

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


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My Pilot



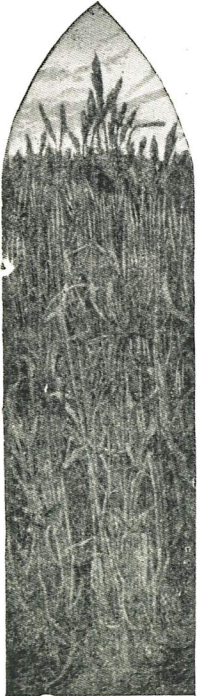
Am I upon Life's sea alone
With no sure hand upon the helm;
My bark so frail, unseen, unknown,
Upon a vast uncharted deep,
E'er at the mercy of the winds
And billows high that o'er me sweep?

Nay, nay! I shall sail a chartered sea,
And I have One, who knows the way
To yonder shore, to pilot me!
The winds may blow, the billows roar,
But He who at the helm doth stand
Hath sailed the sea of life before.

He knows the way — my Pilot brave —
And when temptation's winds arise,
He from their power my bark doth save
For he hath braved that storm before,
And when the waves of suffering roll,
With awful might my frail bark o'er,
He steers a course so true, so sure,
That I with Him the billows ride,
Made strong through suffering to endure.

When in the dark I cannot see,
I feel His presence ever near
And rest — for Jesus pilots me.

Martha Boswell Brewster.



Sermon delivered at the Opening of the Seminary and the Installation of Professors A. Schaller and E. Reim

By Pastor G. E. Bergmann, President of the Board

“GO ye into all the world and preach the gospel to every creature.” Mark 16:15. We have here the last summary command of the Lord given to His disciples, His believers, His church immediately before His ascension. Into this command the Lord placed everything which He wrought by His life, passion, and death and what He brought to light by His resurrection. It is the fruit of His bitter toil, the booty of His bloody conflict. When, therefore, after the decisive battle on Calvary, He triumphantly returned from the grave, He brought with Him this fruit, this booty, delivering it to His disciples, saying: “Peace be unto you.” And then He continued: “As my father hath sent me, even so send I you.” The preaching of the gospel must be continued, it must be continued to the end of the world, it must be done by those whom the Lord has prepared, whose feet are thus shod with the preparation of the gospel of peace.

Such men were the disciples of Christ. The Lord Himself had prepared them by a three year course in theology. Having finished their curriculum, their Master graduates them. He gives them their diplomas: “Go ye into all the world and preach the gospel to every creature.”

If *we* are to carry out this command of Christ, we must continue His work. We must prepare men for the preaching of the gospel.

This work is being done in this institution, our Theological Seminary. And you, dear brethren, who are this day to be inducted into office, will henceforth be engaged in this work.

In order to do this work in a God-pleasing manner you must let the Lord be your pattern. You must adopt and follow His course in theology, of which we have a comprehensive summary in our text, John 3:16: “GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.”

God is Love

God loved the world. God — what do we know about God? Glorious things are spoken of Him. But the most glorious: “*God is Love.*” 1 John 4:16. John identifies God with love. God is love. And being love, he must have an object of his love, somebody whom he loves. But the blessed God is self-sufficient. The Triune God is the object of his own love. The Father loves the Son, the Son loves the Father, the Holy Ghost loves Father and Son, and is loved by both. God who is love, and at the same time the object of his love, is the blessed God, the God of perfect bliss. He need not go beyond himself. He is the Self-sufficient — but not selfish. This

bliss of being love and being loved he desired to share with others. And for that purpose he made man after his own image. Here was an object of his love, his own likeness, reflecting his perfections — altogether lovely. And man, seeing and tasting the goodness of his God, attested his goodness by loving God in return. Blissful relation between blessed God and blessed man!

Man Forfeits Happiness

Alas, this bliss was of short duration. It was terminated by sin. No, man did not invent sin. There had taken place in heaven a rebellion. One of the chiefest angels rebelled against God, and having once given himself to evil, led multitudes of other angels, and finally man, into sin. The image of God was lost, man’s purity gone, his happiness forfeited. With proud contempt man turned his back upon his creator who in love had made him, adorned him with his image, and placed him in blessed communion with himself. Trampling under foot the blessed heritage prepared for him, man joined in league with hell against heaven, with the demons of the bottomless pit against his almighty maker and benefactor, choosing Satan as his god, believing and obeying him. Man an enemy of god, governed and led by Satan against God. And of the one blood all nations of men, dwelling on the face of the earth, were made, all in Adam’s own likeness, after his image. The whole world lieth in wickedness. Sin, enmity against God is universal.

Such is the world. And such a world deserved punishment. This punishment was hanging over it. Justice demanded, and called for, vengeance. Fallen man was already in the hands of of justice, and the verdict was perdition — a perishing world. All are involved in this common doom. It is universal.

God’s Love is Universal

And it is this world Christ is speaking of, saying: “God loved the world. The sinful, perishing world an object of his love! How marvelous! A world not as God made it, but as it made itself by sin. There was nothing in this world to attract God’s love. Not only was it not attractive, but it was most repelling. God loved the world in its disobedience and sin. In spite of itself. It was the magnitude and gravitation of his love, and not the attraction of the world. Man was not *worthy* of God’s love, but he was in *need* of it. It was nothing in mankind except their need and helplessness which called forth the benevolence of the heart of God. And mercy triumphed over judgment, took justice into its confidence, made a treaty with it, and became responsible for all its heavy claims. God loved the *world*, not a part of it, but the *whole* world, not a few of its tenants, but everyone and

all of them. God's love is all-embracing, includes all mankind. God's love is universal.

God's Great Gift

How did God love the world? God *so* loved the world that He gave His only begotten Son, the brightness of His glory, and the express image of His person, His equal, who was one with Him in essence, mind, and heart — the Son of His love, who was ever with Him and ever His delight. This gift is not only unique, but royal, matchless! He gave all he had. As his love knows no bounds, so his gift is without measure. A gift to the world, not to a part of it, but to the whole world, not to a few of its tenants, but to everyone and to all of them — His gift universal.

God gave His Son. He gave Him to assume our human nature, to become one of our race, a member of the human family, our brother. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy Him that has the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subjected to bondage. Wherefore in all things it behooved him to be made like unto his brethren, that He might be a merciful and faithful high-priest in things pertaining to God to make reconciliation for the sins of the people Hebr. 2:14.15.17. The woman's seed, the Son of God, God manifested in the flesh, was to bruise the head of the serpent, to destroy the works of the devil, to save the world from its common doom — perdition. And all this by making reconciliation for the sins of the people — "through death" — His death on the cross. To this very end the Father gave His only begotten Son. And Christ became obedient unto death, even the death on the cross.

Christ Bore Our Sorrows

Fix your eyes upon that cross and see the Crucified in the light of Scripture. Christ the Crucified is He who came into His own, and His own receive Him not. Review His life of hardships and restlessness and buffetings and derision and contempt to the bitter end amid untold agonies and tortures and the heart-rending anguish of an ignominious death. Why should all iniquities of ours fall upon Him, the Holy One? *He bore our* griefs, *He carried our* sorrows. *He was wounded for our* transgressions, *He was bruised for our* iniquities — *He — our* — *He* has taken *our* place, *He is our* substitute. Christ for us, the One for all. It is the sin of the world which made Him tremble and faint, which betrayed Him into the hands of sinners, beat Him, spit upon Him, scourged Him, crowned Him with thorns, nailed Him to the cross, made Him suffer the pains of hell in being forsaken of God. The only begotten Son of God — and Son of man — Christ the Crucified answers all the heavy claims of divine justice as substitute of the sinful world.

It is the chastisement of our peace that is upon Him. God was in Christ, the Crucified, reconciling the world unto Himself, not imputing their trespasses unto them. For He hath made Him to sin for us, who knew no sin, that we might be made the righteousness of God in Him. To this very end the God of love gave His only begotten Son. Divine love in the birth of Christ appears as a brilliant star, like that star the "wise men" saw in the east, but in the crucifixion it appears like a sun all ablaze, filling the universe with its matchless radiance. And in the light of this sun God sees a justified, a righteous world reflecting His perfections. He sees restored His image in which man was when he came from the hands of his Maker — very good, altogether lovely. Christ, the Crucified, the Risen Sun of Righteousness, has taken under His healing wings the world, not a part of it, but the whole world, not a few of its tenants, but everyone and all of them. Behold the universality of the cross, all glorious because of universal redemption! On Calvary, God's love is on fire, and the flames envelope the world, and even the throne of glory. The glorious God, the God of perfect bliss and redeemed world enveloped by the fire of His love — blessed union between blessed God and blessed world — *the connecting link the cross of Christ*. O let the redeemed world stand at the foot of the Cross and in joyful adoration make a joyful noise unto God, evermore saying, *God is love!*

Whosoever believeth in Him shall not perish, but have everlasting life. Whosoever you are, do as did the malefactors: Turn to the Crucified for comfort, and paradise will be yours. Peace and joy, the foretaste of Paradise, will fill your heart, and from the abundance of the heart the mouth will speak: *In the cross of Christ I glory*.

