

The Northwestern LUTHERAN

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

Volume 27

Milwaukee, Wisconsin, September 8, 1940

Number 18

Rev C Buenger Jan 41
5026 19th Ave



THE GOSPEL MADE PLAIN

“HE took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven he sighed and saith unto him, Ephphatha, that is be opened.” — There is a miracle here as great as that beginning of miracles which Jesus did, and manifested forth His glory. It is a sign which prompts every disciple to exclaim, “It is the Lord!” Such was the impression which this wonder made on the multitudes, “And were beyond measure astonished, saying, ‘He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.’”

But when our Lord took this sufferer aside from the multitude, touched his ears and his tongue, and spit, and sighed, was there, perhaps, as some would have it, a hidden and mysterious meaning in this attitude and action? — the very opposite is true. Here was a deaf-mute. Jesus would speak to him, He would help him. To make Himself understood Jesus used the “sign language.” Christ preached the Gospel to the deaf man so that the deaf man heard it. It is the Gospel made plain — not reasonable — but plain.

**“O make the deaf to hear
Thy Word,
And teach the dumb to
speak, dear Lord!”**

On that day the multitude was beyond measure astonished saying, “He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.” Our ascended Lord is still performing a miracle as great, and greater. Having ears, men hear not, neither do they understand the precious Gospel. This affliction only Jesus and His Holy Spirit can heal. — Here was a man who could not speak, at least not plainly. And where are the faithful, fearless witnesses of Christ and His Gospel today? In this connection we cannot but point to the fact that we have men who would spread the story of salvation, but you and I are preventing them from doing so. Young men have prepared themselves for the ministry in our seminary, but we permit them to stand idly at the marketplace. It is time that these lips were unsealed to preach. It is time that these young men were called as laborers in the Lord’s vineyard. For, while we permit them to remain mute, untold numbers of disobedient, uncalled, stammering witnesses are in the field.

The Confusion of Tongues

With the healing of the deaf-mute Jesus “charged the multitudes that they should tell no man: but the more He charged them, so much the more a great deal they published it.” — Disobedient busybodies! — Before His passion Jesus frequently forbade His disciples and the people to publish His miracles. After Easter, on the Day of Pentecost, He gave them another charge, “Go ye into all the world and preach the Gospel.” Before His Passion and Resurrection the picture of the Christ was not yet complete, and no artist wants to display an unfinished masterpiece. Thus Jesus charged these men to tell no one of His miracles lest they create a wrong impression of Him and His mission in the minds and hearts of the people. “But the more He charged them, so much the more a great deal they published it.” — Preaching the Gospel is Christ’s ordinance, but it has become too much man’s contrivance. Strange voices, strange doctrines are in the air. The promoters of any and every cause on earth have chosen Jesus as their champion, and today we have a Unitarian Christ, a humanitarian Christ, a pantheistic Christ, etc. And thanks to the disobedient busybodies in the religious world confusion reigns everywhere. If it were possible, even God’s elect might be deceived. — Jesus healed the deaf-mute in the region of Decapolis. St. Matthew relates the result of Jesus’ ministry in this

“And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.” Mark. 7:31-37.

region with these words, “the multitude wondered, when they saw the dumb speak . . . and they glorified the God of Israel,” Matt. 15:31. Too long superstition and idolatry had reigned in Decapolis. Christ came to reveal the God of Israel, Jehovah, the one, true God. Ours is a Christian land, yet it is also the most fertile soil for every form of superstition and idolatry. — Christ alone with His Gospel, and the Gospel made plain, can open the ears of the confused and deaf and teach the dumb to sing the praises of the God of Israel.

“He Took Him Aside from the Multitude”

This is the Savior’s love for the individual soul. The social gospel of our day deals with the masses. But the Lord is my Shepherd. Christ has revealed His heart to us in the parable of the *one* lost sheep, in the parable of

the *one* lost coin. The Savior died on the cross for all mankind, yet he showers the full blessings of His salvation upon that one malefactor, "Today shalt *thou* be with Me in paradise." He singled you and me out from the multitude in holy Baptism. He tells you, "Fear not, I have redeemed thee, I have called thee by thy name, thou art mine." — The Lord separated the "father of believers," Abraham, from the multitude, and said, "Get thee out of thy country, and from thy kindred, and from thy father's house . . . and I will bless thee. . . . Fear not, Abram: I am thy shield, and thy exceeding great reward." Thus did He make the Gospel plain to Abraham. It is a covenant between the Lord and this man. The Lord has chosen Abraham, He is Abraham's great Reward, but Abraham, too, must leave and forsake all for the Lord. — "He took him aside from the multitude."

He put His fingers into his ears, He touched his tongue, He spit, and sighed. With His finger Jesus points at the poor sufferer's ailment; He puts His finger on the sore spot. On another occasion he commanded a poor crippled woman come down the aisle in the synagogue, and He made a public show of her infirmities (Luke 13: 10ff.). How painful! Thus the Lord also separated David from the multitude when he had sinned, and said, "Thou art the man." And Paul, the great apostle Paul, must stand out from the multitude in this way, "Jesus Christ came into the world to save sinners: *Of whom I am chief.*" How humiliating! But it is the truth made

plain, and until *we* join Paul in his confession we are only deceiving ourselves and the truth is not in us.

"Looking up to Heaven, He Sighed, and Saith Ephphatha, Be Opened"

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121. Man-made religions teach a different way of salvation. Their way leads from man to God. Man must work his way out of the miry pit; he must save himself. But Christ tells us, "God so loved the world that He gave . . ." *God gave*, not you, not I. — "And He looking up to heaven sighed, and said, 'Ephphatha,' that is, Be opened." This is the heart of the Gospel lesson and the heart of Christ. All our ills and ailments, our sins, weigh heavily upon the heart of Jesus, "Surely He hath borne our griefs and carried our sorrows." And we must hear Him sighing and groaning under the load of our sin in Gethsemane and on Calvary. This is the complete picture of the Christ — "He died for our sins, according to the Scriptures." Only in this way hath He done all things well. The heavens were opened when our Mediator died, and peace was made between God and man. He opened our ears and hearts to know the "peace of God which passeth all understanding." He opened our lips to sing the praises of the God of Israel. — The Gospel is made plain, and we speak plain," I know whom I have believed." 2 Tim. 1:12 A. P. V.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE I. OF GOD

Part Two

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed

two principles, one Good and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

I

IN taking up the second part of *Article I*, some preliminary remarks will again be in place. They are general in application. They belong not only to this first article but to all the following likewise.

This part begins with a word that sounds very offensive to some people: "*They condemn.*"

Why use such a harsh word? Even though we do not accept the heresies here to be mentioned, is it not an overstatement to condemn them? Does not brotherly love demand of us that we tone down, somewhat, our judgment and be more tolerant in the matter? Were not some of those that held these erroneous views very sincere, honest, and devout men? Is it not contrary to the Eighth

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail at \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: **W. J. Schaefer, Managing Editor**
Arthur Voss, Church News

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, Wisconsin.

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

Commandment to brand their well-meant errors as heresies? Should we not give them credit for their personal integrity and put the best construction on their words, even though heresy might lurk in them, or hide behind them?

We must bear in mind that we are not dealing with the person of these errorists. We are not called to investigate their personal character, whether they be sincere or hypocrites — that is a matter which God has reserved to himself, who tries the hearts and reins of men. We are dealing with their confession, with the doctrine which they publicly proclaimed before the whole church, for which they stood, which they defended. While we commit their person to the mercy of God, we submit their doctrine to a most scrutinizing and exacting investigation.

We are here dealing with a truth which the gracious God himself revealed about himself to us for our salvation. What would it mean if we permitted any deviation from God's truth to stand aside of it as tolerable? Would that indicate the overwhelming awe we owe to the Word of God? Would it even indicate due respect? God has spoken, yet we grant men the privilege to be of a different opinion! God expects, and rightly so, that we tremble at His Word (Ps. 119, 120, 161). Any deviation from the truth which God reveals is a violation of His majesty.

God revealed the truth for our salvation. It is the truth that saves us and sets us free. Truth is life, but error is death and destruction. Shall we then complacently look on when the poison of error is injected into the fountain of life? That would be suicidal. God gave us the light of His truth, but we tolerate the darkness; God opened to us the way of life, but we permit it to be barricaded with deadly error. Such indifference would be damnable ingratitude.

Thus when we are dealing with palpable error, our only attitude dare be that we condemn it from the bottom of our heart. Confessing the truth involves a condemning of the opposing error.

