

The Northwestern Lutheran

Prof. Henry J. Vogel
Jan 46
395 Ellis St

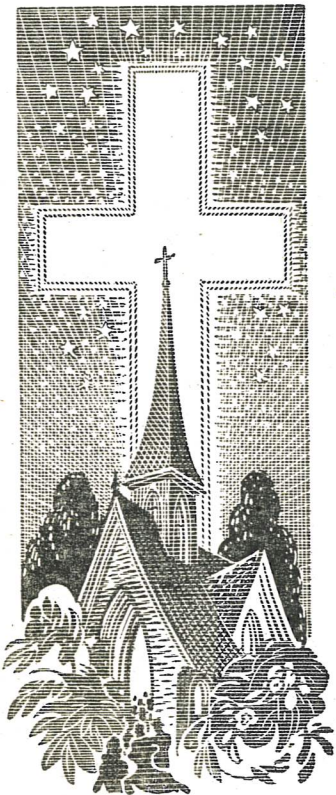
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KING.

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A CHRISTIAN AND HIS GOVERNMENT



that there is any government at all.

Government is a gift of God. We must distinguish particularly two kinds of gifts, one class pertaining to our spiritual welfare, the other to temporal and outward well-being. Government belongs to the latter. In the words of the Lord's Prayer, it belongs to our daily bread, like meat, drink, clothing, house, field, cattle, a pious spouse, pious servants, good weather, peace, health, and the like.

Any form of government, no matter how corrupt it may be, is better than no government at all. Life and goods would not be safe, under the present condition of sin, if government did not keep thieves and murderers in check. If all men were righteous, government would not be needed to restrain wickedness because there would be no wickedness to restrain. But things being as they are, anarchy would be one of the worst evils that can befall a country.

We have a government, and ours is a democracy, which gives to the people themselves a certain check on the administration of their common affairs, and at the same time makes the people directly responsible for the conduct of their government.

This is a gift from God. Did we ever stop to think why ours is neither a totalitarian nor a communistic government? We were, and are, at war with totalitarian countries, and at the peace table there is threatening difficulty with a communistic state. Why is our government different? Is it due to our superior intelligence? Is it due to a more highly developed sense of duty and fairmindedness? The words of the First Article of our Creed apply in full force, namely, that God "protects" us, "guards" and "preserves" us "without any merit or worthiness" on our part. It was God who in His "fatherly, divine goodness and mercy" directed the course of events so that in our country the form of government

evolved which we now enjoy. God did this in spite of the folly and sinfulness of men, often turning even such folly and sinfulness to beneficial ends.

As A Special Blessing We Recognize Religious Liberty

A person seeking a government position in our country is not first subjected to a religious test for qualification. Our government is forbidden to establish a state religion. A citizen may hold and promulgate any religious or irreligious views without interference from the government so long as he does not disturb the peace and safety of the country. In

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THE anniversary of Independence Day, which our nation observed during the past week, suggests the question mentioned in the above title. Naturally only a few aspects of this many-sided matter can be touched briefly in the space at our disposal. Moreover, we must limit our theme still more and speak only of American Christians.

We Recognize In Our Government A Special Gift of God

Ours is a democracy, or in the words of Lincoln, it is a government of the people "by the people" themselves. We need not discuss at length the advantages, and disadvantages, of this form of government. The important thing, first, is

Editorials

"Mindful Of Our Cherished Heritage" The above sentence is taken from a protest sent to President Truman by the Presbyterian Church in the United States against the retaining of Myron C. Taylor as a personal representative of the president at the Vatican in Rome. It will be remembered that it was the late President Roosevelt who sent Mr. Taylor to the Vatican "with the rank of ambassador." It seems to us that we once read in our daily press not so long ago that President Truman intended to recall Mr. Taylor. To our knowledge this has not been done. Be that as it may. The Presbyterian Church assembled for its 85th General Assembly in Montreat, North Carolina, sent the following message to President Truman: "*Mindful of our cherished heritage of separation of church and state, and believing that the prestige of maintaining an unofficial or official ambassador at the Roman Catholic Vatican is out of accord with the ideals and principles of the American people, the General Assembly of the Presbyterian Church in the United States respectfully requests the President of the United States to withdraw the personal representative of the late President to the Vatican.*" There is a word in that protest to which we want to call special attention. It is the word — "*mindful.*" It seems to us that this word is a rebuke, exhortation and plea, all in one, to every Christian and to all who prize our freedom of religion. It is a fact that we are not always "mindful" of our "heritage," nor do we ever "cherish" it enough. We are often at times forgetful of it and inclined to take it for granted, believing that it will take care of itself. Thence come the encroachments from one side or the other — due also to unmindfulness on the part of the transgressor — the Church or the state. Nor is the state always the guilty one. The guilt is often with the Church. She has often enough forgotten her "heritage" and put it on the auction-block. The more we appreciate our religious freedom the more fervent will be our prayers to the merciful Father to preserve it to us and to our children, the more zealous we will be to approve ourselves good citizens. Let us ever be "*mindful of our heritage.*"

W. J. S.

* * * *

Hospital Chaplains The latest venture of our Federal Government into the field of the church is the appointment of a Chief of Chaplains for the U. S. Veterans Administration. This appointee is the Reverend Crawford W. Brown. It is the purpose of the government to secure 100 chaplains of this type who are to serve the veterans in the various hospitals. It is hoped to have a chaplain in each hospital that has a capacity of 500 beds or where conditions demand it. It is stated that "*The religious faith of the chaplain engaged for a hospital will be determined by the number and the faith of the patients in the institutions.*" At the present time it is estimated that this plan will require more than seventy chaplains as there are that number of hospitals now. In larger hospitals, it is planned, to engage more than one chaplain.