This is the Lord's Theology given in His comprehensive summary.

Take your stand at the foot of the cross. Fix your eyes upon the Crucified and see Him in the light of our text — you will behold His glory, the glory of the only begotten of the Father full of grace and truth — and grace and truth will guide you to follow the course of the Master. You will be blessed and be a blessing to your students. You will teach to know Jesus Christ and Him Crucified. This is comprehensive knowledge, for in Him all things are gathered together.

At the foot of the Cross the Beauty of the Lord will be upon you, professors and students, and the work of your hands will be established.

— In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1 John 4:9.10.

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EDITORIALS

How Many New Subscribers? If we were to answer this question now we would be forced in turn to ask our readers to answer the question. For the answer to the question is entirely dependent on those of our readers who are working for new subscribers. We know of many who have done their work faithfully and have had good success. There are many, however, from whom we have had no word. That is not to be interpreted to mean that they are not working, of course. In fact, we are inclined in this case to rest on the philosophy of that wellknown proverb, "no news is good news." We hope that we will not be mistaken.

We believe that the Christians of our Synod are convinced of the fact that it is essential for our synodical life to have a church paper as a common and dependable source of information as to the state of the Synod. And they are so vitally interested in the life of their synod that they are willing to subscribe for its paper which carries all the information concerning its affairs and the affairs of the churches generally. No other source of information will satisfy them.

Nor is the Christian concerned for himself alone and whatever personal benefits he may derive from reading the church papers but he is also sincerely concerned for his family and their growth in spiritual knowledge and in the affairs of the Synod. He wants every member of his household to be informed as he himself is informed. He realizes full well that to know the church is to love the church. Where ignorance is rampant in regard to the Synod and her work there one can not but expect unjust criticism and listless disinterestedness and apathy — there synod will not fare well — there, yes, the congregation will fare no better. He realizes his full responsibility toward his children and that it is his obligation to educate them in the affairs of the Church and he is glad to accept the aid of the church paper to accomplish this end. He will encourage and urge them to read it. He wants them, some day, to be able to speak intelligently on matters relating to the needs of the synod and its activities. Who would not want this?

The Publishing House is still offering new subscribers the remaining issues of the *Northwestern Lutheran* for 1940 free of charge as a special inducement to subscribe now. Also sample copies are available free of charge for

free distribution. We hope that many will avail themselves of this offer.

W. J. S.

* * * *

"Don't Marry a Catholic" The above advice comes not from some narrow-minded Lutheran minister or Lutheran parent but from a senior of St. Mary's College (Catholic), Winona, Minnesota, sent to us by a reader of the *Northwestern Lutheran*. The advice is so honest and so very straight-forward that we are going to print the article as it appeared in the columns of the daily paper.

"Don't ever permit yourself, dear non-Catholic friend, to fall in love with a Catholic, for love is unreasoning and lures its victims into thinking that they are exceptions to all rules and exceptions.

Should you determine to marry a Catholic, you would first have to make an agreement, binding in conscience, never to interfere with the full performance of your wife's religious beliefs and practices — to have all your children baptized in the Catholic faith, raised in it, educated in it. And this you would have to continue to do even should your wife die when the children were still babies.

If you were to wed a Catholic, a priest — and only a priest — could marry you; nor would a second ceremony by the minister of your own church be permitted.

Should you marry a Catholic, your family would always be divided, religiously speaking, and you would be the lone outsider, left at home when the rest went to mass or benediction, or going alone to your own church on a Sunday, or trailing along with your wife and children, a spectator, but not a participant in their worship. And some day you would wonder just what to answer when the children who belong to you would ask why you, too, didn't go to confession or holy communion.

In the Catholic church, marriage is a sacrament which calls for mutual spiritual advancement as well as physical love. It calls for children without unnatural hindrance — Catholic children, all of them. Marriage, too, is a contract made before God and man which is totally binding "till death do us part."

The Catholic church does all in its power to discourage mixed marriages and permits them only with the greatest of reluctance.

Its marriage laws were enacted, not to antagonize those of other creeds, not to work hardships on anyone, but to safeguard the faith of the Catholic."

Here, in the main, is untarnished truth. Certainly, the writer is a Catholic and therefore assumes that the Catholic church is correct in its position. The writer

speaks of the "laws of the church," but not of the *Laws of God*. But let us remember that to a Catholic the two terms are synonymous.

We add a warning to this letter. Let especially our Lutheran young people beware of such entangling alliances with Catholics. Unless both parties are willing to let the Bible and the Bible *only* determine their faith and life after marriage the Lutheran young man or woman has denied the Truth of God and the faith and has opened the flood-gate of disappointments and sorrows. Yes, we know of many happy mixed marriages, but we know of so many more unhappy ones. The odds are ever against the non-Catholic and in favor of the Catholic. The priests seem to be able to do something with them that even God can't do.

Let those who read these lines ponder on them and accept a warning from a Catholic.

W. J. S.

* * * *

Where? By Whom? While on the subject of marriage another thought comes to our mind — that of speeding to a distant city or state and having the marriage ceremony performed by some strange "preacher" or some civil magistrate. This is not an uncommon nor recent development. It has been done these many years. Time was, however, when people who perpetrated this were looked at askance by society and considered indecent. Today it is not an uncommon occurrence. It is done, perhaps, to evade the eugenics laws of the state or to avoid publicity or to frustrate the plans of dissatisfied parents or just from irresponsibility or for no special reason at all.

While it is true that the Scriptures nowhere prescribe in so many words how a marriage is to be contracted — that the ceremony must be performed in the church, by a minister of the Gospel employing just certain words as is the case in the administration of the sacraments — yet we wonder why Christians would not want their marriage performed by the servant of the church and of Christ, their own pastor.

The Christians confess according to the Word of God that marriage is a holy state; that God Himself ordained marriage, regulated it and blessed it; that everything is sanctified by the Word of God and prayer; that all things should be done decently and in order. Then why would a Christian ever be tempted to enter into marriage secretly or have the ceremony performed in some distant city or state by a civil magistrate?

At no other period of life ought Christians be more eager to seek the Lord, more concerned for His mercy, His grace, His blessing than at this important moment. They will want to have their marriage sanctified by the Word of God and prayer; they will want to hear what the Word of God has to say about marriage; they will want the instruction, consolation and comfort of the Word of God; they will want to be, it would seem, in the company of those who with them know the Lord and who will

pray the Lord in their behalf that He bless and prosper them and their married life; they will want their own pastor to speak to them in that solemn hour. Why not? Could there be any possible reason why a Christian should not want these things or why he should try to evade them?

To the unbeliever, of course, it makes no difference *where* he is married and *by whom* the ceremony is performed. He believes, often, to do this secretly, to run off and get married is smart and a sign of great independence and freedom. Why not, what does it all mean to him?

The Christian does care; to him it is a solemn, sacred thing and he **will not enter into marriage except** God bless him.

W. J. S.

* * * *

From the Preface of the Large Catechism

"I am also a doctor and a preacher, yea, as learned and experienced as all who have such presumption and security. Yet I do as a child who is being taught the Catechism. Every morning and whenever I have time I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, but must remain, and that too gladly, a child and pupil of the Catechism. And yet these delicate, fastidious fellows pretend with one reading to be doctors and above all doctors, and to know everything and to be in need of nothing. And this is indeed a sure sign that they despise both their office and the souls of the people, yea, even God and his Word. They need not be afraid of a fall, since they are already fallen all too horribly; but they need become children, and begin to learn their alphabet, which they imagine that they have long since outgrown."

"If the Catechism be daily read and practised in thought and speech, it yields much profit and fruit; for in such reading and repetition and meditation the Holy Ghost is present, and ever bestows new and more light and devoutness, so that we daily relish and appreciate it better, according as Christ promises (Matt. 18:20): "Where two or three are gathered together in my name, there am I in the midst of them."

"Besides, nothing is more effectual against the devil, the world and the flesh and all evil thoughts than to be occupied with the Word of God, and to speak thereof, and meditate upon it; so that the first Psalm declares those blessed who meditate upon the Law of God day and night. Undoubtedly, you will never offer any incense or other savor against Satan more efficacious than employment upon God's commandments and words, and speaking, singing, or thinking thereof." . . . "If you had no other profit and fruit therefrom, for this reason alone you ought gladly to read, speak, think of and practise these things, thereby to drive away the devil and evil thoughts. For he cannot hear or endure God's Word; and God's Word is not like any careless talk, but, as St. Paul says (Rom. 1:16): "The power of God." "Yea, indeed, the

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STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE I. OF GOD

Part Two

"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 Valentians, Arians, Eunomians, Mohammedans, and all such. They condemn also 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."