In an exposition of the 109th Psalm, which "curses and proclaims all evil to the enemies of Christ," Luther remarks: "Love does not curse, nor take revenge; but faith does curse and revenge. In order to understand this you must clearly distinguish God and man, *person* and *cause*. As far as God and the cause is concerned, there is no patience nor blessing, but only zeal, wrath revenge, and cursing." He calls this "curses of faith" (Erl. Ed.

38, 428). On another occasion Luther wrote: "No one may pray the Lord's Prayer properly, *he will have to curse in the same breath*. For when he prays, Hallowed be Thy name, Thy kingdom come, Thy will be done etc., he must also include everything that opposes; he must say, Cursed, condemned, confounded be every other name; and every kingdom that is against Thee be destroyed and demolished; all plots, wisdom and will perish, etc." (Erl. Ed. 43, 127).

In this same spirit our confession condemns the heresies against the first article.

However, though we cannot be too severe in condemning any heresy, on the other hand, we refrain very carefully from judging the heart — until after due admonition the heretic reveals himself.

The main Trinitarian controversies raged during the first centuries of the Christian era. Various groups of heretics are mentioned in our Article I by the name of their respective founders. To understand how these errorists could gain such a large following we must bear in mind, among other things, the great difficulty of formulating this doctrine of God clearly and unmistakably at that time.

We have the convenience of the well-defined terms Essence and Person. These two terms had not yet been developed in those days. They had a word for essence, but it also meant a possession and could be used even for person. They had a word for person, but it also meant essence. They had another word for person, but they hesitated to use it because it commonly designated a mask which an actor wore on the stage when playing different roles. If they had used that term, it might easily lead to the error that Father, Son, and Spirit were merely three impersonations by what was really one person.

They helped themselves in a somewhat clumsy way by using the masculine and the neuter forms of pronouns. Thus when speaking of the Father and the Son, they would say that the Son is another *he* (another person) but not another *it* (another essence).

This difficulty was recognized by the greatest champion of the truth whom God gave to the struggling church at the time, *Athanasius*. He was bishop of Alexandria in Egypt, and went into exile five times on account of his faith. In formulating his confession he used a word which meant "of the same essence." But, as stated above,

essence could also signify a person, and it was so used by some of his followers. For that reason some very sincere theologians hesitated to accept Athanasius' word. Concerning such he wrote, As long as they hold the same conviction with us and only balk at our word, we must not

regard them as enemies. They are our brethren.

Thus he showed the way of unrelentingly combating heresy, and of understandingly defending the truth, while at the same time upholding the precious brotherhood.

(To be continued)

EDITORIALS

Superstition Our present generation prides itself on its enlightenment. It boasts of having exploded many old myths. It claims that people have become too intelligent to swallow all the old stuff. And with that the old doctrines of the Bible are chiefly meant. Such teachings are called old superstitions.

The impression is given that superstitions are overcome in proportion to the degree in which education advances. But worldly education is no safeguard against superstition. The people of our day and country are for the most part highly educated, but superstition is as rife as ever. People are looking for some sort of magic to improve their lot. Just go to any public news stand, for instance, and look at the number of magazines on astrology which are offered for sale there. They wouldn't be offered for sale if no one bought them.

Recently three women were swindled, one without the knowledge of the other, of \$450 and clothing by a self-styled seeress and psychic medium. These three women were supposedly intelligent members of society, and yet each one felt the need of getting in touch with the other world.

One, after paying \$10 for a reading, was urged to return with a \$100 bill and her family Bible. The bill was placed in the Bible by the medium and both were kept by her, with the promise that when the other woman returned, the bill would have been transformed into a government bond of high denomination. The other women were prevailed upon to bring jewels and fine clothes, so that the medium might achieve the best results.

If this were an isolated case, we would not mention it. It is typical of our generation, so proud of its education and culture, that it likes to dabble in the occult. It is a scriptural principle that those who will not believe the truth are condemned to believe a lie.

"When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and mutter, should not a people seek unto their God? for the living to the dead? To the law and the testimony." Is. 8:19 f.

I. P. F.

* * * *

Alcoholics Alcoholics — confirmed drunkards — are becoming a problem of ever increasing proportions. According to statistics it is an undeniable fact that their number has increased since the return of the legitimate sale of liquor and beer. For today, not only men frequent the taverns and sales rooms where liquor

may be obtained but also the women in ever increasing numbers. As a result the states have not only male alcoholics to deal with but also female alcoholics; and the latter are the ones who have created the greater problem for the authorities; there are no adequate facilities for handling them. One state institution reports that "27% of admissions for the insane are alcoholics." Other state institutions report even a higher percentage.

This condition is as shameful as it is pitiable. It is another indication of the moral bankruptcy and degeneracy of the citizens of our nation. The almost general practice of women leaning on the bars of the taverns or seated at a table in questionable company of dive and tavern habitues is repellant and obnoxious to any decent man or woman — it is disgusting! Such company can not but have a degrading influence, whether the alcohol imbibed is detrimental to the body and to the soul or not. That point is beyond our knowledge and we have no judgment in the matter.

What is the Church going to do about this? for, surely, it also presents a problem for her. Many denominations have already joined the new prohibition movement and have pronounced the sale and use of all alcoholic liquor as sinful. This, of course, we dare not do because the Bible nowhere gives us that authority. But the Bible does have something, in fact, much to say about the *abuse* of it. Proverbs 20:1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Isaiah 5:11, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them!" Romans 13:13, "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." 1 Corinthians 6:10, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Ephesians 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." This is what God has to say about drunkards. That is plain language that anyone is able to understand. However, that we *may* use, even liquor, will not be denied by anyone who knows his Scriptures. But let us use it wisely and this includes using it at the right time and in the right place, lest suspicion be attached to us as though we were of the world.

The Christian, the believer in Christ, is a child of God and he will seek the glory of God in all he does. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." 1 Corinthians 10:31. If

we bear these words of the Lord ever in our memory so that they guide our whole behavior and walk we will not offend. Whoever exceeds the bounds of these words does offend man and God. "Let us walk honestly as in the day."

W. J. S.

* * * *

National Safety A wave of hysteria has been sweeping our land. The opinion is widespread that our American institutions are threatened and that our country is in imminent danger of suffering a fate similar to that of many countries in Europe. Feverish efforts have been made to ward off that danger, to which end billions of dollars have been appropriated for military and naval preparedness.

It does not lie within the province of a church paper to decide whether such hysteria is warranted, whether the danger is as real as it is said to be. Nor is it our business to criticize the government for the prodigious sums of money which are being spent on national defense. It is the God-given duty of our government to take such measures as it deems wise for the safety of the country and its inhabitants.

The opinion is often stated by those in positions of leadership that military measures are not enough, that what this country needs more than anything else is a moral and spiritual revival, that the people of this country need to get back to God. The value of religion is being emphasized. Such songs as "God Bless America" are being sung with new fervor and an undercurrent of seriousness.

That a back-to-God movement is the best thing that could happen to our country is plain from God's Word.

In Psalm 33 we read: "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." Tanks and bombers and battleships are not the final line of defense. God is. Explaining why destruction was coming upon the Jewish nation, Jeremiah quoted God as saying, "Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths." There is a lesson in this for us Americans.

The call back to God is timely, but it involves far more than its advocates seem to realize. It is not mere outward reform that is needed but inward regeneration. The American business man does not get back to God by the simple act of making a large donation to the community chest or some other charitable cause. Mere abstinence from further thievery and fraud and adultery will not do it. Even a mere revival in church-going, something which has largely gone out of fashion, is not enough. What good does it do to go to one of the many modernistic churches of our day and to hear all the sacred truths of God undermined? The only thing that will avail is to return to the ancient paths of God as marked out in the Bible and centered in the Lord and Savior Jesus Christ.

To be religious is not enough. Real Christianity is needed, a recognition of man's utter sinfulness and the all-forgiving grace of God in Christ Jesus. "The eye of the Lord is upon them that fear him, upon them that trust in his MERCY."

I. P. F.

SEARCH THE SCRIPTURES

By Pastor E. Schaller, Alma City, Minn.

I

A Text and Its Message

"(Christ) is the image of the invisible God, the first-born of every creature." Colossians 1:15.

WE must allow this passage, with its diamond-edged statement of facts, to reduce the thickness of that glass through which we see so darkly (1 Cor. 13:12) and help us to obtain a less limited vision of that outstanding event of Creation which Moses recorded by saying: "So God created man in His own Image."

As if in answer to an unspoken question comes the inspired Word of St. Paul: "Christ is the image of the invisible God."