There is no doubt, that this arrangement is well meant on the part of the government and that the government has no intention to interfere with the church or the religious freedom of

men. But it is that nevertheless. Freedom of religion and separation of Church and State as guaranteed to every American citizen has always been interpreted to mean that the government will have no hand in the worship and affairs religious and that the Church will leave hands off in civil affairs. That is the right and wise thing; that is as the founders of our country and framers of our constitution wanted it. That is as *God* wants it. That is the tradition of our land. Is this tradition going to be thrown overboard and are we to see the government prescribing and advising in religious matters — establishing and paying a ministry? What was wrong with the method that each church body take care of the men of its own faith by its own appointed and called ministers? This method was safe and wise for the government as well as for the church. We see danger in this new movement.

W. J. S.

* * * *

At The Close Now that the schools of the nation have closed their doors for the usual summer vacation parents ought to be doing some hard and sober thinking. We are thinking of the Christian parents, more especially of the Lutheran parents, in this connection. These ought to do some very serious thinking on the question of school and education for their children come fall and a new school year. Many parents, we know, will have little choice in the matter of schools. Perhaps they live in a community and are members of churches where a Christian day school can not be opened and maintained. We are sorry for such parents. They are simply forced to use whatever educational facilities are at hand even though they realize and understand the short-comings of such institutions to give their children the desired training for life. There are, however, many parents who know of no such handicap. They live in a community and are members of congregations that foster a Christian day school. For such parents the education of their children ought not to be a problem at all. It ought to go without saying and argument that their children will attend the Christian day school. The parents will send them there because they are *Christian* parents who know the Lord's will in regard to the bringing up of their children, that the Lord would have them "brought up in the nurture and admonition of the Lord." They know that all true education must have a *soul*. Education does not stand alone, nor is it acquired for its own sake. It must have an aim, a purpose. Without it education may become a dangerous thing. This soul, this aim and purpose of education exists only where the Word of God supplies the motive and purpose. The motive in education must be the love of God who sent and gave His Son by whom He reconciled the world unto Himself. The purpose, then, must be to prepare our children to serve *Him* who loved us — in this life — whatever our station, our position, our calling may be. That is the *soul* of education. God must be in it from the beginning to the end. Now is the time to think on this matter, now, at the close of the school year and before the new school year is at the door. Often it is too late then to make a decision. Do it now while you have the time and school is still fresh in your mind. Let every Christian be his brother's keeper in this matter. Let us persuade one another in Christian love.

W. J. S.

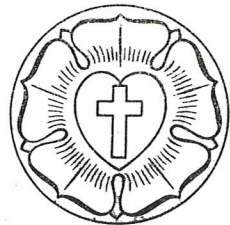
STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII Of Ecclesiastical Power

III.

IN the previous paragraph our fathers compared briefly the function of bishops and that of secular government. The bishops are to administer the office of the Keys by preaching the Gospel and dispensing the Sacraments, while secular government has a charge of temporal goods, which it protects by the sword and bodily punishments. They now continue to warn v e r y earnestly against a confounding and mixing of these two kinds of



power. Since, however, in those days it was chiefly the church that did not respect the proper distinction and brazenly intruded on the field of secular government, not vice versa, our fathers address their warning to the bishops, to stay within their God-given bounds, as also the heading of this Article indicates: *Of Ecclesiastical Power*, not: of the proper distinction between Church and State, or something like that. It is understood, however, that just as the Church cannot without doing great harm trespass on the domain of the State, neither dare secular government presume to legislate in spiritual matters.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 36: My kingdom is not of this world; also Luke 12, 14: Who made me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but

mighty through God to the casting down of imaginations.

NOTES

Mark the unqualified demand set forth in the first sentence: the two powers must not be confounded. The German text has the vivid expression: *ineinander-mengen und -werfen*.

Then our fathers turn to the church and tersely repeat in what its commission consists: *to teach the Gospel and to administer the Sacraments*. This is precisely what Jesus told His disciples to do. He sent them to teach all nations and to preach the Gospel to every creature; He commanded them to baptize all nations, and instructed them to celebrate His Supper: This do in remembrance of me. But He did not commission them to reform governments, or work for the social, or economical, not even for the moral uplift of the community. Their work is limited to purely spiritual things.

Our Article then points out numerous cases in which the Church of that day had become guilty of infringement on the office for which God instituted civil authority, and calls this a *break into the office* of another. To mention a few briefly: *let it not transfer the kingdoms of this world*. There were wicked kings who greatly hampered the work of the church. Then some pious men conceived the idea that, if the wicked kings could be removed from office and some other men be put into their place, then the Gospel would have a freer course, the church could do more effective work in saving souls. But they did not realize that in attempting to do this they were stepping out of their own proper field into one assigned by God, not to them but to another. They did not realize that by imagining that the effect of the Gospel depended on outward conditions, that the Gospel could reach the hearts more easily to create and sustain faith in them if it were supported by favorable surroundings, they were questioning the very power of the Gospel of saving from sin and evil.

Once this questionable mode of procedure was adopted by the church, though at first with the best of intentions, there was no halting in the mad career. Look at the warning of our fathers: *let it not abolish lawful obedience*. The church, which is called to preach obedience to God in every way, tried to abolish obedience to a solemnly created institution of God, namely to civil government; the church, which is called

by God to teach the inviolability of an oath, stooped to dispense subjects from their oath of allegiance which they had sworn to their ruler. And all of this in the professed interest of the church. To confound the power of the church and civil power has the most damaging repercussions on the work and the spirit of the church.

