27.

Pastors and teachers coming from another District into the Michigan District should send their release from their former District with their application for membership in the Michigan District to the President on or before May 27.

Candidates from our Seminary who received and accepted a call to a congregation or into a Mission field in the District should file their application for membership with the President at an early date.

Congregations applying for membership are to send a copy of their Constitution to the President before the District meeting.

Since the pastors, teachers, and lay delegates are to have quarters in the homes of the members and are also to receive their breakfast in the private homes, it is absolutely necessary that all announcements to attend the convention be in the hands of the local pastor, Pastor G. Press, 5626 Elizabeth Street, Wayne, Michigan, not later than June 1. Please, do it, brethren, and make a difficult task a little easier for the local pastor!

A. W. Hueschen, Sec'y.

* JOINT MISSISSIPPI VALLEY- SOUTHWESTERN CONFERENCE

The Joint Mississippi Valley-Southwestern Conference will meet, D. v., in the First Lutheran Church of La Crosse, Wisconsin, on April 19, 1944. Sessions begin with a communion service at 9:30 A. M.; the Rev. A. Vollbrecht will preach the sermon. Essays by the followings: Revs. A. L. Mennicke, W. Schumann, W. Paustian, and F. Schroeder. Frederic Gilbert, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet on April 25 and 26, at Powers, Michigan (Pastor Walter Koepsell). The first session will begin at 9 o'clock.

Essays: Exegesis of 1 Corinthians: Chapter 12, Th. Thurow; Isagogical Survey of the Prophet Nahum, W. Fuhlbrigge; The Pastor as Steward of the Mysteries of God with Special Reference to the Sacraments, Th. Hoffmann; The Ministry of the Keys the Peculiar Authority of the Church, P. Eggert; Exegesis of 1 Corinthians: Chapter 13, H. Kahrs; Catechesis on the Threefold Office of Christ, based on Questions 178 to 181 in the Gausewitz Catechism, W. Koepsell.

Sermon: W. Roepke (N. Schlavensky).

Th. Thurow, Chairman.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will meet in the Zion's Ev. Lutheran Congregation (Gilbert Sydow, pastor) at Rainier, Washington, April 18 to 20, noon to noon. Preacher: R. Jaech (F. Tiefel, Substitute). Text: Rom. 8, 31-39. M. J. Witt, Critic.

Program: Significance and Meaning of the Liturgy, W. Amacher; Homiletical Study, Mt. 7, 1-6, Wm. Lueckel; Exegesis, Col. 3, Gilbert Sydow; Book Review, Arthur Sydow; Dan. 7, F. Tiefel; Exegesis, Amos 1, 4f., E. Kirst; Reports of Various Missionaries; Trends of Church History, Wm. Lueckel. E. F. Kirst, Sec'y.

DAKOTA-MONTANA PASTORAL CONFERENCE

The Dakota-Montana Pastoral Conference will meet at Roscoe, South Dakota, April 18 to 20, beginning at 10 A. M., C. W. T.

Essayists: Meyer, Kettenacker, Sprengeler, Krueger (leader).

When announcing, state when you expect to arrive. No meals will be served Monday evening. The meals will be served at cost. Please bring your German hymnal.

Sermon: Sievert (Sippert). K. G. Sievert.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet on April 25 and 26 in Zebaoth Lutheran Church (A. B. Tacke, pastor, 615 West Melvina Street, Milwaukee 12, Wisconsin). There will be a communion service at 9 A. M. on Tuesday, April 25. The preacher for this service is Pastor H. J. Eggold (alternate: Pastor M. Eggers).