God in His essence is invisible: "Who alone hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, or can see" 1 Tim. 6:16). So utterly is God beyond anything that we can imagine or conceive or sense, that His very name must

remain as an inaudible whisper, His judgments beyond our understanding and His ways past finding out. His Person is of itself entirely outside of any reach that we have, whether physical or spiritual. Yet over this barrier between Him and us, this dividing fortress of unutterable distance, God Himself has given us a triumph and a victory. Not only did He expressly make man in His own Image, but He set His pattern of construction before our eyes in the revelation of His Only-Begotten Son. We have seen the Image in which man was made. We have seen God, and by that much we are nearer an understanding of Him and of ourselves.

Christ is the Image of God Who made man, and Who in no other way can be seen or approached or apprehended. There is no need of engaging in vague philosophical reflections over this matter. We have been spared that. Let us embrace the fact in faith. Jesus said: "He that hath seen me hath seen the Father" (John 15:9).

Our text does not state that God made His Son in His Image. We are not told that God made His Son in any image. Christ is the first-born, not the first-created. As the Nicene Creed puts it: He is begotten, not made, being of one substance with the Father. When the fullness of the time was come, indeed, God sent forth His Son, born of a woman, to redeem men; but that is another story, the story of the Love which brought God's Son into our flesh, where in a manner of speaking he was made in our image. But our text does not speak of this. It takes us back into eternity, where the Son was begotten of the Father before all time and served as the image in which Adam was made. It tells us that the everlasting Son, whose glory, purity, holiness and beauty we could only faintly perceive beneath the outward semblance of deep humility in which He walked among us, was the original master-mold in whose matrix our race was fashioned.

In Jesus the Son of God, then, we may both measure the depth to which through sin mankind has fallen, and find again the Image whose loss was sustained through Adam's transgression, but restored by the sacrifice of the Cross, where Christ was made to be sin for us, that we might be made the righteousness of God in Him. Today again the invitation goes forth, "That ye put on the new man which after God is created in righteousness and true holiness" (Eph. 4:24). For "if any man be in Christ, he is a new creature (2 Cor. 5:17).

II

A Biblical Study

The verses of the Creation story mount in rising crescendo as the building of the Universe goes on before our marvelling eyes. Wonder is heaped upon wonder, until at last the final great purpose of God becomes a spoken reality: "Let us make man in our own image."

Until then all has been preparatory — we might almost say routine. A house has been built, with floor of earth and roof of blue and walls of verdant green; it has been stocked and provisioned and secured. Then, with infinite tenderness, the builder picks up His bride and carries her across the threshold. That is the moment toward which the threads of divine action have been spun — the moment when a man, the first Man, made in the likeness of God, stood looking with virgin eyes upon his home where all is his, where all things are his servants and he the monarch of all he surveys.

In the image of God. To try and find a vital similarity between man and the beasts which swarmed in his kingdom is so hopelessly an undertaking that even the rationalistic evolutionist Huxley confessed that between them lies "an enormous gulf, a divergence practically infinite."

In seeking after the true import of man's resemblance to God, some have hit upon the explanation that, as God is Triune, so man is a Trinity, being composed of body, soul and spirit. But man does not consist of body, soul and spirit as a triple entity. Jesus summed up the human being when he said: "Fear not them which kill the body but are not able to kill the soul: But rather fear Him which is able to destroy both body and soul in hell" (Matt. 10:28).

The picture of man given us by Moses is that of a creature whose character reflects that of God and whose will corresponds fully to that of his Creator. The image of God is righteousness and true holiness (Col. 3:10; Eph. 4:24). Such was Adam. Quite a far cry from the "primitive man" of our school text-books to Adam, the perfect image of the divine nature. As far as the span between Truth and fiction. If there is a missing link, let us look for it between the Adam who came from the hand of God and the Adam whose depraved children we are. The link is not missing; its name is Satan.

RELATION OF CONGREGATION—CONFERENCE— DISTRICT—SYNOD

By Pastor Im. P. Frey, Denver, Colorado

The Synod

WE have discussed the local congregation, the conference and the district, forms or institutions which have come into being as a result of the preaching of the Gospel. We now come to the Synod of which the former are constituent parts.

We do not speak of the Synod as a divinely appointed superstructure but as a natural historical development which the Lord is pleased to use in bringing the message of salvation to sinners. We humans with our tendency to overstress mere bigness are in danger of regarding the

Synod as an end in itself rather than as a means to an end. We are apt to think that if we have succeeded in joining up men with an orthodox synod we have done all that needs to be done. We are not to preach the Synod but the Gospel. Loyalty to the institution called the Synod is no substitute for loyalty to the divine truth. The Christian's faith is a personal matter between him and his God. God deals with the individual soul. Membership in a right-teaching synod is not in itself a guarantee of salvation. One of the great dangers of our day is a dead formalism. It is, of course, not a matter of indifference to God what kind of synod or church body you

belong to, for the Christian should identify himself and cooperate only with those who abide in the divine truth.

However, the Synod can be a mighty instrument in the hands of God in the building of His Kingdom. The individual or institution, whatever its form, that preaches the Word in season and out of season is doing the Lord's work. The Synod which has God's blessing is one which assumes the attitude: Speak, Lord, for thy servant heareth.

God's Word never returns void. It is always effective. But it is not effective where it is not proclaimed. And the synod can be of great service in proclaiming salvation through the blood of Christ in regions where the sound of the Gospel is not yet heard. It is evident that a great number of Christians and a great number of congregations who pool their resources and join hands in the larger body known as the synod can do mission work on a larger scale than an individual Christian or congregation. One Christian or one congregation alone could not support large institutions for training Christian pastors, teachers and missionaries, as our synod is doing at Thiensville, Watertown, New Ulm, Saginaw and Morbridge. One Christian or one congregation, holding itself aloof from all others, could not send out missionaries on a large scale as our synod is doing in the home mission fields of our land, to the Indians in Arizona, the people in Poland or the Negroes of the South and in Africa. If by such cooperation we help to proclaim the Gospel in all the world, we are doing a God-pleasing work. "Whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

Who is the Synod?

Individual members and congregations are apt to think of the Synod as something vague and indefinite. They may say, Why should we support the work of the Synod when we have our own work to support? They forget that *they* are the Synod, that the Synod is made up of such congregations and individual Christians as they are.

The congregation on the prairies is just as much a part of the Synod as the congregation in Milwaukee.

Each one also has a voice in shaping its affairs. When the Synod meets in convention, as it does every second year, each group of ten pastors, ten teachers and ten congregations, no matter where they may be, is represented by a delegate, and all these delegates together in convention assembled by their discussions and their votes, decide the policies, adopt the budget, approve the appropriations, etc. They elect the officers and the various boards which administer the affairs of the Synod. By virtue of this representation all have equal voice. When, therefore, we speak of the Synod, let us not speak of it as "they" but as "we."

The various Districts are also represented on administrative Boards of the Synod. The Synodical Board of Trustees, which administers the property and finances of the Synod, is made up of a member from each of the eight Districts. The General Mission Board consists of the Chairman and a lay member of each District Mission Board. There is centralization but with equal representation from all Districts. It is not said that this is the only proper system or even the best system. About systems opinions will vary. But we wish to emphasize the fact that the work of our Synod is our joint work.

Let us not overlook the fact that the Synod is not purely a business institution and that purely business principles do not always apply. The business affairs should be carried on decently and in order, and the talents of the Christian can be of great service. But the Synod has to do primarily with spiritual things. The Church has to do with such intangible things as faith hope and charity, for which the business ledger has no column. When the administration of business affairs keeps the Gospel from being preached, then it stands in God's way.

We as a synod have a great work to do. Let us defend the truths of God against all attacks and let us marshall all our resources to proclaim the blessings of Christ crucified to a world lost in sin. "Say not ye, There are yet five month, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." John 4: 35f. I. P. F.

INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

Gervasius W. Fischer

I. A Forword

THE new Hymnal will contain two main sections. One is devoted to orders of Divine Service, the other to chorals and hymns. The liturgical section of the Hymnal is of no little importance. It is to direct, guide, assist, and instruct the congregation in its public worship

and is to be an aid in private devotions. To acquaint our members with this section of the Hymnal now being printed the editors of the *Northwestern Lutheran* have requested a series of articles. We sincerely hope that our readers will find such a series interesting and helpful.

In the first three Commandments of His Holy Law

God establishes it as man's necessary duty to worship Him. In the First Commandment He tells us that we should worship only the Triune God. Those who worship Him are to give all glory to Him, give Him first place in their lives, and give Him their complete trust. This honor He will share with no one. In the Second Commandment God tells us that we should worship Him by calling upon His Holy Name in prayer, praise, and thanksgiving. In the Third Commandment God tells us that our worship must be built upon faith in His Holy Word, which we are to hear and learn eagerly. Therefore, to neglect to worship God or not to do it in the manner which He prescribes, is clearly sin, which God punishes in time and in eternity.