III

THE second group of errorists condemned in the First Article are such as hold not only that there is just one God, but also that there is only one Person in the divine Essence. They deny the Trinity.

Outstanding among these are the Mohammedans.

It is not quite clear why the Mohammedans are mentioned here. They are not a Christian sect and lay no claim to the Christian name, nor did their religion ever lure the Christians as did the error of the Manichaeans. It might seem that in a Confession of Christians, where one group of Christians tries to vindicate its faith over against another group, it would not be necessary to protest expressly against any view not held at all within the pale of the church.

Yet the Lutherans were not the first to mention the Mohammedans. Dr. John Eck of Ingolstadt, the great opponent of Luther in the Leipzig Debate (July, 1519), had drawn up 404 articles, in which he quoted disconnected phrases and clauses from Lutheran writings, and in which, on one occasion, he said that the Lutherans were "worse than the Turks." This remark may have induced the Lutherans to reject Mohammedanism by name, although the Turks are outside the Christian Church.

The great book of the Mohammedans is the Koran, a collection of sayings of their founder, Mohammed (born in Mecca, about 570; flight to Medina, the so-called hegira, 622; died 632). Some of his sayings were put down in writing during his lifetime, some were transmitted orally. After Mohammed's death they were collected by his successors. I have an English translation of the Koran before me (by the Rev. J. M. Rodwell). Concerning God it emphatically declares in many places that He is one, and has no Son. "Truly your God is but one" (p. 79). "And they say, 'God hath a son': *No!*" (p. 350) "How, when He hath no consort, should He have a son?" (p. 326.)

A Christian sect which did not deny the existence of the Son and of the Holy Ghost, but maintained that they were mere powers, not persons, are the Samosatenes. They are so called after one of their chief leaders, Paul of Samosata. This man was bishop of Antioch, and a protégé of the great Queen Zenobia of Palmyra. When her empire was reduced by the Roman ruler Aurelian (272) Paul was involved in her fall. — His theory of God is known as Dynamic Monarchianism.

In the early church the Christians emphasized their strict monotheism over against the heathen polytheism. Then the pagans countered by pointing to the fact that the Christians worshipped also the Son (and the Holy Ghost) as a God. The Christians, however, maintained that they believed in only One Ruler; hence the term Monarchy. But in Monarchianism, a number of Christians fell into the error of reducing the Son and the Spirit to mere impersonal powers, and of thus destroying the Trinity.

There were two forms of Monarchianism, of which one, the coarser Modalistic Monarchianism, is not mentioned here in our Confession. This form of the heresy assumed that Father, Son, and Spirit merely represented three different forms of appearance of the one God; or to put it more bluntly, God, like an actor, would wear different masks. He would put on one, and appear as Father; then another as Son, and still another as Holy Ghost. The chief representative of this form of Monarchianism was a man by the name of Sabellius, after whom it was generally called Sabellianism.

The other form of Monarchianism, of which Paul of Samosata was a prominent representative, was known as Dynamic Monarchianism. This was a subtler form and more difficult to detect. It was still more refined by Paul, and for many years he, although suspected of the heresy, managed to cover up his tracks, until finally a very pious and learned presbyter of the church in Antioch, Malchion by name, succeeded in exposing and convicting him (265). Still under the protection of the mighty Zenobia he remained bishop till her downfall in 272.

This Monarchianism assumed that the Son of God was merely an impersonal power of God, which had been granted to Moses and the prophets of old, and now was granted in the highest degree to Jesus of Nazareth, so that He in the course of time, by a proper use of this power, was adopted as God's Son by the Father. Paul of Samosata substituted for the term "power" the Biblical term "Word" (Jh. 1:1), thus making it very difficult to unmask him.

Our Article mentions also "new Samosatenes."

During the time of the Reformation the old Antitrinitarian error again reared its ugly head. It went by the name of Anabaptism. Two of the most prominent leaders

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RELATION OF CONGREGATION—CONFERENCE—DISTRICT—SYNOD

By Pastor Im. P. Frey, Denver, Colo.

WE have discussed the four above-named organizations individually and the part they play in our present-day church life. That those who are one in faith, whether they be individuals or congregations, cooperate in the work of the Lord is but natural. If synods, districts, conferences, etc., contribute something to the preservation of the truth and to the expansion of Christ's kingdom, they have a right to exist; otherwise not.

Human or Divine Origin?

That we have these organizations and in their present peculiar form is, as has previously been pointed out, due to historical developments. There is no specific prescription in the Bible that we have congregations, conferences, districts and synods just as we have them today. Nor is there any divine prohibition which would outlaw them. We are no longer under law but under grace. God has given us a large measure of Christian liberty. It is often said that the local congregation is the only one that exists by divine authority. But where in the Bible do you find exact specifications as to the form and organization of the local congregations? If this theory were correct, then our present-day local congregations would in their form and organization have to be just like the first Christian congregation. The church exists wherever, as a result of the preaching of the Gospel and the administration of the Sacraments, there are true believers in Christ. Where two or three are gathered together in Christ's name there, according to His promise, He is in the midst of them. Whether it be a small or large group, whether it be strictly organized or not organized has nothing to do with it.

Our Lord instituted the general proclamation of the Gospel for all time to come but the form is not always the same. Paul already said that Christ gave apostles, prophets, evangelists, pastors and teachers. And that does not necessarily close the list. If the Gospel is preached under any other designation, that does not deprive it of its divine authority. Similarly the call which is issued by the synod or synodical mission board is no less divine than the call extended by a local congregation. Let us not confuse form with essence, always, of course, in our practice remembering the scriptural injunction that all things be done decently and in order. Conferences, districts and synods are performing divine functions when God uses them as His agencies in building His Kingdom.

The Importance of the Individual

Our Synod is divided into eight districts; the districts into conferences; the conferences consist of groups of congregations. But the chain does not end there. The congregation is made up of individual members. In the larger groups only a few individuals are known to all. The majority are laboring in obscurity, and

yet the work of these obscure individuals is the backbone of the synodical work. The Synod is not only a large group of individual congregations but, in the final analysis, a large group of individual Christians. The success of the synodical work, under God, depends on the cooperation of such individuals.

The missionary activity of individual Christians is not to find expression only in the synodical work. It will make itself felt in the community where they live and wherever they go. We are told that when the Christians had been driven from Jerusalem they went everywhere, preaching the word. It was the natural expression of the faith in their hearts. "I believe, therefore I speak." Jesus said, "Out of the abundance of the heart the mouth speaketh."

But where this living, active faith dwells in the heart there will also be the earnest desire to bring the saving Gospel to more distant communities. When Saul and Barnabas had labored for some time in the Christian congregation in Antioch, the message came, "Separate me Barnabas and Saul for the work I have called them." And the two were at once released by the congregation to become missionaries in other regions. The congregation did not say: We need them here. We could not find two more successful pastors anywhere. Why should we give them up? No, as true Christians they were interested in the conversion of lost sinners, and they unselfishly let Saul and Barnabas go. We read also that Paul in his missionary work was often assisted by financial contributions from Christian congregations.

If the missionary work of our Synod is to prosper, there must be Christian congregations and individuals imbued with that same spirit. It is the faithful pastor who warms the hearts of his people with the sweet Gospel of Jesus Christ who is doing the real work. The pastor who has instilled in the hearts of his parishioners the message, "Ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich," is kindling real mission spirit in the hearts of his people. People who rejoice in the salvation of Christ will be ready to respond when the needs of the synodical work are placed before them. On the other hand, where the pastor does nothing to kindle a mission spirit in the hearts of his people, there the synodical work will find little support.

Room for Improvement

When we consider the financial resources of the people of our synod, when we consider how most of us have been blessed in material things, we shall not be inclined to boast of what we are doing. We have begun to extend our mission work again in a measure after a period when the watchword was "No expansion." But we are doing it

very timidly and apologetically, as though some one might criticize us for trying to save souls. We have sent out a few more missionaries, but their work is greatly handicapped by the lack of an active church extension fund. We can not provide them with chapels, where the prospective hearers can be gathered around the Word. And there are still many fields white unto the harvest into which laborers could be sent if we had the funds. All the candidates now standing idle could be gainfully employed in the Lord's work if we had the funds.

We can not honestly say that within the membership of our synod we have not the means to provide the necessary funds to do this. Of course, the assets which come into consideration here are not merely reckoned in terms of dollars and cents but in terms of Gospel spirit. Some people are rich in financial assets but poor in spiritual assets, and you can expect much from them. Others are poor in financial assets but rich in their appreciation of the Gospel. It would be a mistake to make financial assets our only criterion.

The Apostle Paul writes to Timothy, 6:17ff.: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come,

that they may lay hold on eternal life." When Judgment Day comes many people, also in our Synod, will wish that they had invested their money in something more substantial.