Essays: The Bloody Sacrifices of the Old Testament, Points of Agreement and Points of Disagreement, Prof. E. Reim; Concerning the Office of a Bishop According to the First Part of the Table of Duties in our Catechism, Prof. A. Hardt; Die Lehre der Schrift von dem Amt des Wortes in der Kirche, der Ortsgemeinde, und der Synode, Prof. J. Meyer; Significance of the Lutheran Burial Service, Pastor G. Fischer; Confirmation Instruction Under Present Circumstances, Pastor V. Brohm; The Care of Souls in Unusual Cases of Illness, Dr. E. Duemling. A. Maaske, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., April 25 to 27, in Christ Lutheran Church, 4th and Elm Street, Grand Island, Nebraska (Pastor L. A. Tessler, 905 W. 2nd Street). The first session will begin at 9:30 A. M.

Essays: Romans 8, R. H. Roth; Isaiah 64, H. Fritze; Hebrews 10, J. Raabe; Are We Stressing Justification at the Expense of Sanctification, L. Sabrowsky; A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; 2 Kings 5, 18-19a, H. Schulz.

Sermon: I. G. Frey; E. Breiling, substitute.

Early announcement of intended presence or absence and time of arrival is requested by the host pastor. Lodging, breakfasts, and suppers will be furnished free of charge, but not dinners.

R. F. Bittorf, Sec'y.

GENERAL PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District is to convene at Town Helen, Glencoe, Minnesota, Rev. H. H. Schaller, pastor, April 19 to 20. The first session begins at 10 A. M.

Papers: Exegesis, Col. 2, 19-23, Ernst Birkholz; Social Activities in the Congregation, R. Palmer; Marriage and Divorce in the Light of 1 Cor. 7, R. Schierenbeck; Church Music, C. Bolle; Co-ordinated Plan of Christian Education, E. Peterson.

Please register with Pastor H. H. Schaller. Those pastors who do not intend to stay overnight should please state this when registering.

V. E. Lietzau, Sec'y.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference will meet at Mt. Olive Church, Radnor and Mack, Detroit 24, Michigan, K. Vertz, pastor, on April 18 and 19, 1944. Sessions begin at 10 A. M., E. W. T.

The conference service will be held in the evening on April 18 with A. Tiefel delivering the sermon and P. Heyn as substitute.

Papers: Exegesis on 1 Cor. 11 by W. Valeskey; History of the Union Movement by W. Bodamer; Sermon for Criticism by H. Muehl; Table of Duties by J. Gauss; Is Engagement Marriage in the Sight of God by A. Maas; Exegesis on 1 Cor. 12 by A. Baer.

Announcement should be made to the local pastor, K. Vertz, 4425 Radnor, Detroit 24, Michigan, not later than Easter, April 9. Quarters cannot be assured to those who do not announce.

R. W. Scheele, Sec'y.

SOUTHWEST PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwest Pastoral Conference will meet on April 18 and 19 at Stevensville, Michigan, H. Zinke, pastor. The first session will open at 9:30 A. M.

Papers: Catechetical Instruction, H. Haase; Exegesis, Titus 1, C. Kionka. Confessional: W. Westendorf, L. Meyer. Preacher: C. Kionka, E. Lochner.

R. A. Gensmer, Sec'y.

DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

The Dodge-Washington Counties' Pastoral Conference will meet on April 18 and 19, 1944, 9 A. M., in St. John's Church, West Bend, Wisconsin. Preacher: E. Rupp.

(Confessional Preacher: G. Bradtke, H. Heckendorf.)

Essayists: Pastors G. Bradtke, M. Stern, A. Schewe, W. P. Sauer, H. Heckendorf.

Please inform Pastor W. P. Sauer if you cannot be present. Geo. A. Barthels, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

This conference will meet on Friday, April 28, 1944, at 9 A. M., E. W. T., at Bethel Church, Bay City, M. C. Schroeder, pastor.

Papers: "The Essentials of the Lord's Supper," A. Westendorf; "Time of the Judges, the Conditions of the Period and How They Were Met," E. Backer; Exegesis of Rom. 3, 19-24, M. Toepel; "Fundamental and Non-Fundamental Doctrines," O. J. Eckert.

Sermon: R. Hoenecke (A. W. Hueschen). Announce yourself to the local pastor by April 21. Nathaniel Luetke, Sec'y.