What must be said of sinful man's inability to save Himself by the deeds of the Law, applies also to worship in particular. "By the deeds of the Law shall no flesh be justified in His sight" (Rom. 3). Our worship dare never become a work by which we try to earn forgiveness, life, and salvation, because we "are justified freely by His grace through the redemption that is in Christ Jesus." However, "now being made free from sin, and become servants of God, ye have your fruit unto holiness and the end everlasting life." One of the fruits of holiness is that we worship God.

Faith and the fruits of faith are worked in man by the Holy Ghost through the Means of Grace: the Gospel and the Sacraments. Through the preaching, teaching, and learning of the Word and the use of the Lord's Supper the Christians are also to grow in grace. The Word of God and the Sacrament then must form an important part of our worship. Luther defines Christian worship very correctly when he says that then God comes to us through His Word and this Word works fruits of prayer, praise, and thanksgiving in us. The divine service (Gottesdienst) is not our service to God, but a service which God does to us and through us. Our worship is acceptable to our heavenly Father only because we "are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2).

Worshipping God, in public and in private, forms an important part of the Christian's life. For it our children must be trained at home and in school; to continue in it our young people must be further instructed, encouraged, and admonished; to grow in appreciation of this particular privilege of the children of God should be the aim of every Christian. In communing with our heavenly Father in the secrecy of our own room or in the inner circle of our family we are to find strength for our daily tasks in our heavenward journey. In joining our fellow Christians in worshipping our glorious God, Who has made, redeemed, and sanctified us we are to find our greatest joy.

There is a definite need for a deeper appreciation of this privilege of going to church and worshipping God in

the Christian congregation. To go to church merely to "get something out of it" for ourselves is to miss one of the chief purposes of our public divine services, the purpose so beautifully expressed by King David in the twenty-sixth Psalm: "So will I compass Thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. . . . In the congregations will I bless the Lord." The liturgical part of our Hymnal will do much to give our people a better understanding of the true purpose of public worship and give them a deeper appreciation for our Lutheran Divine Services to say with the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord" (122).

God has prescribed no prayers, ceremonies, liturgies, or forms to be used by us in worshipping Him. Even the use of those prayers given in the Bible such as the Psalms, Canticles, or even the Lord's Prayer are not directly prescribed. Yet these Biblical prayers have at all times proven apt both for private and public worship. These devotional parts of the Scriptures have been adapted for our use in Divine Services and form an important part of the liturgical section of the Hymnal.

During the centuries of the Christian Church other forms of prayer and praise not found verbatim in the Bible have gradually found their way into common usage in Christian worship. From time to time God gives His church men who by a special gift can express the deepfelt desires and hopes of us all in clear meaningful words. Such great men have not only given us hymns, but also prayers and other forms suitable for public worship. These prayers and forms have come down to us through the ages and have stood the test of time. Such are the Collects, Prayers, Creeds, and others. In order that the congregation can gradually make these forms its own and so be able to join wholeheartedly in the entire service, they will be printed out in full in the new hymnal. The meaning and purpose of all these forms will be discussed in this series of articles.

While there is no divinely prescribed Liturgy, the Lord has given to His Church the injunction that "all things be done decently and in order." Uniformity in public worship is an aid in maintaining order among those who are of the same faith. Uniformity in our liturgies is also an aid in making those who are compelled to leave their home congregation feel at home in a sister church. Far be it from the Lutheran Church to prescribe to its congregations in matters in which God has given them liberty and to dictate what forms to use in their services. Yet it is hoped that all our congregations will find the forms in the Hymnal adaptable to their particular needs as a means of publicly expressing their joyous faith and as an aid in their private and family devotions.

HYMNS BY MINISTERS' DAUGHTERS

By Ivan Hagedorn

Pastor of Bethel Lutheran Church, Philadelphia, Pa.

THE old doggerel, "I know a preacher's daughter," is hardly justified when one thinks of the fine contribution that the daughters of clergymen have made to our hymnody. Homes of ministers, like the homes of every one else, are of several kinds. There are some homes, I doubt not, presided over by clergy which offer no cultural background. However, a careful survey of "Who's Who" would indicate that it is a matter of particular good fortune to be born in the parsonage, for there ordinarily religion is tempered with music, conversation and art, and there parents really take their duties of parenthood seriously and children are brought up in the ways of righteousness and in the nurture and admonition of the Lord.

Certain it is that the parsonage has produced many fine daughters who have enriched the world through their manifold services, and not the least among these is the legacy of hymns which have greatly enriched the world.

I

Anne Steele (1717-1778) was the daughter of a Baptist minister, who along with his ministerial duties was a timber merchant. Anne, pious, cultured and beautiful, gave herself whole-heartedly to Christian work. The little obscure village, Broughton, Hampshire, England, which was the scene of her father's labors, was made alive to her presence by her innumerable kindly ministrations. She not only was of great assistance to her father, but she was destined to be one of the very first of her sex to make a real contribution to hymnody. As a writer of hymns, she enjoyed in her day a popularity akin to that of Fanny Crosby of a later century.

Severe trial and deep disappointment amply tested the sincerity of her conviction. At the age of three, her mother died. Some years later, on the day before the date fixed for her marriage, the lifeless body of her affianced was found in the river where he had been bathing. It seemed that she continually found sorrow where she had a right to look for joy. It was against such a background that she penned the words,

"When I survey life's varied scene
Amid the darkest hours."

Her trials, however, only served to perfect her Christian character. Somehow, the beauty of her life is reflected in her hymns. Many of them were written to lighten her own burden of grief. Of the many hymns from her pen the following are likely to be found in the average hymnal:

"Father of mercies, in Thy Word
What endless glory shines!"

and

"Father, whate'er of earthly bliss
Thy sovereign hand denies."

For a long time, her modesty restrained her from publishing her hymns. At last, however, her friends prevailed over her reluctance and she published her writings in two volumes, bearing the title, "Poems on Subjects Chiefly Devotional." Previously, whatever she wrote appeared under the pen name of Theodosia.

She suffered deeply from ill health. But, however, feeble in body, she never lost her natural gift of cheerfulness. In every experience, her faith was supreme. At sixty-one years of age, she went to her reward. Beautiful, indeed, is the account of her death! "She took the most affectionate leave of her weeping friends around her; and at length, the happy moment of her dismissal arriving, she closed her eyes, and with these animating words on her dying lips, 'I know that my Redeemer liveth,' gently fell asleep in Jesus." On her tombstone in Broughton Church-yard, we read:

"Silent the lyre, and dumb the tuneful tongue
That sang on earth her great Redeemer's praise.
But now in heaven she tunes a nobler song
In more exalted, more melodious lays."

II

Harriet Beecher Stowe (1812-1896), known all over the world as the authoress of "Uncle Tom's Cabin," was the daughter of Dr. Lyman Beecher. Surely that parsonage is one of the most remarkable in all history. Harriet's brother, Henry, became one of the greatest preachers of the world. Harriet herself vied with Queen Victoria as the most famous woman of the last half of the 19th century.

Harriet Beecher Stowe first came into notice as a writer of hymns, when her brother Henry Ward Beecher included three of her hymns in *The Plymouth Collection*, which he edited in 1855. Among the best known of her hymns are:

"When winds are raging o'er the upper ocean," "Abide in Me," and "Knocking, knocking, who is there?" and especially the beautiful hymn, "Still, still, with Thee when purple morning breaketh."

One morning she challenged a visiting friend to enjoy "the calm dew and freshness of the morn" by joining her in a hike over the bird-thronged hills and valleys of her beloved state of Connecticut, and there in the "solemn hush of nature newly born" she read for the first time the verses which doubtless had been written under the spell of another dawn-time meditation. The poem is based upon the words in Psalm 139, "When I awake, I am still with thee," and first appeared in print under the title, "Resting with God."

William J. Hart relates in his volumes *Hymns in Hu-*

man Experience: "Harriet Beecher Stowe awoke one morning to find herself famous, as the author of *Uncle Tom's Cabin*. The excellent reception given this book

was gratifying, but more than anything else was her satisfying consciousness of God's presence."

—The Lutheran Companion.

NEWS FROM OUR MISSION IN FORMER POLAND

By Pastor W. Bodamer

IN the last few months I received a number of letters from overseas, from our mission fields in former Poland. In these letters I find quite a bit of news on the conditions in our mission field over there. And thank God it was mostly good news. God has preserved our pastors and congregations over there and by his grace has given them the opportunity to work and expand unhampered.