In our day people try to assign to the church many tasks that are foreign to its divine commission. We frequently read the demand that the church should be represented at the "peace table"; the church should mediate between capital and labor; the church should clean out vice; the church should raise the standard of living for the common people; the church should elevate the morals of a community; and many similar demands. — Let us beware. The church has been called by God to preach repentance and faith to lost sinners; it has been called to teach sanctification to its members as a fruit of their faith. On this work the church must concentrate with devoted hearts, trusting in the Gospel that it is a power of God able to achieve its aim in spite of the opposition of devil, world, and flesh, not only under what to us seem favorable, but under the most unfavorable conditions.

Our fathers conclude this paragraph by citing two words of Christ and two of Paul, which point to the strictly spiritual nature of the work assigned to the church, and to the undefeated power of the Gos-

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DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

On Thursday evening, June 7, our two choirs, one under the direction of Professor E. Backer, and the other in charge of Professor M. Albrecht, appeared in our annual commencement concert. This included one number by our late Professor F. Reuter: "Mache Dich Auf." Some one remarked that we ought never to give such a concert without having Professor Reuter represented somewhere on the program. I believe that this practice has always been observed, not for sentimental reasons, but for the sake of the music itself.

Friday, June 8, was commencement day — like always cloudy, but, for a change, without rain. By request of the graduates, Professor G. Burk again played the Processional, a function that has been his for longer than most of us can remember. Pastor A. Fuerstenau, Boyd, Minnesota, district supervisor of

indigent students, delivered the address.

There were forty graduates from the High School Department. Of these, three were absent, one because of illness and two because of their enlistment in the U. S. Navy. Both of the latter had to enter service before the completion of the second semester.

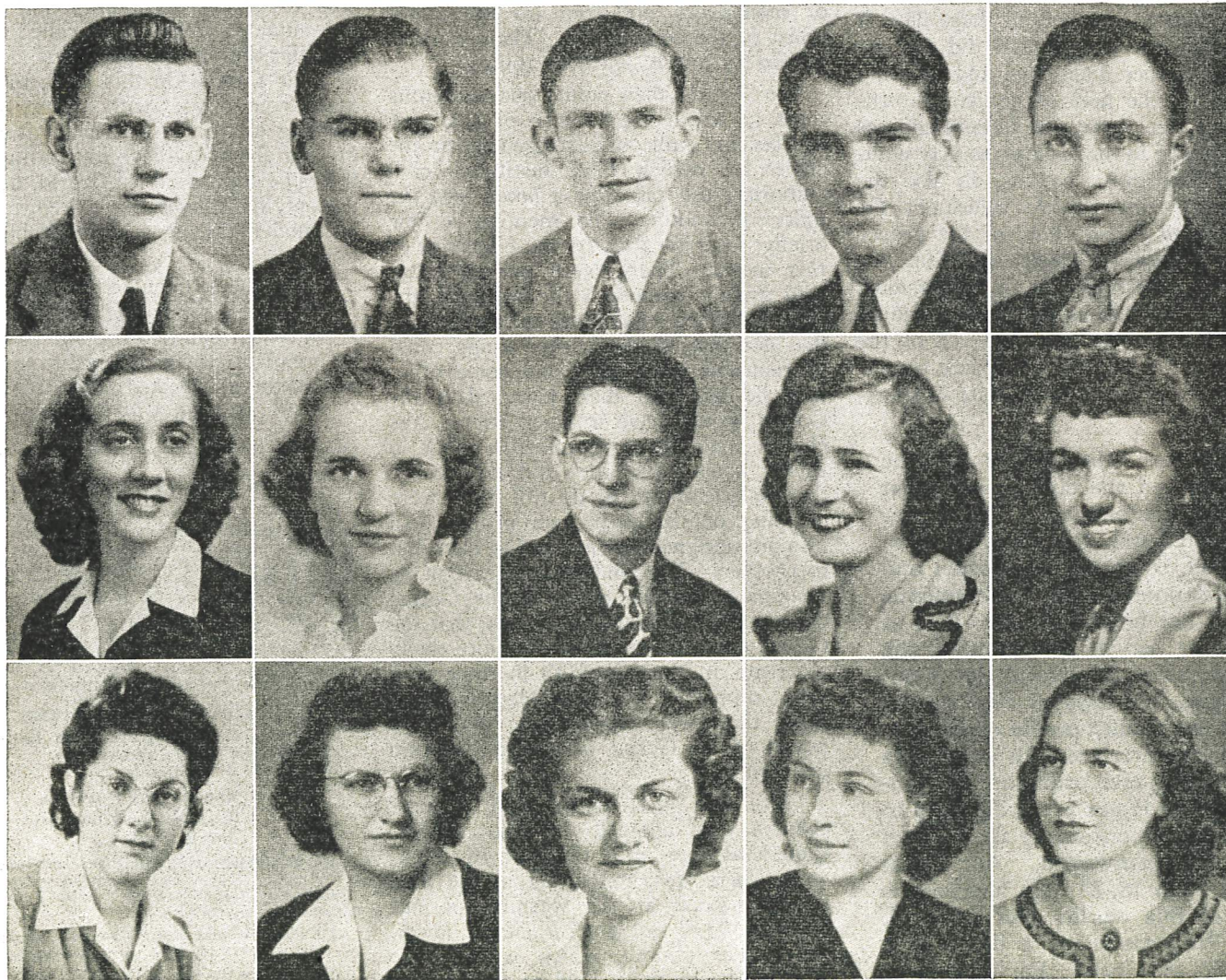
From the Normal Department we graduated fifteen. The Committee on the Assignment of Calls, after long and careful consideration, placed them as follows:

- A. Bruesehoff, Winona, Minn.
- G. Gutzke, Hoskins, Nebr.
- H. Hoffmann, Kawkawlin, Mich.
- Ed. Kionka, Sanborn, Minn.
- Robt. Schierenbeck, Lomira, Wis.
- Donald Zimmermann, Marinette, Wis.
- Eunice Bode, Mankato, Minn.
- Myra Bruns, Stevensville, Mich.
- Helen Gross, Bangor, Wis.