Since we Christians still have the Old Adam in us and so are very selfish by nature, it costs us a struggle to give proper support to the work of the kingdom of God. We need to be exhorted and admonished to do so. In his letter to the young preacher Titus, Paul, after calling attention to the full and free salvation in Christ, writes: "This is a faithful saying, and these things I will that thou affirm constantly, *that they which have believed in God might be careful to maintain good works.*" That is a reminder which we Christians because of our sinful flesh constantly need. Let us warm our hearts in the fire of love which flamed on Calvary. The more we do that the more we shall reflect that divine love to others.

Our mission activities need not be confined to the enterprises undertaken by our congregations, conferences, districts and synod. Wherever he is, the Christian will find an opportunity to bear witness of Christ. But having laid our hands to the plow, having joined our hands in the synodical work, let us not neglect it, as though it were someone else's work. Let us pray God that our hearts may be filled with the Gospel of Jesus Christ to satisfy the hunger and thirst after righteousness in our own hearts and to share it with lost souls everywhere.

EDITORIALS

(Continued from page 309)

power of God, which gives the devil extreme pain, and strengthens, comforts and helps us beyond measure."

"And what need is there of many words? If I were to recount all the profit and fruit which God's Word produces, whence would I have enough paper and time? The devil is called the master of a thousand arts. But what shall we say of God's Word, which drives away and brings to naught this master of a thousand arts with all his arts and powers? It must of course be the master of more than a hundred thousand arts. And shall we frivolously despise such power, profit, strength and fruit — we, especially, who wish to be pastors and preachers? If so, we should not only have nothing given us to eat, but be driven out with the dogs, and be cast away with refuse, because we not only daily need this all, as we do our daily bread, but must also daily use it against the daily and incessant attacks and stratagems of the devil with his thousand arts."

"And if this were not sufficient to admonish us to read the Catechism daily yet God's command even alone ought to constrain us, which in Deut. 6:6ff. he solemnly enjoins, that we should always meditate upon his precepts, when we sit down, and when we walk forth, and when we lie down, and when we rise up, and should have them before our eyes and in our hands as a constant mark and sign. Doubtless he did not so solemnly require and enjoin this without a purpose; but because he knew our danger and need, as well as the constant and furious assaults and temptations of devils, he wishes to warn, equip and preserve us against them, as with a good armor against their fiery darts and with good medicine against their poisonous draughts."

"Oh, what mad, senseless fools are we, that while we must ever live among such mighty enemies as devils, we nevertheless despise our armor and defense, and are too indolent to look for, or think of them!"

— Dr. Martin Luther.

— O how love I thy law! it is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

— Ps. 119:97-100.

THE MEN AND THE MISSION AT ELKTON, MICHIGAN

By Pastor Martin Schroeder

IN the picturesque "thumb" region of the state of Michigan one of our Wisconsin Synod's Eastern outposts is to be found. It is Trinity Ev. Luth. Congregation at Elkton, Huron County, Mich. For the last four years this congregation has been receiving subsidies from Synod's mission funds, hence it is numbered among our "Home Mission" stations.

This congregation is by no means a young congregation. Its beginning dates back quite a number of years. During the past it was served by various neighboring pastors of the Wisconsin and Missouri Synods. For quite a number of years, up to 1935, the congregation was served by the now sainted Pastor George Wacker, who resided at Pigeon, Mich., where he was pastor of St. John's Congregation, a member of Synod. Pigeon is only five miles distant from Elkton, a village in a farming region. Trinity Congregation at Elkton though, was not affiliated with any synod, neither did it form a parish with our sister congregation at Pigeon; it was a small, unaffiliated Lutheran congregation which obtained the services of a pastor — with but little remuneration — from some one of the neighboring Lutheran pastors. And so it happened that services were conducted only twice monthly, and at that during the afternoon period of the day. Thus it is not to be wondered at that there was not much progress under such conditions.

When Pastor George Wacker's protracted illness prevented him from serving Elkton in the customary fashion he asked Pastor C. C. Henning of Sebawaing, Mich., to conduct services at Elkton. Pastor Henning, formerly of Township Grover, near Oconto, Wis., had upon his retirement made his residence at Sebawaing. Pastor Henning took charge of the Elkton congregation, giving it his undivided attention. It became evident that the congregation would most likely grow and progress, if it had the constant careful attention of a pastor. Upon Pastor Wacker's demise in 1935 developments were such that the Elkton

congregation joined our Wisconsin Synod and — upon the assurance of help from our Mission Board — called Pastor C. C. Henning as its pastor.

Under Pastor Henning's care the congregation has shown splendid improvement and growth. Services are held every Sunday and holidays with good attendances. Real congregational life and activity are becoming more and more manifest. The congregation now numbers 140 souls, 100 communicants, 36 voting members.

On Sunday, July 14, 1940, the congregation conducted special services of praise and thanksgiving, observing the renovation of its church building; Pastor H. E. Heyn of Detroit delivered the sermon for the occasion. A program of repair, painting, and decorating had been carried out by the members, and Elkton now has indeed a pleasant house of worship. Congregation and pastor are co-operating wholeheartedly in building the walls of Zion at home and abroad.

One unsatisfactory arrangement still prevails at Elkton. It is this that the pastor still lives in his own home at Sebawaing, 18 miles distant. The congregation so far is well satisfied with this situation, but it would be better for congregation and pastor if the pastor resided at Elkton. The District Mission Board has repeatedly made efforts to correct this situation. It is reported that the intentions of the congregation are to obtain a parsonage as soon as this is possible for the congregation and Synod. No suitable home seems to be available for purchase. Hence a lot would have to be bought and a new home built, this all requiring a larger amount of funds, which apparently are not available to the congregation now. But we do hope that the day will not be far distant when the pastor shall reside at Elkton with his charge.

May the congregation continue to flourish in every way under the gracious blessings of our Savior-God!

M. C. F. S

LET US SERVE HIM IN SPIRIT AND IN TRUTH

We often speak of serving Jesus,
Of doing what His love demands;
We give our strength and labor gladly,
And think we follow His commands;
But do we really serve the Savior
In all that we may service call?
Unless we tell the Love of Jesus,
We do not work for Him at all.

We often speak of loving Jesus,
And purpose of His Will to do;
Our hearts are filled with zeal and fervor,
We strive to see our purpose through.

But do we show our love for Jesus,
By list'ning to His gracious call?
Unless we love the Holy Scriptures,
We have no love for Him at all.

O, may His love, with all its brightness,
Illumine our hearts, that we
Our need of truer love and service
In gratitude to God may see.
That we no longer speak of service,
Unless His Name be glorified,
And through the earth men hear the message:
That Jesus Christ for them has died.

Adeline Weinholz.

ACCOUNT OF THE BUILDING OF THE SCHOOLHOUSE AT THE EV. LUTHERAN MISSION AT BYLAS, ARIZONA

WORK was begun on July 16, 1940; the building was completed on August 17, 1940: a classroom — 20x30 feet, with a side room, 12x30 feet. The main room is 12 feet high, the side room from 12 feet down to 8 feet.

The classroom has a sub-floor of native pine and a top floor of edge-grain Oregon pine. The side room, meant for a kitchen and lunch room, has a cement floor.

The original plan drawings and specifications have been followed, with the addition of the following im-



provements: In order to strengthen the construction, making it well done for permanent building, the 2x4 inch studs originally planned as only standing up 24 inches on center, have been supplemented with others, with diagonal and cross braces. For the same purpose and to prevent sagging of ceiling sheetrock, the ceiling joists and rafters were put, not 24 inches but 16 inches o. c. Consequently, and for 1x6 inch rafter braces, the cost of lumber ran higher than first estimated. Also for cement and other

material more was needed than anticipated: material for kitchen and lunch room tables and benches, etc.; also for a cesspool, it being necessary to have drainage and to prevent difficulties with the health department.

Our executive wanted us to get the building "completed" and to provide the necessary equipment, all for the synodical appropriation of \$1,200.00 as for a building not so finished but sufficient for temporary use. Upon the superintendent's remonstrance against this instruction, which it seemed could not be complied with, the executive left it up to the local building committee to have the schoolhouse built according to plan and specifications, "incomplete," and to provide for all necessary equipment, for \$1,000.00.

Thanks to the exertions of particularly the missionaries Sprengeler and Rosin, the assistance of Pastor Rosin's native helper, Clarence Bullis, and the good work of several of our Indians at Bylas, with the former not shunning much sweating in the Arizona July and August heat in these lower altitudes, the building has been *completed*, with the exception of the painting of inside woodwork, and when all bills for material and all as yet unpaid wages have been paid, there is of the allowed \$1,200.00 a sufficient amount left for still needed equipment of the kitchen and lunch room, part of the latter and the equipment of the classroom already having been taken care of.

The building, under direction of particularly the missionary at Peridot, without a carpenter by trade, was done so that a carpenter foreman employed by the Government, occasionally taking a look what these missionary people might be doing, could find "nothing wrong" and expressed his approval.