According to these letters the conditions in which our church finds itself after the war in Poland are much more favorable for our work than they were before. — Our readers know that one of our chapels in Lodz had been demolished before the war started. The congregation has repaired it and it is in use again. — Six of our eight pastors escaped death by a hair's breadth. God in His grace here performed his wondrous works. — All the pastors are in the work, regularly preaching and teaching, comforting and instructing. — Nearly all of our congregations have sustained losses by members being killed, but everywhere order has been restored and the work of proclaiming the Gospel of Jesus Christ is carried on unhindered. — "The work in our churches goes forward," writes one of our pastors. "The troubles and persecutions have ended." "We are now enjoying full freedom of action in our work." "In all of our congregations the divine services and the Bible hours are held regularly just as in peace time." "The State Church dare not persecute us anymore." "Those who want to joint our churches now have full freedom to do so." Good news!

Furthermore we are informed by these letters that our pastors over there have their conferences every three months regularly. — The recording of the vital statistics is no longer done by the state churches but by government officials. This removes a big stone in our way that so

often hindered our work and held up the expansion of the mission.

As the former state of Poland is now divided in three parts: the eastern part which Russia has taken; the middle part which at present is ruled by Germany but is set aside to be the future Poland; the western part which has been annexed by Germany, I am sure our readers would like to know in which of the three parts our congregations are now located. Thanks to God! none of them are in the Russian part! Some members of one of the congregations lived in that part but have already been transferred to Germany. Nine of the congregations are in Germany.

Regarding St. Paul's congregation at Lodz, now called Litzmannstadt, Pastor Maliszewski writes: "The congregation had lost 53 souls because they fled into Germany. Some of them have already come back. The attendance at divine services is encouraging. Since January ten persons have joined our congregation of whom nine are communicants. Eight persons more have asked to be accepted into membership. Some Germans of the Baltic States come regularly to our services and have declared their intention to join our congregation. So you see the congregation is not going backwards but slowly forward. The Lord be praised!"

The former Evangelical Augsburgan State Church which claimed to be Lutheran and caused so much trouble for us in the past has now openly confessed that it is not Lutheran by joining the "Unierte," or United, or Evangelical Church in Germany, a church which represents a union of the Reformed and Lutheran Churches, a union of truth and falsehood, of light and darkness, a union which proclaims that truth has just as much right as falsehood, light as darkness.

THE MADISON STUDENT CHAPEL

PASTORAL SERVICE AT THE STUDENT INFIRMARY

By Pastor Wm. C. Burhop, Student Pastor at Madison, Wisconsin

THE University of Wisconsin provides excellent facilities for the care of the health of its students, namely, an infirmary equipped with one hundred hospital beds, a student clinic for consultation and advice, and a medical staff supported by university funds. The medical staff consists of twelve doctors, two of whom are psychia-

trists. To judge from appearances, the students of the university make good use of these facilities.

Your student pastor is interested especially in the infirmary; for there he finds excellent opportunity for service. Regular visits to this hospital for students constitute an important part of his pastoral work. During

seasons of comparatively good health among the students he makes at least one regular call a week, at other times at least two. If conditions warrant it, however, he makes daily calls. There have, indeed, been times when he has made two, and even three, calls in a single day in order to minister for brief periods to students who were in serious condition.

Regular visits at the infirmary are important for various reasons. One is the fact that there the pastor not infrequently finds students who have been negligent in their church attendance. In the past some of these seem to have been impressed by the fact that, although they had been negligent of their soul's welfare, their church had nevertheless cared for them when they were ill. More regular church attendance after recovery has frequently been the result.

Somebody may ask: "How does the student pastor find our students at the infirmary?" He locates them with the help of the senior graduate nurse. This official asks every incoming patient which religious denomination he or she belongs to and records the reply on the student's card in the file. When the pastor arrives for a visit he asks for the names and room numbers of all who have indicated that they are Lutherans. From the list which he receives he selects the Synodical Conference students and calls at their bedside. If he is in doubt about the Synodical affiliations of any of them, he steps into their rooms and makes inquiries.

Perhaps it had better be stated here that it sometimes happens that students of ours are not visited by the pastor while they are at the infirmary. The reason usually is that they are patients for only a brief period between regular visits. It must be remembered that students are often kept at the infirmary merely for a day or two as a precautionary measure or for purposes of observation. Of course, if the pastor were informed of their presence, he would call on them. But students very rarely notify the pastor or ask that he be notified; this is especially true when they are "not really ill."

It may quiet the minds of many parents to know that our student pastor has made arrangements with those who are in charge at the infirmary to be notified immediately by telephone in case a Lutheran student takes seriously ill or must undergo an operation. If the pastor finds that the student in question belongs to our Synodical Conference, he takes pastoral charge. If he learns from the student that he is a member of one of the other Lutheran Synods, he immediately notifies the student pastor representing that synod so that he can visit the patient.

At the sick bed the student pastor, like every other minister, makes some of his most cherished experiences. There he often sees the wonderful power of the divine Word calling sinners to repentance and faith, to trust in the gracious providence of the Lord, and to patience in the hope of eternal salvation.

ANNIVERSARIES

ST. JOHN'S CHURCH AT RIGA, MICH.

Fortieth Anniversary



On June 23 St. John's Church, Riga, Mich., observed its fortieth anniversary. It was a day of rejoicing for the congregation and the pastors who have served the church. The speakers for the occasion were F. M. Krauss of Lansing, W. Bodamer, J. Nicolai of Adrian, and O. Eckert of Saginaw. St. John's has experienced the grace and mercy of the Lord in the years past; the prayer of its members is: The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us."

C. H. Schmelzer.

GOLDEN ANNIVERSARY

On the 26th of May Zion's Congregation of Toledo, Ohio, celebrated her 50th anniversary. During the 50 years the congregation had only three pastors. Pastor

Louis Graepf 1890-1896. Pastor Wm. Bodamer 1896-1920 and the present Pastor George Luetke 1920 till now. The preachers of that happy day were Pastor Wm. Bodamer and Pastor F. Krauss, Lansing, Mich., Pastors Andrew Bloom and Pastor Nathanael Luetke, who are candidates for the ministry, and children of the church. May the Lord bless and prosper this His Zion in the days to come as He has done bountifully in the days, which make the past.

George N. E. Luetke.

FORTIETH WEDDING ANNIVERSARY

On Sunday, July 28, Mr. and Mrs. Henry C. Bode, members of St. Paul's Evangelical Lutheran Church of New Ulm, Minn., celebrated the fortieth anniversary of their wedding, which took place July 18, 1900. A service in honor of the couple was conducted in the dining hall of Dr. Martin Luther College. The undersigned based his address on Psalm 92:13-16. Mr. Bode was a teacher in Lutheran schools from 1898-1938, serving parishes at Mountville, Mankato, and Vernon Center, Minn. May the Lord continue to bless Mr. and Mrs. Bode in the future.

L. Ristow.

MISSION FESTIVALS

Ninth Sunday after Trinity

St. John's Church, Pigeon, Mich.,
Offering: \$288.62, A. W. Hueschen, pastor.
St. John's Church, Minneola Twp., Minn.,
Offering: \$134.01, T. E. Kock, pastor.
Emanuel's Church, Town Wellington, Minn.
Offering: \$226.25, E. G. Fritz, pastor.

Tenth Sunday after Trinity

Zion's Church, Bruce, So. Dak.
Offering: \$46.85, H. C. Buch, pastor.
Immanuel Church, Johnson Creek, Wis.
Offering: \$318.64, A. W. Paap, pastor.
Immanuel Church, Medford, Wis.
Offering: \$268.09, Erwin J. Habeck, pastor.
New Salem Church, Sebawaing, Mich.
Offering: \$204.46, G. Schmelzer, pastor.
Zion Church, Jacksonport, Wis.
Offering: \$174.45, Roy B. Gose, pastor.

Eleventh Sunday after Trinity

St. Katherine's Church, Beyer Settlement, Wis.
Offering: \$86.24, H. A. Pankow, pastor.
St. John's Church, Caledonia, Minn.
Offering: \$242.00, R. Jeske, pastor.
St. Peter's Church, Union, Minn.
Offering: \$64.65, R. Jeske, pastor.

Trinity Church, Chesaning, Mich.
Offering: \$200.03, R. H. Hoenecke, pastor.
St. Peter's Church, Indian Creek, Wis.
Offering: \$126.25, F. Gilbert, pastor.
St. John's Church, Rising City, Nebr.
Offering: \$107.90, H. Spaude, pastor.