- Eunice Hagemann, Green Lake, Wis.
- Eliz. Johannes, Kewaunee, Wis.
- Lois Trettien, Gresham, Nebr.
- Lois Wegner, Milwaukee, Wis.
- Ruth Wilch, Benton Harbor, Mich.
- Elvira Zimdars, Crete, Ill.

By this time it has perhaps become quite well known that since May 1 our "dormitory" facilities for girls have been exhausted. After discussing the situation with the Synod's Board of Trustees, we were advised to build a temporary structure so that we need not refuse further applications. The WPB has given us permission to proceed, and it is our hope that by September construction will be completed. We are, therefore, in a position to accommodate an additional number of women students; all requests for dormitory reservations should, however, be made as soon as possible.

C. L. S.



Top Row, Left to Right: Edward Kionka, Robert Schierenbeck, Gerald Gutzke, Donald Zimmermann, Howard Hoffmann.
 Middle Row, Left to Right: Elizabeth Johannes, Eunice Boode, Albert Bruesehoff, Myra Bruns, Lois Wegner.
 Lower Row, Left to Right: Helen Gross, Elvira Zimdars, Lois Trettien, Ruth Wilch, Eunice Hagemann.

NOW CONCERNING THE COLLECTION....

I Corinthians 16, 1

SEEDTIME AND HARVEST

THIS is the time of the year when a farmer's work has progressed to the point where most of the seeding has been done, and where his thoughts begin to task, "What will the harvest be?" For any one who earns his living from the soil it is an anxious season, this time of waiting, even though the cultivating of his crops not only fills his days with constructive work, but also keeps him in close touch with their development and growth. When, his prayers answered, he sees the harvest safely gathered, it is a happy day for him, so much so that this supplied an ancient prophet with a fitting illustration for a higher joy which he was trying to describe: "They joy before Thee according to the joy in harvest" (Isaiah 9, 3).

Our collection now stands at precisely this critical point. The greater part of the seeding has been done. The harvest hangs in the balance. Our preliminary material which was to acquaint the members of our Synod with the need for this extraordinary effort has been broadcast. A series of follow-up articles have been published in our church papers. Special letters have been sent out to our pastors and read to our congregations. With more than a little anxiety we are awaiting the returns, praying the Lord of the Harvest that they may be bountiful.

There is so much at stake in this effort that we dare not fail. We sometimes wonder whether our brethren are giving sufficient thought to this side of the

question. Are we perhaps creating a Fool's Paradise for ourselves by refusing to recognize the seriousness of the situation? Let it be clearly understood that only by an all-out effort in which everyone takes part we will succeed. No half measures will serve.



There is little that can be said about the progress of our collection at this time. Remittances to our treasurer now stand at about \$60,000.00, and are still far too scattered to show how our people are really responding to this collection. We know of a number of congregations which have collected their proportionate share, and more. We know of another which has arranged to hold its collection on a number of successive Sundays, and which has almost reached its goal on the first try.

Only in one respect can we furnish a more definite report, namely on the distribution of the material which was prepared for the use of our congregations. In this respect the requests have far exceeded our expectations. With about

100 congregations still outstanding, a first printing of 100,000 of our Illustrated Booklets has been practically used up. Another edition of 25,000 is being run off now. The Sunday Bulletins (in sets of five, according to the several phases of our collection) have run through a first printing of 50,000 sets, a second of 25,000, with unfilled orders necessitating another run of 25,000. All this came after persons familiar with the ways of our Synod had estimated our needs at between 50,000 and 65,000. In addition, almost half a million collection envelopes have been distributed. The first printing of Children's Envelopes has been entirely used up. — The seeding has obviously been on an ample scale. *What will the harvest be?*

In order that your committee may be able to present a more informative report to the coming synodical convention at New Ulm, we earnestly ask all our pastors to supply us with facts and figures, either in the form of a remittance to the Treasurer of our Fund, or by letter to the Financial Secretary, Pastor G. W. Fischer, 1321 West Mitchell Street, Milwaukee 4, Wisconsin. Even if your collection is not finished, let us know what you have done.

And in the meantime, let us work, — earnestly, prayerfully, swiftly. Then, and then only, there will be "*joy in the harvest.*"

The Building Fund Committee,
E. REIM, Chairman.

A CHRISTIAN AND HIS GOVERNMENT

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some countries people may hold religious convictions contrary to those officially recognized, they may also worship God according to the dictates of their own conscience, but they may not teach their religion nor do mission work for it. That would not be complete religious liberty, it would be only a form of tolerance. But in our country we enjoy complete religious liberty.

This is a great blessing from God and a great advantage for the church in doing her work. Let us not make a mistake. The work of the Gospel is not dependent on religious liberty. The world was con-

quered by Christ when religious liberty was little known and practiced. The Roman Empire had some permitted religions; but after the burning of Rome in the summer of 64 the Christian religion was excluded even from that privilege. Yet the Gospel grew mightily in those years. The power of the Gospel is independent of any form of government. The Gospel reaches into the innermost heart of a man, a place to which no government can penetrate; and there the Gospel is independent of any form of government. The Gospel reaches into the innermost heart of a man, a place to which no government can penetrate; and there the Gospel wields an influence which no government can match, yes, to which no government can add one ounce of

strength, nor which it can check. Under God's overruling providence the blood of the martyrs became the seed of the church. The more government tried to suppress the church, the stronger it grew.