NOTICE

In the place of Teacher G. Hofius, who has accepted a call into the Missouri Synod, Teacher R. Brei has been appointed as a member of the District Board of Support and Teacher F. W. Eggers as a member of the District Board of Auditors.

Im. P. Frey, President, Nebraska District.

CORRECTION

Northwestern Lutheran, issue of March 5, 1944, page 64, NOTICE, line 6: not Synod's, but Board's opinion.

E. Ph. Dornfeld, Sec'y.

INSTALLATION

Upon due authorization by President R. O. Buerger of the Southeast Wisconsin District, I installed Pastor Harry Schaar as pastor of St. Paul's Congregation, Brownsville, and of St. Luke's

Congregation, Knowles, Wisconsin, on Sunday Invocavit, February 27, 1944. Pastor Erdmann Pankow assisted.

Address: Rev. Harry Schaar, Brownsville, Wisconsin. E. C. Rupp.

ACKNOWLEDGMENT AND THANKS

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a Memorial Wreath of \$10.00 from Mr. and Mrs. Gerhard Roloff, Mr. and Mrs. Earl Roloff, Mr. and Mrs. Wilbur Vetter, Elda, Ruth and Lorraine Roloff in memory of their grandfather, Mr. Fred Roloff, Sr. We herewith express our heartiest thanks to the kind donors.

Emil D. Backer, Music Department.

* * * *

The Trinity Choir of Hendricks, Minnesota, donated the sum of \$2.25 to Dr. Martin Luther College Library, a Memorial Wreath for Victor Dorn, Hendricks. Our thanks to the kind donors.

E. R. Blifernicht, Librarian.

CHANGE OF ADDRESS

Rev. Walter E. Wegner, 1909 1/2 15th Street A, Moline, Illinois.

TREASURER'S STATEMENT

July 1, 1943 to February 29, 1944

Receipts

Cash Balance July 1, 1943	\$ 59,788.26
Budgetary Collections:	
General Administration	\$126,557.49
Educational Institutions	46,417.96
Home for the Aged	3,983.47
Spiritual Welfare Commission	22,189.50
For Other Missions	208,659.10
Indigent Students	2,365.41
General Support	9,531.60
School Supervision	494.53
To Retire Debt	4,665.71
Revenues	55,491.96

Total Budgetary Collections and Revenues \$478,156.56

Non-Budgetary Receipts:

U. S. Government Bonds Matured	\$ 49,952.50
From Debt Retirement Committee	31,000.00
Miscellaneous	19.80

Total Receipts \$559,128.86

Disbursements

Budgetary Disbursements:	
General Administration	\$ 17,511.66
Theological Seminary	16,357.27
Northwestern College	45,813.06
Dr. Martin Luther College	39,818.16
Michigan Lutheran Seminary	15,585.72
Northwestern Lutheran Academy	8,625.65
Home for the Aged	6,153.96
Missions — General Administration	123.98
Indian Missions	25,240.90
Negro Missions	22,957.12
Home Missions	127,310.60
Poland Missions	4,816.35
Madison Student Mission	943.94
Spiritual Welfare Commission	21,259.36
Winnehago Lutheran Academy	1,200.00
General Support	17,671.00
School Supervision	2,210.07

Total Budgetary Disbursements \$371,578.80

Non-Budgetary Disbursements:

Institutional Missions — Parsonages	\$ 7,334.07
U. S. Government Bonds Purchased	180,030.62

Total Disbursements \$558,943.49

Cash Balance February 29, 1944 \$ 39,973.63

Amount of U. S. Government Bonds now held for Budgetary Account \$150,000.00

Allotment Statement

Districts	Communicants	Receipts	Allotments
Pacific Northwest	1,070	\$ 5,474.89	\$ 2,568.09
Nebraska	4,715	12,148.29	11,316.00
Michigan	16,980	55,163.99	40,752.00
Dakota-Montana	5,586	18,480.24	15,496.40
Minnesota	54,014	80,265.77	81,633.60
North Wisconsin	39,604	84,765.44	95,049.60
West Wisconsin	41,420	80,861.17	99,498.00
Southeast Wisconsin	45,447	86,899.43	109,072.80
Totals	188,836	\$422,059.22	\$455,206.40