Twelfth Sunday after Trinity

Emmanuel Church, Sheridan Twp., Mason Co., Mich.
Offering: \$80.75, E. E. Rupp, pastor.
St. Peter's Church, Eldorado, Wis.
Offering: \$70.00, W. A. Wojahn, pastor.
Zion Church, David City, Nebr.
Offering: \$62.00, H. Spaude, pastor.

Thirteenth Sunday after Trinity

Friedens Church, Randolph, Wis.
Offering: \$151.57, H. R. Zimmermann, pastor.
Trinity Church, Town Berlin, Wis.
Offering: \$146.00, W. E. Schulz, pastor.
Salem's Church, Dood County, Wis.
Offering: \$108.42, V. J. Siegler, pastor.
St. John's Church, Nodine, Minn.
Offering: \$230.94, A. Eickmann, pastor.

Fourteenth Sunday after Trinity

St. Peter's Church, Florence, So. Dak.
Offering: \$43.06, Howard E. Russow, pastor.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet at La Crescent, Minn., Rev. E. G. Hertler, on September 17, 1940. First session at 9:00 A. M.

Confessional sermon: Th. Albrecht; alternate: A. Eickmann.

Essays: The Duties of the Church Elders, P. E. Horn; The Offering an Essential Part of the Public Worship, E. G. Hertler; Ministerial Leadership, C. Hinz.

Pastors are kindly asked to register with Pastor Hertler and to state the number of delegates who will attend.
T. E. Kock, Sec'y.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 29, 2 o'clock, at Bruce, Wisconsin, Rev. S. Fenske, pastor.

Essay: The Duties of the Church Officers, L. Winter.

Please announce before the 20th of September and state the number of delegates coming! E. E. Prenzlow, Sec'y.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Nebraska Delegate Conference will meet on September 24 and 25, Clatonia, Nebraska, with Pastor E. Monhardt. Sessions begin 10:00 A. M. Following program: Art. III. "Son of God"—Rev. Vollmers; "Voting Membership"—Rev. Degner; "Exposition of Galatians" by Rev. Hahn; Unfinished paper by Rev. Lehmann on Ladies' Aid. Sermon: German, Rev. Degner (Vollmers). Confessional English, Lehmann. Rev. H. Spaude, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet September 24 and 25, beginning at 10:00 A. M., in Bethany Lutheran Church, at Malta, Pastor Chr. Albrecht, vacancy pastor.

Sermon by Pastor Wm. Haar; Alvin Leersen.

Papers: Unlutheran Trends in Connection with our Ministerial Acts, Pastor W. A. Voigt; Exegesis 1 Cor. 12:4-11, Pastor Chr. Albrecht; Exegesis 1 Tim. 3:8-13, Pastor Martin Schuetze; Individual Communion Cups, Pastor W. J. Schulze; What Stand Does our Church Take Toward Cremation, Pas-

tor Im. Lenz; The Conduct of the Pastor in Common Church Service, Pastor A. Kell.

Please, send your announcement to Rev. Chr. Albrecht, Johnson, Minn. Karl J. Plocher, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will assemble September 10 and 11, 1940, beginning at 9:00 on the morning of the 10th, at Cleveland, Wis.

Confessional Address: Kionka, Braun.

Sermon: Schinck, Koeninger.

Essays: Essence of Church, Haase; Giving Offense, Grunwald; Argumentation of Book of Job, Zell; Das 6. Sendschreiben, Schaefer; 1 Timothy, Froehlich; Unworthy Eating and Drinking (1 Cor. 11:23), Voigt; Historical Treatise on Sponsorship and Vow, Struck; Continuation of Work, Kionka; Isaiah 40:6 and Galatians 2, 10 assigned to all members of the Conference. Please announce in due time.

H. H. Eckert, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on Tuesday, September 17, at Prescott, Wis., with Pastor E. W. Penk. The Sacrament of the Altar will be administered at the opening service beginning at 9:00 A. M.

Essays: Frey, "Problems Created by Society Life in the Congregation"; Mayer, "God's Great Amen"; Pieper, "Galatians"; Ernst, "Holy Communion."

Sermon: O. Klett (A. E. Frey). P. R. Kurth, Sec'y.

NORTHERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Northern Conference of the Michigan District will meet at St. Bartholomew Church, Kawkawlin, Michigan, C. Frey, pastor, on September 17 and 18, beginning at nine o'clock in the morning.

Papers: Exegesis of John 4, 18ff, A. W. Hueschen; Wie wird es sein in der Auferstehung? W. Schaller; Objective and Subjective Justification, A. Schwerin; What is the Use of the Law according to the Scriptures, O. J. Eckert.

Sermon: A. Westendorf (H. Zink).

Confessional: R. Kaschinske (A. W. Hueschen).

Please notify the local pastor by September 10, if you want quarters or meals, or both. A. W. Voges, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet September 24-25 in St. Matthew's Church, Beaver, Wis., Pastor Wm. Fuhlbrigge. First Session September 24, 9:30 A. M., C. S. T.

Conference Sermon: K. Geyer (C. Henning).

Essays: "The Doctrine of Election with Reference to the Lutheran Union," Th. Thurow; "O. T. Quotations in the Gospel of St. Matthew," M. Croll; "The Prophet Micah," H. Hopp; "Exegesis 1 Cor. 7," A. Engel; "Suspension from Holy Communion," Wm. Lutz; "Catechesis on the Second Commandment," L. Lehmann; "Isagogical Survey of Galatians," C. Henning; "The Pastor at the Sick-bed," K. Geyer.

C. J. Henning, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets September 10 at Ridgeville, Wis., with Pastor C. E. Berg. Conference session opens with divine services at 9:00 A. M. in which Pastor H. Paustian (W. Paustian) will deliver the sermon.

Papers: Egexesis: 1 Tim. 4 — A. Winter; 1 Tim. 5 — M. Glaeser. Isagogics: Colossians — F. Gilbert; 1 Thessalonians — C. W. Siegler. Principles for Right Interpretation of Scripture — R. Siegler. Ordination — H. Kirchner. Three Baptisms, JOHN, JESUS, HOLY GHOST — H. Schaller.

L. M. Bleichwehl, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Conference will meet September 17 and 18 at Beyer Settlement, Wis. (Rev. H. A. Pankow). First session at 10:00 A. M.

Essays: I. Habeck, Exegesis of Isaiah 55; E. Walther, Exegesis of 2 Tim. 3 and 4; S. H. Fenske, Exegetical-homiletical Treatise of Matt. 7, 15-23; O. Hoffmann, Problems in Pastoral Practice Arising from the Dance; H. Pankow, Report on the Merger.

Confessional Address: E. J. Otterstatter, H. Pankow (Schoeneck).

Sermon: E. Kolander, G. P. Krause.

The local pastor kindly requests your announcement before September 4.

W. O. Nommensen, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

Since no invitation is on record for the Fall Conference the undersigned invites the brethren of the Redwood Falls Conference to meet at Olivia, Minn., Tuesday, September 24. Opening session at 9:00 A. M.

Papers: Traub and A. C. Krueger.

Sermon: E. G. Fritz, Fuerstenau.

Confessional Address: Kuske, Kuehner.

A. W. Blauert, Sec'y.

MINNESOTA DISTRICT MISSION BOARD

A regular meeting of the Minnesota District Mission Board will be held at Mt. Olive Church, St. Paul, Pastor Chr. Kock, on Friday, September 13, at 10:30 A. M.

R. Schierenbeck, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., September 24 at Stoddard, Wis. (Rev. H. E. Bentrup). Opening service at 9:00 A. M. (T. J. Mueller — A. W. Sauer).

Essays: The Kingdom of Heaven according to the Parables of Jesus, C. F. Kurzweg; Book Review, W. Gutzke; Sermon Study, Wm. C. Limpert; The Signs of the Times in the Light of Scripture, H. Backer; The Historical Background of the Doctrinal Differences in the Lutheran Church of America, A. L. Mennicke.

Please announce early.

Theo. J. Mueller, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will convene September 25, 1940, at Balaton, Minn., Pastor Hy. Sprenger.

Opening Service at 9:30 A. M.

Please announce to the host stating how many delegates he may expect.

A. Martens, Sec'y.

A REQUEST

Will the pastors of the Synodical Conference please notify the undersigned if any students of their congregation are attending Northwestern University at Evanston, Illinois? We would like to contact them and invite them to our services.

H. J. Wackerfuss,
1224 Darrow Ave.,
Evanston, Ill.

CHANGE OF ADDRESS

Rev. R. A. Gensmer, 837 Park St., Findley, Ohio.