Yet religious liberty is a great blessing. It falls under the head of those blessings of which Paul speaks when he urges us to pray for our government "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2, 2). Religious liberty in our country permits us to conduct our divine services as best suits our purposes; to have our parochial schools for the teaching of our own children and also as mission centers for reaching unchurched children; to maintain high schools, colleges, normal schools, seminaries for the training of fu-

ture servants of the church; to engage in mission work of every type: home mission, inner mission, institutional mission, foreign mission — without interference. A great advantage — although only a temporal blessing which as such does not affect the power of the Gospel.

A great blessing for which we owe our heartfelt thanks to God. Do we always show ourselves grateful? The gratitude that God can expect at least is that we make the fullest use of the opportunities which He so graciously provides. Do we always do it? Are we as regular in our church attendance as we might? Do we use the educational facilities of our church for our own children to the fullest extent? Do we support the mission efforts of our church to the best of our ability?

If we continue in failing to show due appreciation for God's blessing of religious liberty, He may be moved by our ingratitude to curtail it or withdraw it altogether. Blessings that are not appreciated, He permits to slip away. There are danger signs even now. Let us awake before it is too late. We hope and pray that we may be spared the painful experience of what it means when

God Uses Government to Chastise His Children

God did institute a government to be a blessing. Government is a special form of His handling and applying the Law in His providence. That government is a form of law, and nothing but law, Paul expresses in a twofold way in his Epistle to the Romans: he says, it is equipped with a *sword*, and moreover he says, it dispenses good to such as deserve it and wrath upon them that do evil. Thus government is strictly a form of the Law. Its punishments are law enactments, and so are its rewards. The righteousness which government enforces among the citizens is a righteousness of the Law, which has no spiritual value, yes, which, if appraised as a spiritual thing, will turn into a curse, as did the righteousness of the Scribes and Pharisees which prevented them from entering into the kingdom of heaven.

If we then do not avail ourselves of the opportunities which God offers us through our government for doing His work, if we do not pray for our government that God preserve it in its integrity, if we fail to give thanks for this great blessing, if we fail so utterly that we even collude in mixing church and state or imagine that civic righteousness which the government enforces can be integrated in our spiritual work, and might even relieve us of part of our duty: then we provoke God to use government for our chastisement.

It will be easy for God to do so. There

are always evil forces at work which try to get control of the machinery of government for their own selfish purposes. It is due to God's restraining hand that they have not succeeded so far. What if God should, for instance, let the Roman Catholic Church get control of our government, not merely of some of its funds, but of its entire administration? Or some other religious or anti-religious organization?

May God graciously preserve our government, and may we not give Him occasion by our ingratitude to withdraw the blessings of a good government which we have enjoyed so far, and to turn our very government into an instrument for our chastisement.

J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

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pel with which the church is to do its work.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

NOTES

This is merely a restatement of what had been said at the beginning, with this admonition also repeated that Christians should honor both institutions, the church and civil government, as *gifts and blessings of God*, also in this way that they carefully discriminate between their powers.

Now a special case is presented.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law, having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

NOTES

From the early centuries of church history down cases happened when ministers of the church, particularly bishops, were appointed by the rulers of the land to administer some civil affairs. In the course of years this became an established institution, especially after the church acquired wide landed estates, and when the simple forms of office of the early church gradually were replaced by a more complicated organization. In such cases there were really two offices combined in one person. The bishop, who was a servant

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of the church, also became an officer of the state. This led to confusion. People began to think that the civic duties of their bishop were part of his bishop's office.

Here our fathers warn that special care must be had to keep the distinction clear; that the administration of temporal affairs is *another office than the ministry of the Gospel*, although both may be performed by the same person. — If we realize how difficult it is to maintain the proper distinction between the functions of the church and those of the state, and how this difficulty is increased manifold when both are combined in one person, one cannot but seriously warn against such combination as unnecessarily increasing the difficulties for both church and state.

Closing Exercises At Northwestern Lutheran Academy Mobridge, South Dakota

On June 8, 10:30 A. M., Northwestern Lutheran Academy held its closing exercises in Zion Lutheran Church. Though, for the sake of the farmer who produces the food which we and the world will need during the coming year, we rejoiced greatly in the rather prolonged rainy season, the inclement weather was rather discouraging to those who must drive long distances to attend our exercises; nevertheless both the commencement concert on Thursday evening and the commencement exercises on Friday morning were well attended. We are looking forward to the time when parents and friends of our students can enjoy such functions under less crowded conditions.

Three boys and three girls received their diplomas. Of these graduates two boys and one girl will continue in the work of the church.

The class of 1946 will be our last small class graduating for a few years at least. When the larger classes come up, we expect to have more adequate facilities, so that the students we have can be better cared for and we in turn can feel free to encourage many more to enroll at our institution.

Our guest speaker, Pastor O. Lemke of Elgin, North Dakota, again emphasized the need of thorough Christian instruction. He presented that need to the parents who are about to choose a school for their children; and to the graduates he pointed out the fruits they ought to harvest from the education they have received.

We look forward to the coming school year with confidence, knowing that the Lord blesses every good work.