It seems to the writer we should all join in saying, "Hitherto the Lord has helped us."

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 310)

were Hans Denck and Ludwig Hetzer; and as a third Balthasar Hubmaier should be mentioned.

Hans Denck, a Bavarian by birth, came from a family in which the old Waldensian traditions were kept alive. He was famous for his deep insight and extensive knowledge. He did some very creditable work in translating parts of the Bible into German, among others the prophets. He was, moreover, of a very sincerely religious nature, and some of his devotional writings were extensively used among Lutherans. Besides rejecting infant baptism, he denied that Jesus is the Son of God, and that Jesus by His vicarious suffering and death redeemed us. We are saved, rather, by yielding to God who "in us works and suffers all things." He died in 1527.

Ludwig Hetzer, brilliant mind, was associated with the Swiss reformer Zwingli for a while. His life was

very unsteady, he spent most of his time as a fugitive in various places. Finally he became acquainted with Hans Denck, and adopted his views. As unstable as was his life was also his character. He yielded to carnal lust, and on February 4, 1529, he was executed for gross adultery.

A few years ago, Baptists generally observed the 400th anniversary of B. Hubmaier's martyrdom. Although he held the Anabaptist views, he was more moderate than the others. Yet he was burned at the stake by the Catholics as a heretic, in Vienna, on March 10, 1528, while his wife, of a like mind with him, was executed by drowning.

These men, at some time or other, had been in contact with Luther and his associates. Yet their Anti-Trinitarian error was expressly rejected in our Confession as Samosatean.

In our own day this error is held by Unitarians, Universalists, and the like.

OBITUARY

† PASTOR J. P. SCHERF †



John Paul Scherf, second son of Otto Hermann Scherf and his wife Maria Caroline, née Heuchler, was born on March 21, 1871, in Lichtenstein, kingdom of Saxony. On April 2 he was baptized by Pastor Naumann. At nine years he lost his mother. His elder brother desired to prepare himself for the ministry, and for that

reason the family moved to Hermannsburg, province of Hannover, in 1883. There the deceased received his confirmation instruction from Pastor Theodor Harms, who, however, died several weeks before completion of the instruction. Pastor Dreves confirmed him in April, 1885. According to the custom of that time he spent the next four years in learning the trade of a cabinet maker. In the meantime God's Holy Spirit had awakened in him the desire to go to America and there to prepare himself for the ministry. Before this decision could be carried out his father died. But accompanied by his sister Maria he arrived in America in August, 1890, and entered the theological seminary at Springfield, Illinois, from which he graduated in 1895. After serving as vicar in Tyndall, So. Dak., for one winter, he received a call to Zion Congregation in Frazer Twp., Martin Co., Minn., where on Exaudi Sunday in 1896 Pastor G. Kohlhoff ordained and installed him. From here he also founded and served Trinity congregation in Monterey, Minn. On February 17, 1898, he was joined in holy wedlock with Anna Ritz of Town Antrim near Truman, Minn. In January, 1905, he accepted a call to St. Peter's congregation at Balaton, Minn., where he was installed by Prof. A. Ackermann of New Ulm, Minn. At this time he also entered the Minnesota Synod. From Balaton he served for many years the congregations at Tyler and Arco, Minn., and for shorter periods the congregations at Walnut Grove, Minn., Dempster, So. Dak., and Marshall, Minn. In May, 1921, the Lord's grace permitted him to celebrate his twenty-fifth anniversary in the ministry. Shortly thereafter he received and accepted a call to St. Paul's congregation at Roscoe, So. Dak., and St. Jacobi congregation in Cloyd Valley Twp., Edmunds Co., So. Dak. President Sauer installed him there on the first Sunday in October, 1921. During his eighteen years of service at Roscoe the present splendid house of worship was built. For his untiring efforts in this project, but especially for the bell, his gift to the congregation, St. Paul's congregation at Roscoe is deeply grateful.

The special gifts of Pastor Scherf were also recognized

in the wider circle of his church. For various periods he served in the following District offices: Studentenvater, Visitor, Vice-president, District Superintendent of Missions, as well as on the Poland Mission Board, President of the Dakota-Montana District, and finally District administrator of the Board of Support, which office he held until his death.

Since 1934 his time and efforts were chiefly devoted to the St. Paul's congregation at Roscoe, until last fall, when he, after approximately 44 years in the ministry, retired from active work. In July of this year his health began to fail and his condition gradually grew worse, until the Lord called him home on September 6, 1940. The time of his earthly sojourn was 69 years, 5 months, and 15 days.

Burial services were held on Sunday, September 8, at 3 o'clock in the church at Roscoe. Pastor G. Schlegel preached in German, and the local pastor in English. President Meier also spoke briefly at these services. The church council acted as pall bearers. Immediately afterward the body was taken to Truman, Minnesota, where on Monday, September 9, at 2:30 another service was held, of which Pastor E. T. Heyne was in charge, and in which Pastor A. W. Blauert, a family friend of many years' standing, preached the sermon. President Ackermann of the Minnesota District also spoke a few words. Interment took place at Truman, Pastor E. T. Heyne in charge. Six nephews served as pall-bearers.

Pastor Scherf's death is mourned by his widow and his five children: Hermann, pastor near Morgan, Minn., Helen, Mrs. **Geo. Sheils of Duluth, Minn.**, Martin and Arthur of Roscoe, and Harold of Faulkton, So. Dak., his brother Ernest, Pastor em. of St. Paul, and his sister Maria, Mrs. Justus Naumann, also of St. Paul, Minn. A son preceded the father into eternity on November 1, 1908, as also a sister in 1872. Besides those already mentioned he also leaves to mourn a son-in-law, two daughters-in-law, an infant grand-daughter and other relatives and friends.

H. L.

† MRS. EMILIE PAAP, NEE HEIDKE †

On September 13, after much suffering at intervals over a long period of years, and, after a painful illness of two months the Lord called Mrs. Emilie Paap, née Heidtke, to her heavenly home. She was born on February 27, 1882, in the town of Oak Park, Wis., where she attended the Christian day school, was confirmed by Pastor J. B. Bernthal, and spent the years of her youth.

In November 18, 1908, she entered the holy estate of matrimony with the Rev. August Paap, and being truly a handmaiden of the Lord, she fulfilled the duties of a pastor's wife with devotion. Of the thirty-two years of her wedded life nine were spent at Richwood, Wis., and twenty-one at Farmington, Wis.. She attained the age of fifty-eight years, six months and sixteen days.

She is survived by her husband and the four children, two sons and two daughters. Other survivors are: one grandchild, one brother and one sister.

Funeral services were held at Farmington on Monday, September 16, Pastors J. B. Bernthal and W. A. Eggert officiating. The earthly remains were interred in Arlington Cemetery, Milwaukee, where they await the resurrection unto eternal life.

May God continue to be a comfort to husband and children and keep them in His grace. W. A. E.

ANNIVERSARY

FIFTIETH ANNIVERSARY OF THE DEDICATION OF CHURCH BUILDING

ON September 1 the St. John Congregation at Rauville, South Dakota, was privileged to celebrate the fiftieth anniversary of the dedication of its church building.



This congregation found its beginning through the missionary endeavors of Pastor Christian Boetcher and became a member of the Minnesota Synod, the present Minnesota District of the Joint Wisconsin Synod, already while its first church building was being erected. Today, after fifty years, this same building, although constructed entirely of

wood, stands well preserved against the raging western elements. With grateful hearts the congregation lauded and magnified the protective power of God in two divine services. The former pastors of this congregation, the Rev. Wm. Sauer and the Rev. O. Klett, preached in the morning service and the Rev. J. B. Erhart in the afternoon service. May the Lord continue to abide with us with his grace and protection as He has done in the past.

Martin Lemke.

MISSION FESTIVALS

Second Sunday after Trinity

St. John's Church, Town Sheridan, Minn.
Offering: \$83.40, G. R. Schuetze, pastor.
St. Peter's Church, Elmwood, Wis.
Offering: \$66.65, Louis A. Winter, pastor.

Fifth Sunday after Trinity

St. Luke's Church, Winfield Twp., Minn.
Offering: \$149.41, Aug. Sauer, pastor.

Sixth Sunday after Trinity

Zion's Church, Eau Galle Twp., Wis.
Offering: \$100.70, Louis A. Winter, pastor.

Eighth Sunday after Trinity

Zion Church, Hidewood Twp., So. Dak.
Offering: \$80.78, R. A. Kettenacker, pastor.

Ninth Sunday after Trinity

Immanuel's Church, Plum City, Wis.
Offering: \$106.14, Louis A. Winter, pastor.

Tenth Sunday after Trinity

St. Paul's Church, Menomonee, Wis.
Offering: \$275.60, J. Mittelstaedt, pastor.
St. Matthew's Church, St. Charles, Minn.
Offering: \$97.00, H. Kuckhahn, pastor.