ORDINATIONS AND INSTALLATIONS

Authorized by President W. G. Meier of the Dakota-Montana District, the undersigned, on the 12th Sunday after Trinity, August 11, 1940, ordained and installed Candidate Howard E. Russow as pastor of St. Peter's Church, Florence, So. Dak. May the Lord bless both shepherd and flock.

G. E. Schmeling.

Authorized by President W. Meier of the Dakota-Montana District, the undersigned on the twelfth Sunday after Trinity installed Pastor Hans Schultz as pastor of St. John's Ev. Luth. Church in Altamont, So. Dak.

Address: The Rev. Hans Schultz, Clear Lake, So. Dak.

William Lange.

On the 18th of August authorized by the President Karl F. Krauss of the Michigan District the undersigned installed Pastor Herman Muehl in St. Jacobi's Congregation at Waterloo, Mich. The Lord bless Shepherd and flock, pulpit and pew.

Address: Pastor Herman Muehl, Grass Lake, Mich., R. R. 3.
George N. E. Luetke.

ANNOUNCEMENTS

The General Synodical Committee will meet October 16 at St. John's School, Milwaukee.

John Brenner.

* * * *

Anyone having used band instruments that he would be willing to donate or to sell to Northwestern Lutheran Academy is kindly asked to get in touch with

The Director of Music,
Northwestern Lutheran Academy,
Mobridge, So. Dak.

R. A. Fenske.

BOOK REVIEW

The Riches of His Grace by Rev. John Schmidt, B. D. Pages 247. Price \$1.50. Print, American Tract Society, 21 West 46th Street, New York.

Whoever buys this book and will read it carefully will find on its pages the most consoling doctrine of the Scriptures masterfully expounded and presented. We wish the book a wide circulation.

W. J. S.

MICHIGAN DISTRICT

April 1 to June 30, 1940

including a few items of July 2 and 3

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 56.65	\$
H. C. Haase, Benton Harbor	125.00	
W. Franzmann, Coloma	151.44	
W. Westendorf, Dowagiac	21.35	
N. Engel, Eau Claire	17.14	
E. T. Lochner, Hopkins	56.44	
E. T. Lochner, Dorr	27.49	
A. Hoenecke, Muskegon	77.41	
A. Fischer, Sodus	110.75	
W. G. A. Essig, Stevensville	50.45	
H. Hoenecke, Sturgis	100.13	3.00

Southeastern Conference

J. Nicolai, Adrian	67.74
H. Heyn, Detroit	135.48
H. Allwardt, Detroit	175.72
H. Richter, Detroit	40.75
K. Vertz, Detroit	119.05
G. Press, Detroit	212.74

R. Gensmer, Findley	32.42
W. Steih, Lansing	39.16
H. Zapf, Monroe, including \$100.00 from Sunday school	213.91
G. Ehnis, Monroetown	58.00
A. Maas, Northfield	122.02
A. Maas, South Lyon	38.06
E. Hoenecke, Plymouth	97.03
C. Schmelzer, Riga, including \$5.00 from Mrs. John Iffland	214.35
H. Engel, Saline, including \$5.00 from C. Wiedmann and \$2.00 from R. and E. Keck	359.08
A. Wacker, Scio	169.47
R. Scheele, Tecumseh	35.78
G. Luetke, Toledo, O.	130.00
R. Timmel, Toledo, O.	60.00
O. Naumann, Toledo, including \$10.00 from Sunday school	32.20
P. Heyn, Van Dyke	33.47
E. Leyrer, Waterloo	31.50
O. Peters, Wayne	175.46
O. Peters, Livonia	15.91

Northern Conference

M. Schroeder, Bay City	115.15
A. Westendorf, Bay City	382.50
E. Kasischke, Bay City	163.80
R. Hoenecke, Chesaning	51.16
R. Hoenecke, Brady	44.98
C. Binhammer, Clare	62.43
C. Henning, Elkton	29.65
B. Westendorf, Flint	86.31
A. Kehrberg, Frankenmuth	52.45
R. Kaschinske, Greenwood	116.64
K. Frey, Kawkawlin	70.90
F. Krauss and K. Krauss, Lansing	154.21
E. Rupp, Manistee, including \$2.00 Thanksoffering from Mrs. Lloyd Rademaker	61.79
E. Rupp, Batcheller	31.69
W. Voss, Owosso	310.12
A. W. Hueschen, Pigeon	274.54
D. Metzger, Remus	8.00
D. Metzger, Broomfield	12.00
O. Eckert and O. J. Eckert, Saginaw	535.06
O. Frey, Saginaw	99.95
H. Eckert, Saginaw	31.72
G. Schmelzer, Sebawaing, including \$5.71, Silver Wedding Martin Roenisch	7.71
J. Zink, Sterling	28.07
C. Kionka, Swan Creek	25.00
C. Kionka, Hemlock	35.00
C. Leyrer, St. Louis	62.78
J. Roekle, Tawas City	92.55
H. Zink, Tittabawassee	23.35
A. Voges, Vassar	32.14
A. Voges, Mayville	26.50
A. Voges, Silverwood	11.40
R. Koch, Zilwaukee	110.99
G. Ruediger, Marion Springs	32.00

Total\$6,586.09 \$ 82.00

Note 1. Of the Non-Budgetary money \$52.00 are for Church Extension Fund and \$30.00 for non-synodical activities.

Note 2. Outside of the above I received for Church Extension Fund debts and sent on to Rev. Timmel, Watertown, Wis., \$415.79.

Memorial Wreaths

(included in above monies)

Sent in from	In memory of	
Bay City (St. John's)	Miss Adeline Loll	\$ 8.00
Saginaw (St. Paul's)	Mrs. Paul Eckert	3.00
Monroe	Mrs. Henry Cron	2.10
Monroetown	John Heck	2.00
Scio	Mrs. J. Schaible	4.00
Saline	Larry Bohnet	3.00
Pigeon	Fred. Clabuesch	38.50
Manistee	Fred. Clabuesch	6.00
Sebawaing	Augusta Hansen	2.00
Sturgis	Mrs. William Fockler ..	3.00

E. WENK, Cashier.

MINNESOTA DISTRICT

March, April, May, 1940

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 71.00	\$
Jul. F. Lenz, Bremen	21.00	
E. G. Hertler, Brownsville	5.35	
R. Jeske, Caledonia	449.80	
R. F. Schroeder, Dexter	128.80	
Karl A. Nolting, Frontenac	62.63	
T. E. Kock, Goodhue	116.00	29.25
F. W. Weindorf, Goodhue, Grace	59.44	
F. W. Weindorf, Goodhue, St. John's	134.02	
Jul. F. Lenz, Hammond	19.54	
E. G. Hertler, Hokah	26.25	
E. G. Hertler, La Crescent	79.00	
T. H. Albrecht, Lake City	5.00	
Theo. Haar, Mazeppa	94.00	
T. E. Kock, Minneola	152.69	
A. Eickmann, Nodine	197.00	6.00
M. C. Kunde, Oronoco	51.96	
M. C. Kunde, Pine Island	27.10	
Geo. W. Scheitel, Potsdam	95.00	
R. Jeske, Union	93.45	
H. F. Muenkel, Wabasha	7.50	
Karl A. Nolting, West Florence	65.00	
Paul E. Horn, Zumbrota	347.50	

Mankato Conference

R. J. Palmer, Alma City	140.00	
L. F. Brandes, Jordan	235.00	50.00
H. E. Kelm, Lanesburg	67.07	
O. K. Netzke, Madison Lake	10.00	
A. Ackermann, Mankato	647.08	82.00
R. A. Haase, North Mankato	40.00	
A. H. Mackdanz, St. Clair	124.44	12.62
Ernst C. Birkholz, St. James	71.00	
O. K. Netzke, Smith's Mill	42.50	

St. Croix Valley Conference

O. P. Medenwald, Amery	77.00	20.50
Wm. Franzmann, Baytown	95.60	
A. W. Saremba, Cady	28.00	
Otto E. Klett, Centuria	13.00	
O. P. Medenwald, Clear Lake	10.34	
E. H. Bruns, Delano	177.20	15.30
L. W. Meyer, E. Farmington	104.70	
Wm. Franzmann, Grant	30.00	
A. H. Baer, Hastings	43.40	
Paul C. Dowidat, Minneapolis	390.00	212.46
R. C. Ave Lallemand, North St. Paul	125.00	
P. R. Kurth, Nye	12.17	10.00
P. R. Kurth, Nye	21.61	17.33
E. W. Penk, Prescott	26.00	
Otto E. Klett, St. Croix Falls, Redeemer	3.50	
G. A. Ernst, St. Paul	299.59	
A. E. Frey, St. Paul	22.00	
A. C. Haase, St. Paul	167.07	
C. P. Kock, St. Paul	150.00	
J. Plocher, St. Paul	383.36	1.00
A. W. Koehler, So. St. Paul	105.24	
J. W. F. Pieper, Stillwater	95.00	
A. W. Saremba, Weston	105.85	5.00
H. E. Lietzau, Woodbury	38.00	
E. M. Schroeder, Woodville	90.00	