R. A. FENSKE.

News From Our Poland Mission

Finally after a silence of many years we have received news from our mission in Poland. This will be of great interest to the members of our Synod. In a letter dated May 2, and coming from a brother in Germany, Pastor Bodamer, the superintendent of our Poland Mission, received the following information:

"I happened to contact some brethren from the 'Freikirche'. I'm sure you will be interested in the following note.

"Pastor Armin Schlender reported that all our pastors in East Prussia and Poland had to leave their homes and flee. They found refuge in the homes of the brethren in Germany. All but one are still alive.

"The churches in Poland are all destroyed and the congregations scattered. All work there will have to begin from scratch again.

"Pastor Schlender is in good health and sends greetings to you."

That is the letter. Of course, that is not much nor is it very encouraging news. And yet it is. We know that the Lord spared the lives of the brethren and that they are, no doubt, planning to take up their work again as soon as conditions will permit.

W. J. S.

OBITUARY

† PASTOR EMIL REDLIN †

After a faithful service in the vineyard of the Lord, extending over forty-five years, Pastor Emil Redlin was called home by His Master whom he had served. He departed this life on May 31, at the age of 71 years, 7 months and 23 days.

Pastor Emil Redlin was born October 8, 1873, at Iron Ridge, Wisconsin. Following his confirmation he enrolled at Northwestern College, Watertown, Wisconsin, to prepare himself for the holy ministry and was graduated with the class of 1895. In the fall of 1895 he continued his studies at our Theological Seminary at Wauwatosa, Wisconsin, and was graduated in June, 1898. In the same year he accepted a call to the Lutheran congregation at Clatonia, Nebraska. He served this his first congregation for fourteen years. In the year 1912 he accepted the call extended by the Stephenville and Ellington, Wisconsin, parish which parish he served faithfully

and untiringly for thirty-one years until the time of his retirement, October, 1943. Pastor Redlin was happy and thankful that even after his retirement His Master continued to give him many opportunities to preach the Word.

On Sunday morning, May 27, although he felt indisposed, while readying himself to fulfill a preaching engagement at Kimberly, Wisconsin, he was stricken with a heart ailment in his Appleton home and four days later he quietly entered the sleep of death at a local hospital. "Well done thou good and faithful servant, enter into the joy of thy Lord."

In the year 1898 Pastor Emil Redlin entered into holy wedlock with Miss Mathilda Deutchman. God blessed this union with eight children. They together with the widow mourn the departed. The children are: Mrs. Lydia Radke, Pastor Traugott Redlin, Pastor Gerhard Redlin, Hugo Redlin, S/Sgt. Roland Redlin, Mrs. George Paschen, Miss Elinore Redlin, and Mrs. Victor Holz. Besides his passing is also mourned by three brothers, four sisters and nine grandchildren. His fond memory is cherished by all who knew him as a faithful pastor and true friend. May all pray with Christian confidence: "Lord, Thy will be done."

The funeral service was held in St. Paul's Church, Appleton, of which the departed was a member. His pastor, the Rev. F. M. Brandt, preached the sermon on 2 Timothy 4, 7-8. The undersigned read the obituary and the committal service.

C. J. HENNING.

ANNIVERSARIES

FORTY-FIFTH ANNIVERSARY

St. Paul's Ev. Lutheran Congregation Hyde, Ford River Township, Michigan

On Sunday, June 10, 1945, St. Paul's Evangelical Lutheran Congregation of Hyde, Michigan, celebrated the forty-fifth anniversary of its founding.

In two well attended services the members of St. Paul's Congregation expressed their humble gratitude to God for all the grace He bestowed upon them and their fathers during the past forty-five years. Pastor Harvey Kahrs of Florence, Wisconsin, was the guest speaker for the morning service. Pastor Armin Engel, the first resident pastor, preached the sermon for the evening worship.

St. Paul's Congregation was organized with seven families as a mission station of the Wisconsin Synod on May 27, 1900, during the pastorate of Pastor L. Kaspar.

The congregation was served from Escanaba and Powers, Michigan, until 1933. The congregation and Mission Board then called Pastor Armin Engel as its first resident pastor.

St. Paul's pastors during these forty-five years were: L. Kaspar, 1900—1909; L. Witte, 1909—1913; O. Hohenstein, 1913—1920; W. Gutzke, 1920—1926; A. A. Gentz, 1926—1930; H. A. Kahrs, 1930—1933; Armin Engel, 1933—1937; W. Lutz (vacancy), 1937—1938; L. Lehmann, 1938—1943; A. A. Schabow, 1943—.

The congregation at present numbers 220 souls, 142 communicants and 47 voting members.

May God continue to send His blessing upon this congregation as He has done in the past forty-five years.

A. A. SCHABOW.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Viergutz

On June 10 Mr. and Mrs. Herman Viergutz, members of Peace Lutheran Church, celebrated their golden wedding anniversary. The jubilee service was conducted at their place of residence and was conducted by the undersigned. A thank offering of \$10.00 was given to the Old People's Home at Belle Plaine, Minnesota.

Theodor Bauer.

ANNOUNCEMENTS

CONVENTION OF THE JOINT SYNOD

The twenty-ninth convention of the Joint Synod of Wisconsin and Other States will be held August 1 to 6, 1945, at Dr. Martin Luther College, New Ulm, Minnesota, a permit having been granted by the War Committee on Conventions.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. Upon consultation with the Conference of Presidents, the General President and the undersigned, as executive officers of the Synod, wish to announce that sessions will be held Saturday afternoon and Sunday afternoon to make it possible to adjourn sometime Monday, thus relieving the problem of providing meals for such a large number under existing conditions.