Eleventh Sunday after Trinity

St. Matthew's Church, Oconomowoc, Wis.
Offering: \$136.50, N. E. Paustian, pastor.
St. John's Church, Remus, Mich.
Offering: \$102.37, D. Metzger, pastor.

Twelfth Sunday after Trinity

St. Peter's Church, Allenton, Wis.
Offering: \$78.22, Geo. A. Barthels, pastor.
St. Paul's Church, Town Herman, Sheboygan Co., Wis.
Offering: \$171.75, H. A. Kuether, pastor.
St. John's Church, Barre Mills, Wis.
Offering: \$391.12, J. H. Paustian, pastor.
St. Paul's Church, Town of Forest, Wis.
Offering: \$122.04, E. G. Behm, pastor.
St. John's Church, Town of Forest, Wis.
Offering: \$13.75, E. G. Behm, pastor.

Thirteenth Sunday after Trinity

St. Paul's Church, Norfolk, Nebr.
Offering: \$524.00, J. Witt, pastor.
St. Paul's Church, East Troy, Wis.
Offering: \$82.29, Gust. E. Schmidt, pastor.
St. Paul's Church, Onalaska, Wis.
Offering: \$166.75, Walter Paustian, pastor.

Fourteenth Sunday after Trinity

Zion Church, Zeeland, No. Dak.,
Offering: \$84.45, J. E. Bade, pastor.
St. Paul's Church, Faith, So. Dak.,
Offering: \$31.30, E. L. Mehlberg, pastor.
Trinity Church, Globe, Wis.,
Offering: \$113.00, Ad. Schumann, pastor.
St. Paul's Church, North Freedom, Wis.,
Offering: \$54.65, G. Vater, pastor.
St. Paul's Church, Argo Twp., So. Dak.,
Offering: \$104.05, R. A. Kettenacker, pastor.
Grace Church, Town Maine, Wis.,
Offering: \$152.55, M. F. Liesener, pastor.
Bethlehem Church, Hortonville, Wis.
Offering: \$188.63, H. E. C. Wicke, pastor.
St. John's Church, Fox Lake, Wis.
Offering: \$152.01, A. G. Dornfeld, pastor.
Grace Church, Yakima, Wash.
Offering: \$95.00, Tim. Adascheck, pastor.

Fifteenth Sunday after Trinity

Church of Our Savior, Lena, Wis.
Offering: \$17.53, Armin Engel, pastor.
Emanuel Church, Town Herman, Dodge Co., Wis.,
Offering: \$122.93, H. Cares, pastor.
Zion Church, Town Theresa, Dodge Co., Wis.,
Offering: \$73.50, H. Cares, pastor.
St. John's Church, Sterling, Mich.
Offering: \$83.34, J. F. Zink, pastor.
Christ Church, Greenfield, Wis.
St. John's Church, Town of Merrimac, Wis.
St. Paul's Church, Caledonia, Wis.
Emmanuel Church, Village of Merrimac, Wis.
Combined Mission Festival.
Offering: \$60.00, G. Gerth, pastor.
Trinity Church, Hillrose, Colo.
Offering: \$63.34, Orval Kreie, pastor.

Sixteenth Sunday after Trinity

Immanuel's Church, Shirley, Wis.,
Offering: \$79.00, A. W. Voigt.
St. Paul's Church, Pine Grove, Wis.,
Offering: \$21.20, A. W. Voigt.

St. John's Church, Arcadia, Wis.
Offering: \$73.95, F. H. Senger, pastor.
St. Paul's Church, Ixonia, Wis.
Offering: \$282.90, R. C. Hillermann, pastor.
St. Paul's Church, Slinger, Wis.
Offering: \$92.00, Erwin Scharf, pastor.
St. Paul's Church, Cedar Lake, Wis.
Offering: \$28.00, Erwin Scharf, pastor.
St. Jacobi Church, Glenham, So. Dak.
Offering: \$91.88, G. J. Schlegel, pastor.
Zion's Church, Kingson, Wis.
Offering: \$84.53, Ladies' Aid \$17.47, T. W. Redlin, pastor.
St. John's Church, Reedsville, Wis.
Offering: \$383.81, Harold H. Eckert, pastor.
Zion Church, Broomfield Twp., Mich.
Offering: \$72.30, D. Metzger, pastor.
Emanuel's Church, Forestville, Wis.
Offering: \$143.29, E. G. Hinnenthal, pastor.

Seventeenth Sunday after Trinity

St. John's Church, Platteville, Colo.
Offering: \$35.00, V. Tiefel, pastor.
St. Paul's Church, Plymouth, Nebr.
Offering: \$229.84, A. T. Degner, pastor.
St. Paul's Church, Roscoe, S. D.
Offering: \$190.80, Herbert Lau, pastor.
Grace Church, Sioux City, Iowa.
Offering: \$44.43, L. Sabrowsky, pastor.

BOOK REVIEW

The Education of My Child. (Rev.) Gervasius Fischer. A reprint of this article, which recently appeared in the "Northwestern Lutheran," was made by Trinity Church, Marinette, Wisconsin, where the address was first given. Copies for distribution may be had from Rev. A. Gentz, Marinette, Wisconsin. W. J. S.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.
Your place of residence (street and number if possible).

Your post-office.
R. F. D. No.

County and State.
Of which synod are you a member?

Do you reside in a rural district?
If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?
How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

SPECIAL ANNOUNCEMENT

After the 20th of September, please, send all announcements and articles intended for publication in the "Gemeinde-Blatt" to the following address:

Rev. W. A. Hoenecke,
3233 No. 58th Street,
Milwaukee, Wisconsin.

NOTICE

Two congregations in Minnesota wish to dispose of 125 Northwestern Sunday School Lesson Books to good advantage. Good condition. Any mission or smaller congregation interested is asked to write to the undersigned. One of the congregations making this offer is looking for two used hymn number boards and a Sunday school attendance register board.

A. J. Maas,
R. 3, New Ulm, Minn.

ANNOUNCEMENT

The former pastor Herman C. Klingbiel is ineligible for the ministry.

R. O. Buerger,
Pres. Southeast Wisconsin District.

APPOINTMENT

Mr. Herbert F. Krueger has been appointed member of the legislative committee for the Southeast Wisconsin District.

R. O. Buerger,
Pres. Southeast Wisconsin District.

CHANGE OF ADDRESS

Rev. Joh. Karrer, 2912 N. Pierce St., Milwaukee, Wis.

ORDINATION AND INSTALLATION

Authorized by President W. T. Meier, Pastor F. Ehlert ordained his son, Cand. Theol. Gerh. Ehlert, in Christ's Ev. Luth. Congregation, Bison, So. Dak., and the undersigned installed same in above named congregation, and in Zion's Ev. Luth. Congregation, Date, So. Dak., on July 14, 1940.

H. E. Rutz, Lemmon, So. Dak.

INSTALLATIONS

Authorized by President W. T. Meier, the undersigned, assisted by Pastor Wm. Lange, installed Pastor H. A. Schultz as pastor of Trinity congregation, Clear Lake, So. Dak., on the twelfth Sunday after Trinity 1940.

Address: Pastor H. A. Schultz, Clear Lake, So. Dak.
W. F. Dorn.

* * * *

Authorized by President K. F. Krauss the undersigned installed Mr. Gilbert Fischer, graduate of Dr. Martin Luther College, as teacher of Emanuel Lutheran School at Tawas City, Mich., on the 12th Sunday after Trinity.

May the Lord prosper his work. J. J. Roekle.

* * * *

Authorized by President W. Pankow I have, on Sunday, August 18, installed Mr. Winfried Stoekli into his office as teacher in Trinity Lutheran School of Neenah, Wis. — May God bless him in his work.

Address: Mr. Winfried Stoekli, 205 Division St., Neenah, Wis.
E. Reim.

* * * *

Authorized by President R. Buerger I installed Rev. Paul A. Behn as pastor of Fairview Ev. Luth. Congregation, Milwaukee, on Sunday, August 4. The pastors of the District Mission Board and the President of the District assisted. May God bless the endeavors of pastor Behn in his new field.

Address: Rev. Paul A. Behn, 121 No. 66th St., Milwaukee, Wis.
C. A. Otto.

* * * *

Authorized by President Paul Bergmann, the undersigned installed Harold Schwertfeger as pastor of the Woodlawn Congregation on June 9, 1940. Rev. J. Ruege, Rev. Paul Pieper, and Rev. Otto Nommensen assisted.

Address: Rev. Harold Schwertfeger, 2166 So. 96th St., Milwaukee, Wis.
A. F. Halboth.

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Authorized by President H. Kirchner the undersigned has installed Pastor Walter Paustian in his new congregation in West Salem, Wis., on September 22, 1940.

May the Lord bless both pastor and congregation!
J. H. Paustian.

Agreeable to the intent of President Karl F. Krauss of the Michigan District the undersigned installed on August 11 Candidate Roland Bode as teacher of New Salem School, Sebawaing, Mich.