Redwood Falls Conference

R. Heidmann, Arlington	425.00	58.00
A. C. Krueger, Cedar Mills	215.14	44.71
A. W. Blauert, Danube	211.35	
Theodore Bauer, Echo	362.00	
C. C. Kuske, Emmet	94.66	
G. F. Zimmermann, Essig	7.42	
Im. F. Albrecht, Fairfax	190.00	
C. C. Kuske, Flora	128.76	1.27
G. F. Zimmermann, Ft. Ridgely	4.53	
Hy. Boettcher, Gibbon	62.47	1.00
M. J. Wehausen, Morton	113.26	35.20
A. W. Blauert, Olivia	185.52	
A. W. Fuerstenau, Omro	156.30	

Edw. A. Birkholz, Redwood Falls	187.51	
Aug. Sauer, Renville	163.00	1.25
G. R. Schuetze, Seaforth	12.95	
E. G. Fritz, Wellington	378.50	
Aug. Sauer, Winfield	40.00	
C. W. A. Kuehner, Winthrop	120.71	19.00
F. E. Traub, Wood Lake	384.67	50.20

Crow River Valley Conference

W. G. Voigt, Acoma	301.11	
E. R. Berwald, Buffalo	111.86	
M. Schuetze, Ellsworth	74.00	
Im. F. Lenz, Graceville	92.82	
H. C. Duehlmeier, Hancock	56.34	
W. J. Schulze, Hutchinson	426.21	44.29
Chr. Albrecht, Johnson	147.82	
Karl J. Plocher, Litchfield	220.65	
W. P. Haar, Loretto	496.73	
W. J. Lenz, Monticello	41.48	
H. C. Duehlmeier, Morris	100.00	
W. C. Nickels, Pelican Lake	138.19	
S. Baer, Rockford	308.18	

New Ulm Conference

H. C. Sprenger, Balaton	156.65	
A. J. Maas, Brighton	73.27	
A. J. Maas, Courtland	51.78	
J. C. A. Gehm, Darfur	51.90	
H. A. Scherf, Eden	120.00	
A. Martens, Island Lake	57.58	
Paul W. Spaude, Lake Benton	74.76	
W. Frank, Morgan	75.70	
G. Hinnenthal, New Ulm	1,177.56	33.75
F. Koehler, Nicollet	653.17	
R. Schierenbeck, Sanborn	300.50	30.25
G. Theo. Albrecht, St. Peter	222.00	
Wm. C. Albrecht, Sleepy Eye	349.61	25.00
A. Martens, Tyler	55.52	
Paul W. Spaude, Verdi	96.20	
Karl Brickmann, Vesta	283.98	
	\$16,059.07	\$ 805.38

Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Conrad Meyer	T. E. Kock, Goodhue	6\$ 18.25
F. Spriek	T. H. Albrecht, Lake City ..	5.00
F. E. Voss	A. Eickmann, Nodine	8.00
Geo. H. Jacobs	A. Ackermann, Mankato	6.00
Mrs. A. Kempf	Wm. Franzmann, Baytown ..	1.00
Geo. Schindler	Wm. Franzmann, Baytown ..	1.00
P. Bast	Wm. Franzmann, Baytown ..	6.75
Albert Tessmer	E. H. Bruns, Delano	6.00
Mrs. H. Barfknecht	E. H. Bruns, Delano	38.30
Mrs. Julius Kuske	L. W. Meyer, Farmington ..	16.75
Rev. Paul Bast	A. E. Frey, St. Paul	22.00
Herman Frank	Aug. Sarembo, Spring Valley ..	27.00
Mrs. Fred Burdorf	Hy. Boettcher, Gibbon	15.00
M. Zaske	Aug. Sauer, Renville	2.25
H. G. Splittstoesser	E. G. Fritz, Wellington	15.00
Wilb. G. A. Kiecker	E. G. Fritz, Wellington	31.50
Gustave Schubert	W. C. Nickels, Pelican Lake ..	7.00
John Fritsche	G. Hinnenthal, New Ulm	4.00
Ottillie Giese	G. Hinnenthal, New Ulm	1.00
August Betcher, Sr.	Theo. Haar, Mazeppa	3.00
Mrs. W. Rietmann, Sr.	Theo. Haar, Mazeppa	6.00
Henry Bargsten	P. E. Horn, Zumbrota	38.50
Wm. Heydmann	P. E. Horn, Zumbrota	4.00
Marie Schulze	A. Ackermann, Mankato	33.50
Gustave Eidner	A. Ackermann, Mankato	10.25
Mrs. Martin Strebel	A. Ackermann, Mankato	6.00
Christian Schoettler	A. Ackermann, Mankato	54.25
Mrs. Verd. Marienon	R. A. Haase, No. Mankato ..	10.00
Charles Luepke	O. P. Medenwald, Amery	2.00
Mrs. H. Moritz	E. A. Birkholz, Redw. Falls ..	2.00
John Grabow	Aug. Sauer, Renville	17.00
Mary Trebelhorn	C. W. Kuehner, Winthrop	29.00
Mrs. M. v. Aswege, Sr.	Chr. Albrecht, Johnson	1.00
Mrs. Fred Ludwitzke	Jul. F. Lenz, Bremen	11.00
Glennis Mac Buck	T. E. Kock, Goodhue	12.00
Mrs. H. Schumacher	P. E. Horn, Zumbrota	5.00
Valeria Wolle	A. Ackermann, Mankato	2.00

John V. Steiner	A. Ackermann, Mankato	50.00
Mrs. Emma Schultz	J. Plocher, St. Paul	8.50
John Wieggers	A. W. Fuerstenau, Omro	20.05
Anna Fritsch	C. W. A. Kuehner, Winthrop ..	12.00
M. Winter	C. W. A. Kuehner, Winthrop ..	1.00
Robert Splittgerber	W. J. Schulze, Hutchinson	11.00
Gust. Boettcher	W. J. Schulze, Hutchinson	4.00
Aug. Timm	R. Schierenbeck, Sanborn	35.25
Mrs. Emelie Krahn	R. Schierenbeck, Sanborn	5.50
Ernest Ringle	R. Schierenbeck, Sanborn	9.25
Mrs. Caroline Trapp	R. Schierenbeck, Sanborn	13.75
Fred Lenz	R. Schierenbeck, Sanborn	2.00

\$ 650.00

H. R. KURTH, District Treasurer.

**CONDENSED TREASURER'S STATEMENT
FOR JULY 30, 1940**

Cash on Hand July 1, 1940	\$ 66.94
Receipts from District	14,744.47
Revenues	2,990.73

Extraordinary Receipts:

R. Janke for Missions	\$ 2.00
E. F. A. Riess for Missions	3.00
West Wis. Collection for Missions	7.52

12.52

Total	\$ 17,814.66
Disbursements	32,086.24

Deficit	\$ 14,271.58
---------------	--------------

Budget Debt

Debt July 1, 1940	\$184,535.18
Receipts from D. R. C.	none
Collection for Debts	392.93

Total	\$ 392.93
Debts paid	3,691.67
	3,691.67

Available for Debts	none
---------------------------	------

Inmates Deposits	\$180,843.51
------------------------	--------------

New Loan made to pay salaries	97.00
Accounts Payable	18,000.00
	none

Total Budget Debt on July 31, 1940	\$198,940.51
--	--------------

Church Extension Division

Debt July 1, 1940	\$ 84,484.83
-------------------------	--------------

Cash Balance June 30, 1940	\$ 10.61
Jubilee Collection	4,600.00
Repayments	289.22
Interest	47.03
Collections	6.50

Total	\$4,953.36
Church Extension Debt Paid	4,600.00
	4,600.00

Available for Debt	\$ 353.36
Church Extension Debt July 30, 1940 ..	\$ 79,884.83

Total Debt

Budget Debt	\$182,943.42
Church Extension Debt	79,884.43

Inmates Deposits	\$262,827.85
	15,997.09

Total Debt on July 30, 1940	\$278,824.94
-----------------------------------	--------------

Chapel Money

Balance June 30, 1940	\$ 4,438.90
Receipts for July	20.10

Available for Chapels	\$ 4,459.00
-----------------------------	-------------

THEO. BUUCK, Treasurer.