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

Delegates will find lodging in the dormitory of the institution, and they are requested to bring along bedding, towels, etc. These articles may be sent by parcel post to the College before the convention. Lodging and meals will be provided only for the accredited delegates and such as are required to attend the convention in an official capacity. All visitors must provide their own lodging and meals. Delegates are requested to send their announcement to Prof. C. Schweppe not later than July 20.

All memorials and communications must be in the hands of the General President not later than July 15.

Karl F. Krauss, Sec'y.

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The Programs for the twenty-ninth biennial convention of the Joint Synod of Wisconsin and Other States will be sent out as soon as possible after June 15.

John Brenner, President.

NOMINATIONS

The following have been nominated for the vacancy on the Northwestern College faculty which was created by the retirement of Prof. Bolle:

- Prof. Martin Albrecht, New Ulm, Minnesota.
- Mr. Donald Lee, Jefferson, Wisconsin.
- Mr. Ralph Lemke, U. S. Army.
- Mr. Albert Luenser, West Allis, Wisconsin.
- Mr. Herbert Schaefer, Milwaukee, Wisconsin.
- Mr. Erich Sievert, Neillsville, Wisconsin.
- Mr. Rudolph Sievert, Waldo, Wisconsin.
- Mr. T. W. Sievert, Oshkosh, Wisconsin.
- Mr. Otto Steingraber, Burlington, Wisconsin.

The Board of Regents will meet to elect the professor on Friday, July 27 at 9 A. M. at the college. Endorsements or protests should reach the secretary before July 27.

Kurt A. Timmel,
612 Fifth Street,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Michigan Pastoral Conference of the Michigan District meet July 10 and 11 at Jenera, Ohio. The lay-delegates to the General Synodical Convention should attend this conference. All teachers of the conference are also invited.

Papers: Continuation of Exegesis, 1 Cor. 12, A. Baer; Table of Duties, John Gauss; Relation of Lord's Supper, Agape and Paschal Festival, R. Schaller; Witnessing against Jehovah Witnesses, E. Frey.

Requests for meals and lodging should be in the hands of the local pastor, J. Gauss, no later than June 30. A. Tiefel, Sec'y.

WEST CENTRAL MINNESOTA MIXED CONFERENCE

The West Central Minnesota Mixed Conference meets July 10 and 11 at Renville, Minnesota. Members of this conference kindly announce to host pastor, W. F. Dorn, and specify whether or not lodging is desired. Sessions open at 10 A. M. Walter P. Scheitel, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will meet July 24, 9:30 A. M., at First Ev. Lutheran Church, La Crosse, Wisconsin, W. A. Schumann, pastor.

ORDINATIONS AND INSTALLATIONS

Authorized by President A. Ackermann and assisted by Pastors H. Geiger, Chr. Anderson, and Ed. Birkholz, I ordained and installed Candidate Waldemar A. Geiger on April 22 as pastor of St. Paul's Congregation of Seaforth, Minnesota. The sermon was preached by the candidate's father. The Lord make the new pastor a blessing unto many. Walter P. Scheitel.

* * * *

Upon authorization by President H. Kirchner of the West Wisconsin District the undersigned installed the Rev. Max Stern as pastor of St. John's Church at South Ixonia, on June 17. The Revs. Prof. E. Wendland, R. Rubel, and O. Pagel, assisted.

Address: Rev. Max Stern, R. 1, Ixonia, Wisconsin. N. Paustian.

* * * *

Authorized by President Krauss and assisted by Pastors Schmelzer, Baer, Timmel, Zimmermann, and Fehner, I installed H. A. Muehl as pastor of St. Paul's Congregation, Monroetown, Michigan.

Address: Pastor H. A. Muehl, Monroe, R. 3, Michigan. S. E. Westendorf.

* * * *

By authority of President E. G. Behm of the Northern Wisconsin District I installed my son, Gerhard A. Franzmann, on the second Sunday after Trinity as pastor of St. Paul's Lutheran Church at Dale, Wisconsin. The brethren Walter Pankow, Irwin Habeck and Norbert Reim assisted. May God's choicest blessings abide with pastor and fold.

Address: Pastor Gerhard A. Franzmann, Dale, Wisconsin. Wm. Franzmann.

* * * *

Authorized by President A. Ackermann of the Minnesota District for ordination and by the Missionary Board of the Lutheran Synodical Conference for commissioning, the undersigned ordained

and commissioned his son, Candidate George S. Baer, as missionary to Nigeria, Africa. Pastor Timm Albrecht assisted and preached the sermon. The service took place in Cross Lutheran Church at Rockford, Minnesota, on Sunday, June 17. May the Lord bless his labors abundantly! His African address will be published later. S. Baer.

ACKNOWLEDGMENT AND THANKS

The Northwestern College Library Fund is in receipt of a gift of \$10.00 from Miss Isabel Dallmann, Neenah, Wisconsin. Our thanks for this gift. E. M. Schroeder, Librarian.

* * * *

Dr. Martin Luther College Music Department received a Memorial Wreath of \$3.00 from John Kuehne, Jr., Reedsville, Wisconsin, in memory of his grandfather, Mr. L. C. Bruss. Heartfelt thanks are herewith expressed to the kind donor. Emil D. Backer, Music Department.

CHANGE OF ADDRESS

M. J. Hillemann, emeritus, Box 231, Norwalk, Wisconsin.

MEMORIAL WREATH

Of the \$128.13 check enclosed, \$64.00 is a Memorial Wreath for Missions given by relatives and friends in memory of Cpl. Everett Tollefson. S. E. Johnson, Dist. Treas.