May the great Shepherd of the flock bless the work of his servant abundantly.
G. Schmelzer.

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Authorized by President Karl F. Krauss of the Michigan District the undersigned installed the Rev. P. R. Kurth after Trinity, September 18, installed Pastor Alvin H. Baer of Arlington Lutheran Church in Toledo, Ohio. The Lord bless the minister and the message.

Address: Rev. Alvin H. Baer, 881 Geneva St., Toledo, Ohio.
George Luetke.

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Authorized by the President of the Minnesota District the undersigned installed the Rev. P. R. Kurth as pastor of St. John's Lutheran Church, Hastings, Minn., on Sunday, September 15. Assisting pastors were: A. W. Koehler, C. P. Kock, J. W. Pieper and H. Lietzau.

Address: Rev. P. R. Kurth, 209 W. 7th St., Hastings, Minn.
E. W. Penk.

GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet on October 16, at 9:00 A. M., in St. John's School, Milwaukee, Wis.

Group Meetings

General Mission Board — Monday, 10:00 A. M., St. John's School.

Seminary Faculty and Conference of Presidents — Monday, 2:00 P. M., Grace Church.

Board of Trustees — Monday, 2:00 P. M., St. John's School.

Representatives of Educational Institutions — Tuesday, 10:00 A. M., Grace Church.

Conference of Presidents — Tuesday, 9:00 A. M., St. John's parsonage.
John Brenner.

ATTENTION INSTITUTIONAL MISSION WORKERS!

The annual Institutional Mission Workers Conference of the Synodical Conference of Minnesota will be held this fall at Hotel Lowry, Minneapolis, October 17, beginning at 9:15 A. M. All institutional mission workers of the Synodical Conference are invited to attend this one-day conference. The Program Committee is arranging an interesting program, also endeavoring to secure one or two speakers representing the State. A successful meeting is in the offing.

Remember the date: OCTOBER 17, 9:15 A. M. — the place: HOTEL LOWRY.
H. Bohnhoff, Chairman.

MISSIONARY BOARD MEETING

All the missionaries of the North Wisconsin District will meet together with the Mission Board of this district on October 8 (Tuesday), beginning at 9:00 o'clock, C. S. T., at Crivitz, Wis. Guests are invited and welcome, but will kindly announce to the local pastor, the Rev. C. Henning.

The Committee,
Theophil Hoffmann.

CALENDAR OF CONFERENCES

SOUTHWESTERN CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Conference of the Michigan District will meet at Hopkins, Mich., Rev. E. T. Lochner, October 16 and 17.

Works: W. Essig; 2 Tim. 2; A. Fischer; Lenski's Election versus the Synodical Conference Stand; A. Hoenecke; Sanctification in the Call of the Christian for His Entire Life; N. Engel; Sermon Study of the Gospel or Epistle the Following Sunday after Conference.

Confessional Speaker: M. Haase, W. Franzmann.

Sermon: L. Meyer, W. Westendorf.

L. Meyer, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 8 and 9, 1940, at the Epiphany Lutheran Church, 2917 Olive St., Racine, Wis., with Pastor Edwin Jaster. First session begins at 9 o'clock.

Preachers: C. H. Buenger, Mark 17:24-27; H. J. Diehl, Luke 14:25-35.

Confessional Address: W. H. Lehmann, Arnold Koelpin.

Essays: Old: Lossner; Jaster; Nommensen; Blume; Bernthal; Sauer. New: Redlin: "Malicious Desertion as Grounds for Divorce."

Note Bene: Please announce to the local pastor, asking for quarters if you stay overnight.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 8 and 9 in Zion Church, Zealand, No. Dak., Pastor J. E. Bade. Opening session at 10:00 A. M.

Sermon: J. Wendland, P. G. Albrecht.

Essays: Isagogics to Hebrews, A. Hellmann; The Doctrine of Inspiration of the Bible Causing Lutheran Preaching to be Distinct from all Others, J. B. Erhart; The Basis for the Jews' Refusal to Fraternize with the Samaritans, W. Holzhausen.
H. Heckendorf, Sec'y.

FOX RIVER VALLEY CONFERENCE

The Fox River Valley Conference (pastoral) will meet October 22 and 23, 1940, at 9:00 A. M., in Ellington, Wisconsin, the Rev. E. Redlin, Appleton, Wis., R. 2, Box 238.

English Confessional Sermon: Wm. Kuether — R. Lederer.

Essays: Ex. Hom. Treatise of Luke 13:23-30, W. Wichmann; Life between Death and Resurrection, F. C. Uetzmann; Anti-Christ, Fr. Schumann; 4 H Clubs and P. T. Associations, A. Werner; Why Take a United Stand on Official Acts in the Church and in the Community- R. Gose; The Importance of Pure Doctrine for the Correct Form of a Christian Life, W. Valleskey; Our Baptismal Form and its Origin, E. Redlin; Gambling, O. Henning; Superstitions of the Jews at the Time of Jesus, H. Wicke; Rules of Homiletics Exemplified in a Sermon, I. P. Boettcher; The Christian in Labor Difficulties, V. Siegler; Isagogics of 2 Kings, P. Oehlert; Isagogics of 1 and 2 Chronicles, W. Pankow.

Please notify the host. F. A. Reier, Sec'y.

RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference will meet on October 15, 1940, with Pastor M. C. Kunde at Poplar Grove, Minn. The morning session begins at 9:00 A. M.

Essays: The Origin and Development of the Rite of Confirmation, Theo. Albrecht; The Preparation of the Sermon, Arnold Eickmann.

Confessional Sermon: Arnold Eickmann; Alternate, Theo. Haar.

Please announce with Pastor Kunde.

Rud. F. Schroeder, Sec'y.

EASTERN PASTORAL FALL CONFERENCE

The Eastern Pastoral Fall Conference will meet, D. v., October 29 and 30 at Mt. Lebanon Congregation, 57th and Hampton Road, with Pastor Jonathan Mahnke, Sessions begin at 9:30 A. M.

Essays: Hebrews, chap. 3, verses 15 to 19, A. Petermann; chap. 4, Jonathan Mahnke; Book Review: In Quest of Reality, H. Herwig; Zweck und Nutzen der Beichtrede, K. Lescow; "May a party, who enters upon a Catholic marriage, after signing the 'Document' remain a communicant member in our Church," Wm. Mahnke; Genesis Exegesis: chap. 4 and 5, E. Tacke (H. Shiley).

Communion service Tuesday evening: Sermon: Ewald Tacke (H. Schwertfeger).
Th. Monhardt, Sec'y.

1940 WISCONSIN STATE TEACHERS' CONFERENCE

God willing, the Wisconsin state teachers will meet in conference this year in Milwaukee as guests of St. Matthew's Ev. Luth. Church, the Rev. A. F. Halboth, pastor. Sessions will be held on Thursday and Friday, November 7 and 8. Those planning to attend should return their registration cards before Friday, October 8.

Program

Thursday A. M.

1. Inspirational Address Rev. Paul Naumann, Milwaukee Sub. Rev. L. C. Bernthal, Town Trenton
2. The Importance of Justification and Its Relation to Sanctification Prof. H. Vogel, Fond du Lac Sub.: Self-Expression, Its Use and Abuse Prof. E. Kiessling, Watertown
3. To What Extent are Teachers Responsible for the Failure of Pupils in the Classroom? K. Oswald, Weyauwega Sub.: Assignments C. Finup, Beaver Dam

Thursday P. M.

1. How the Work in History Should Progress from Grade to Grade — treated theoretically and practically by members of the faculty of St. Matthew's Lutheran School, Milwaukee.
2. Practical Demonstration in Choir Conducting Prof. M. Albrecht, Fond du Lac

Friday A. M.

1. Motivation, How to Make the Pupil Do the Work Prof. E. R. Bliefernicht, New Ulm, Minn. Sub.: The Teacher as Spiritual Adviser Prof. Edw. Sauer, New Ulm, Minn.
2. Remarks Ex. School Secretary, F. Meyer, Milwaukee

Friday P. M.

1. Commentary on the New Bible History (continued) Prof. J. Meyer, Thiensville
2. Time Economy in the Classroom H. Gurgel, Wonewoc Sub.: Daily Devotions Rev. M. Drews, Oak Grove
3. The Position of Our Christian Day Schools in the Modern World Rev. H. Shiley, West Allis Sub.: The Relation of the Personality of a Lutheran School Teacher to His Message Rev. H. Nitz, Waterloo R. C. Jacobs, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene October 16-18 at St. Paul's Lutheran School, Saginaw, Mich., Pastors O. and O. J. Eckert.