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 906.89	135.31%
Nebraska		832.29	107.35%
Michigan		14,411.99	135.36%
Dakota-Montana		5,075.84	137.84%
Minnesota	1,367.83		98.32%
North Wisconsin	10,284.16		89.18%
West Wisconsin	18,546.83		81.34%
Southeast Wisconsin	22,173.57		79.67%
Totals	\$ 52,372.19	\$ 21,225.01	93.12%

P. S. Requisition and Revenues for February from the Michigan Lutheran Seminary not received in time for this report.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February, 1944

For Spiritual Welfare Commission

Cpl. Arthur H. Rademan	\$ 15.00
Capt. Fred R. Stolp, Chanute Field, Illinois	5.00
PFC. Norton Kempf, Camp Stewart, Iowa	5.00
Mr. and Mrs. A. Siddon, Walnut Park, California	10.00
Mr. and Mrs. Nass, Manitowoc, Wisconsin	5.00
Carl J. Greif, Mesa, Arizona	1.00
Memorial Wreath in memory of Glen Wolfram of St. John's Ev. Luth. Church, Cold Springs, Wisconsin, by Relatives	20.00
Memorial Wreath in memory of Irma Schnell, Kendall, Wisconsin, by Mr. and Mrs. Stratman and Mr. and Mrs. Harry Stratman	4.00
Pvt. Julius Trettin, Ft. Benning, Georgia	5.00
Lt. George E. Urban, Camp Haan, California	10.00
PFC. Harold C. Selk, Fort Dix, New Jersey	1.00
Mrs. Selma Holtz, Green Bay, Wisconsin	1.00
Ruth Rohloff, Milwaukee, Wisconsin	1.00
Cpl. Arthur Behling	5.00
Harvey Laabs, M. M. 5/C	2.00
Ladies' Sewing Circle, St. Clair, Minnesota	5.00
T/Sgt. Clifford E. Wahl, New Orleans	1.00
Cpl. Paul H. Lamb, Ft. Custer, Michigan	1.00
S/Sgt. Melvin G. Koch	5.00
Mrs. C. L. Schweppe, New Ulm, Minnesota	10.00
Emmanuel's Lutheran Church, Grover, South Dakota	\$4.00
S. Sgt. Harvey Callies now stationed in Africa	2.00
Mr. and Mrs. Wm. Moldenhauer, Manitowoc, Wisconsin	1.00
PFC. Melvin E. Nero, Indiantown Gap Military Res., Pa.	1.00
Memorial Wreath in memory of Victor Dorn, Trinity Lutheran Church, Hendricks, Minnesota, by Mr. and Mrs. Ronald Larson	\$ 3.00
Mr. and Mrs. Albert Dorn, Mrs. Bertha Dorn and Mrs. E. Schwanz	4.00
	7.00
Kewaunee Lutheran Men's Club, Kewaunee, Wisconsin	5.00
T/Sgt. E. A. Boettcher	5.00
Memorial Wreath in memory of Ed. H. Schroeder by Mr. and Mrs. Arlow Schroeder, Mr. and Mrs. Milan Schroeder, Mr. and Mrs. Edmund Sylla Carroll and Jane Schroeder	4.00
	\$ 221.00

For Missions

A Thankful Giver	\$ 40.00
	\$ 49.00

For Indigent Students

N. N.	\$ 120.00
	\$ 120.00

For Church Extension Fund

Memorial Wreath in memory of Mrs. Betha Feyerherm, by Ensign Elizabeth Schwartz, N. V. C.	\$ 3.00
	\$ 3.00

C. J. NIEDFELDT, Treasurer.