MISSION FESTIVALS

- First Sunday after Trinity**
St. John's and St. Peter's Churches, Caledonia, Minnesota.
Offering: \$840.00. Karl A. Gurgel, pastor.
- Second Sunday after Trinity**
St. Luke's Church, Germantown Twp., So. Dak.
Offering: \$128.93. Charles E. Found, pastor.
Immanuel Church, Town Eden, Brown Co., Minn.
Offering: \$305.00. H. A. Scherf, pastor.
Peace Church, Echo, Minnesota.
Offering: \$277.13. Theo. Bauer, pastor.
- Third Sunday after Trinity**
St. Paul's Church, Tp. Eldorado, Wisconsin.
Offering: \$167.00. W. A. Wojahn, pastor.

**TREASURER'S STATEMENT
July 1, 1944 to May 31, 1945**

Receipts		
Cash Balance July 1, 1944	.....	\$ 49,161.33
Budgetary Collections:		
General Administration	.....	\$204,410.12
Educational Institutions	.....	73,464.45
Home for the Aged	.....	5,223.71
Spiritual Welfare Commission	.....	59,266.83
For Other Missions	.....	298,211.10
Indigent Students	.....	3,648.41
General Support	.....	14,389.90
School Supervision	.....	961.42
To Retire Debt	.....	4,204.85
Revenues	.....	98,667.91
Total Budgetary Collections and Revenues	.....	\$762,448.70
Non-Budgetary Receipts:		
From Debt Retirement Committee	.....	3,780.20
Total Receipts	.....	\$766,228.90
Disbursements		
Budgetary Disbursements:		
General Administration	.....	\$ 25,018.78
Theological Seminary	.....	50,021.42
Northwestern College	.....	71,931.58
Dr. Martin Luther College	.....	64,005.15
Michigan Lutheran Seminary	.....	34,468.42
Northwestern Lutheran Academy	.....	15,088.83
Home for the Aged	.....	9,299.81
Missions — General Administration	.....	384.02
Indian Missions	.....	36,132.81
Negro Missions	.....	15,440.17
Home Missions	.....	204,882.70
Poland Missions	.....	6,584.50
Madison Student Mission	.....	1,125.33
Spiritual Welfare Commission	.....	61,846.93
Winnebago Lutheran Academy	.....	1,650.00
General Support	.....	28,362.00
Indigent Students	.....	1,300.00
School Supervision	.....	3,420.54
Total Budgetary Disbursements	.....	\$610,962.99
Non-Budgetary Disbursements:		
Institutional Missions — Parsonages	.....	\$ 1,117.56
U. S. Government Bonds Purchased	.....	149,952.50
Total Disbursements	.....	\$762,033.05
Cash Balance May 31, 1945	.....	\$53,357.18
Budgetary Reserve Fund	.....	\$350,000.00

P. S. Collections from the Minnesota District for May and the Report of Revenues and Expenditures from Northwestern Lutheran Academy for May were not received in time for this report.
C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
For May, 1945**

For Spiritual Welfare Commission		
Carl J. Greif, Mesa, Arizona	.....	\$ 1.00
Cpl. Milton E. Gittel, Babbitt, Nevada	.....	1.00
Memorial Wreath in memory of Paul Lehmann, Sr., from: Mr. and Mrs. Victor Lehmann, Mr. and Mrs. Walter Lehmann, Mr. and Mrs. Norbert Lehmann, and Mr. and Mrs. Otis Lehmann	.....	12.00
Immanuel's Congregation of Pelican Lake, Buffalo, Minnesota	.....	30.00
S/Sgt. Walter Vater, Camp Atterbury, Indiana	.....	1.00
Cpl. Harold Zolldan, New York, New York	.....	5.00
Trinity Ev. Luth. Church, Manitowoc, Wisconsin	.....	30.04
Memorial Wreath gift sent in by Mrs. A. Christophersen	.....	1.50
Memorial Wreath in memory of Sgt. Lester E. Odell by: Mrs. M. Wegner, Morton, Minnesota	.....	3.00
Memorial Wreath in memory of Ernst Wiechen given by: Mr. and Mrs. Walter Tegmeyer, Mr. and Mrs. Elmer Wiechen and Mr. and Mrs. William Galbraith, Crete, Illinois	.....	5.00
First German Ev. Luth. Mixed Choir, Bethany Luth. Church Mixed Choir, Trinity Luth. Mixed Choir, Manitowoc, Wisconsin	.....	143.35
Pvt. Lorenz Mitzenheim, New York	.....	1.00
Mrs. M. Stephan and Herbert, Mankato, Minnesota	.....	2.00
Memorial Wreath in memory of Jacob Basner given by the Wilbert Preuss Family	.....	3.00
S/Sgt. Wilbert A. Hermel, New York	.....	25.00
Pfc. Hubert G. Rauch, Chile General Hospital, Cleveland, Ohio	.....	10.00
Mr. Walter E. Nuernberg, Watertown, Wisconsin	.....	10.00
Memorial Wreath in memory of Mrs. Mary Muehr given by relatives, La Crosse, Wisconsin	.....	10.00
		\$ 293.89
For Missions		
Memorial Wreath in memory of August C. Rubbert, given by Relatives and Friends	.....	\$ 25.00
		\$ 25.00
For Church Extension Fund		
Memorial Wreath in memory of August Papenfuss by Arthur and Walter Voss, Dakota, Minnesota	.....	\$ 2.00
Memorial Wreath in memory of Carl Uplegger given by Rev. and Mrs. Frederick G. Knoll, Tucson, Arizona	.....	5.00
		\$ 7.00

C. J. NIEDFELDT, Treasurer.