Program

Wednesday

- 9:10- 9:40 Conclusion of the Lord's Prayer (Upper Grades) A. Jantz Substitute: Job Rev. W. Voss
- 9:40-10:00 The Adverbial Clause W. Stindt Substitute: Corn and its Uses W. Woltmann
- 10:00-10:30 Lowlands, Rivers, and Coastlines of Europe Grades 6 and 7 J. Gehm Substitute: Method of Solving Written Problems (7) E. Kirschke
- 10:40-11:10 Birth of Moses (1-4) G. Walter Substitute: A Parable R. Koeninger
- 11:10-11:30 Language Lesson (1 and 2) M. Bode Substitute: Reading E. Lahmann
- 11:30-11:50 Short Division with Remainder (3) L. Thurow Substitute: Penmanship (1-4) F. Bartels

Wednesday P. M.

- Chairman's Address.
- Discussion of Lessons.
- History of our Parochial Schools (Origin to present time) Rev. B. Westendorf
- 7:45: Services at St. Paul's Church.

Thursday A. M. — Round Table Discussion

- Aaims, Methods, and Standards in Reading for the grades. Grades 1-3 Leader: Miss Kuhnke and Miss Lahmann.
- Grades 4-6 Leader: E. Backer.
- Grades 7-8 Leader: R. Sievert.

P. M.

- Christ, the Model for us as a Teacher Rev. G. Luedtke
- Progressive Methods used in Teaching Singing in the grades A. Jantz
- Relation between Pastor and Teacher .. Rev. O. J. Eckert
- Sunday School Rev. W. Franzmann

Friday A. M.

- Essay by Prof. C. Schweppe.
- Assignment of Lessons.
- Business.
- Teacher E. Kirschke, 313 No. Harrison St., Saginaw, requests that you announce early.
- Wm. Woltmann, Sec'y pro tem.

MEMORIAL WREATH

Western Wisconsin District

May, 1940: In memory of Mrs. Chas. Popp, \$3.50; Mrs. Reinhardt Heuer, \$3.00; Mrs. Henry Kiel, \$3.50 (Rev. L. A. Witte, Kendall). H. J. KOCH, Treas.

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In memory of Rev. J. P. Scherf, died September 6, 1940, at Roscoe, So. Dak., from the following: Rev. Paul Naumann, Rev. Oscar Naumann, Justus Naumann, Marie Naumann, Mrs. John Denninger, Mrs. Walter Schmalz, and Charlotte Messerli for Home Missions \$7.00; Rev. W. Schmidt, Wm. Wiedenmeyer, Traugott Wiedenmeyer, and Mrs. Traugott Wiedenmeyer for Church Extension \$4.00; Mr. and Mrs. George Sheils for the Lutheran Children's Friend Society \$10.00; the Scherf Family for the support of widows and orphans \$35.00. — Total: \$56.00. S. E. JOHNSON, District Treasurer.

DAKOTA-MONTANA DISTRICT

July 1, 1939 to June 30, 1940

Reverend	Eastern Conference	Budgetary	Non-Budgetary
K. Bast Raymond	\$ 229.09		\$
A. Birner, Hendricks	204.59		
A. Birner, Arco	75.10		
H. Buch, Aurora	187.73		
H. Buch, Bruce	73.28		
W. Dorn, Goodwin	331.31		
E. Gamm, Marshall	351.28		1.00
E. Gamm, Milroy	130.76		
O. Heier, Mazepa	315.00		
R. Kettenacker, Argo	157.14		8.56
W. Lange, Gary	143.28		21.00
W. Lange, Altamont	101.34		
M. Lemke, Rauville	512.46		
W. Lindloff, Elkton	552.66		10.00
W. Lindloff, Ward	341.58		15.00
W. Meier, Watertown	960.47		
E. Schaller, Clear Lake	122.72		
E. Schaller, Hidewood	231.03		
E. Schaller, Havanna	163.52		
G. Schmeling, Henry	132.74		30.25
G. Schmeling, Clark	39.27		2.50
G. Schmeling, Florence	77.89		3.00
H. Schnitker, Willow Lake	188.20		
H. Schnitker, Hague	182.98		
A. Sippert, Estelline	104.76		
A. Sippert, Dempster	144.72		5.50
W. Sprengeler, Grover	665.55		

C. Found, South Shore	228.41	9.00
C. Found, Germantown	157.74	
Total	\$7,103.60	\$ 105.81

W. Lindloff, Elkton	28.80
W. Lindloff, Argo	11.78
J. Bade, Zeeland	22.15
J. Bade, Hague, No. Dak.	11.60
J. Erhart, Jamestown	10.89

Western Conference

P. Albrecht, Bowdle	337.33	
P. Albrecht, Theodore	85.27	
P. Albrecht, Tolstoy	86.74	
J. Bade, Zeeland	187.00	
J. Bade, Hague, N. D.	110.05	
E. Bode, Terry	159.97	
E. Borgschatz, Timber Lake	6.56	
E. Borgschatz, Trail City	22.03	
E. Borgschatz, Isabel	20.80	
E. Borgschatz, Firesteel	6.50	
R. Bretzmann, McIntosh	77.42	
R. Bretzmann, Paradise	56.54	
R. Bretzmann, Selfridge	2.49	
A. Eberhardt, Sturgis	14.20	15.50
J. Erhart, Jamestown	185.99	
B. Hahm, Morristown	102.29	
B. Hahm, Watauga	43.13	
B. Hahm, Miner	6.00	
H. Heckendorf, Akaska	172.24	2.00
H. Heckendorf, Eales	55.83	
A. Hellmann, Mound City	116.44	
A. Hellmann, Gale	38.73	
W. Herrmann, Hettinger	26.83	
W. Herrmann, Reeder	43.16	
Vacancy, Marmarth	23.35	
Vacancy, Biermann	5.48	
W. Holzhausen, Tappen	222.15	8.00
W. Holzhausen, Streeter	33.02	
E. Krueger, Mandan	155.23	3.00
P. Kuske, Elgin	245.42	22.47
P. Kuske, Burt	69.38	
P. Kuske, Leith	48.63	
H. Lau, Roscoe	396.41	
O. Lemke, Circle	148.00	
O. Lemke, Olanda	75.00	
O. Lemke, Brockway	31.00	
E. Mehlberg, Faith	150.35	4.00
E. Mehlberg, Dupree	31.00	5.00
H. Mutterer, Flasher	57.23	
H. Mutterer, Carson	45.00	
H. Rutz, Lemmon	99.15	
H. Rutz, White Butte	58.18	
H. Rutz, Shade Hill	22.86	
Vacancy, Bison	69.98	
Vacancy, Date	36.46	
Vacancy, Athboy	16.47	
G. Schlegel, Mobridge	277.48	
G. Schlegel, Glenham	142.25	
W. Schmidt, Faulkton	106.23	
W. Schmidt, Ipswich	137.23	2.50
H. Schultz, Hazelton	182.82	
J. Wendland, Valley City	2.60	

Total	\$4,851.90	\$ 46.97
Eastern Conference total	7,103.60	105.81
Grand total	\$11,955.50	\$ 152.78

O. Lemke, Circle, for Debt Retirement .. 20.00

S. E. JOHNSON, District Treasurer.

CONDENSED TREASURER'S STATEMENTS

August 30, 1940, 2 Month

Cash on hand July 1, 1940	\$ 66.94
Receipts from Districts	31,654.39
Revenues	8,359.19
Extraordinary Receipts:	
Previously reported	12.52
Missouri Synod for Missions	11.00
E. F. A. Riess for Missions	3.00
	<u>26.52</u>
Total	\$ 40,107.04
Disbursements	64,186.65
Deficit	\$ 24,079.61

Budget Debt

Debt July 1, 1940	\$184,535.18
Receipts from D. R. C.	none
Collections for Debts	571.53
Total	\$ 571.53
Debt paid	3,691.67
Available for Debts	none
Inmates Deposits	97.00
New Loan made to pay July salary ...	18,000.00
Accounts Payable	9,846.83
Total Budget Debt on August 30, 1940 ...	\$208,787.34

Church Extension Division

Debt July 1, 1940	\$ 84,484.83
Cash Balance June 30, 1940	10.61
Jubilee Collection	6,600.00
Repayments	855.80
Interest	153.26
Collections	184.54
Total	\$7,804.21
C. E. Debt paid	6,700.00
Available for debt	\$1,104.21
Church Extension Debt August 31, 1940	\$ 77,784.83

Total Debt

Budget Debt	\$182,943.42
Church Extension Debt	77,784.83
Inmates Deposits	15,997.09
Accounts Payable	9,846.83
	<u>25,843.92</u>
Total Debt on August 30, 1940	\$286,572.17

Chapel Money

Balance July 30, 1940	\$ 4,459.00
Receipts for August	521.05
Total received	\$ 4,980.05
Disbursed	650.00
Balance available for Chapels	\$ 4,330.05

The following monies representing 90th Jubilee collections were sent directly to General Treasurer Buuck:

W. Dorn, Goodwin	20.80
R. Kettenacker, Argo	35.72
M. Lemke, Rauville	5.80

THEO. H. BUUCK, Treas.