

# 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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## Report on Debt Retirement

OUR report on the progress of debt retirement is not such as we would like to make at this time. We had hoped that after the receipts for the Jubilee offering were in we might be able to say that there is not much left to be done. We can report only as our people make it possible for us. Since the anniversary in May the committee has received \$34,000. Of this \$5,000 is specifically for debt retirement, the remaining \$29,000 is the result of the jubilee collection sent to us. Little more than one-half the congregations have sent their jubilee offerings to us. Some congregations, we know, have remitted their jubilee offerings directly to their district treasurer for budgetary purposes, but whether all jubilee collections are finished and turned in we do not know.

Sixty-eight pastors have thus far not remitted to the committee.

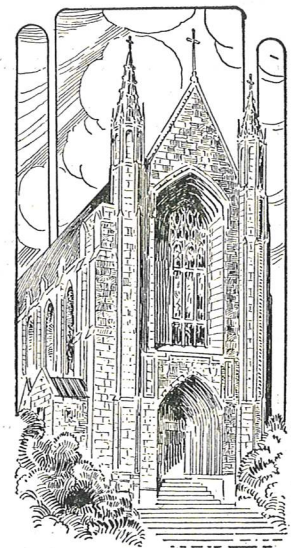
Of these:

- 7 are working to retire their Church Extension loans.
- 26 are stationed at smaller mission stations.
- 11 in self-sustaining parishes have declared themselves unable.
- 4 have taken credit from the budgetary office for their money.
- 12 have pledged money which thus far is not paid.
- 8 have promised to do something soon.

Twenty-three congregations which had done nothing before did send in their jubilee collection to the committee.

The total of all collected thus far is \$297,000. The total debt reduction since 1935 is \$354,000. The difference between these figures is accounted for by receipts in the Church Extension Fund. During the months of July and August of this year we suffered a setback, the debt figure on July 1 stood at \$264,000, while on September 1 it had risen to \$286,000. Again the lean summer months have retarded us in the work.

The district and conference officials will again receive reports on the work among their congregations and will be asked to take steps to keep the needs before their people. We have passed the half-way mark in our progress toward debt retirement and should find added incentive in this to continue faithfully until the entire debt is gone and we are thereby set free to do the Lord's work as it should be done.



THE DEBT RETIREMENT COMMITTEE.

September 25, 1940.

Rev C Buenger  
5026 19th Ave  
Jan 41

## TO YOUNG PEOPLE — ABOUT YOUNG PEOPLE

Read Luke 17: 11-17

NO violence is done this Gospel lesson if we read in it a message to our young people about our young people. This message is timely; it is salutary. Much is done in our day to gain young people for the Church and to keep the confirmed youth within the Fold. Much which has been said and done — in our circles also — “savors not the things that are of God, but the things that are of men.” The champions of the youth movement frequently make the mistake of separating the young people from the rest of the Body of Christ and making of them a special class within the church. They are busy, it would seem, inventing special “means of grace” to gain the young people for the Church and to keep them interested in *their* church. Surely, flesh and blood has revealed these things and not the Spirit of God. — The Word of God rarely speaks to young people in particular. The Fourth Commandment still applies to them while they dwell under the parental roof. God’s Word *never disrupts* the Body of Christ, the Church, dissecting it, tearing it limb from limb. The Body of Christ, from the baptized babe in the cradle to the greatest apostle, is *one* body. Christ has said of our young people also, “They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Luke 16.

The Lord Jesus Himself speaks to the young people in our homes and congregations in the passage before us. His words are plain and direct, “Young man, I say unto thee, Arise.” Let our youth heed these words of Christ and we shall see new spiritual life in the ranks of our young people. There is a message here also for our parents — “And the words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house.” Deut. 6. For the responsibility for our young people rests not only with the congregations but above all with the parents, a thought which is again written into the text before us, “And He delivered him to his mother.”

## Youthful Strength and Beauty

The entire lesson before us reminds one of a masterpiece by the eminent Rembrandt. It is the portrayal of the contrast between light and shadows. There is much of sorrow here, but also much sympathy and comfort. We see death, and again, the Prince of Life. — “And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him,

and much people.” The name “Nain” means beauty, pleasantness. It suggests immediately the beauty, the health, the hopefulness of youth. One is reminded of a young man, the picture of health and strength; of a young woman, the picture of charm and beauty. Yet this picture of youthful strength and beauty is not complete without the added touch “His disciples *went with Him.*” A young man is weak, spiritually sick and puny, his physical strength notwithstanding, unless he is strong in the Lord. A healthy young man is one who has “his loins girt about with truth, and having on the breastplate of righteousness; and his feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith he shall be able to quench the fiery darts of the wicked.” Eph. 6. — Sing the praises of your heroes of the gridiron, we will take young David, and Daniel, and Timothy, who faced life “in the name of the Lord.” — There is indeed with some young women a beauty that is only skin-deep.

A young woman is not beautiful except she be adorned with faith and hope and charity. Thank God, we have such strong and beautiful young men and women in our homes and congregations. You may see them Sunday for Sunday in the procession of Jesus’ disciples going up to the house of the Lord to gain new strength for the way.

## A Funeral Procession

But now Nain, the beautiful, is shrouded in darkness and sorrow. “And when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her.” Youth is too strong, too hopeful to think of death. We have heard people objecting to our preaching about death to the young. We have heard young men and women speak of “hanging the crepe” when the thought of death was suggested to them. — Now, it occurs to us, that no one ever protested against death, the death of a young man, more vigorously than did Luke, the beloved physician, on the occasion presented in the text. We hear him cry out against the cruelty of the grim Reaper, “there was a dead man carried out, *the only son of his mother*, and she was *a widow.*” But over the protest of Luke they carried out this young man. The fact remains that in the midst of life the snares of death surround us — and our young people. — And there is a funeral procession even more heart-breaking than this. When our young men and women who have but recently taken the confirmation vows begin to drift and backslide and die a spiritual death. And there are more than enough

“Young man,  
I say unto thee,  
Arise.”

pall-bearers ready to take a hand in hastening death and in carrying the corpse out of the church. *Education*, after the tradition of the world, has proved a deadly poison for many young people. Those "*innocent pleasures*" of the world, the dance, the theatre, are but the prelude to the funeral march soon to be heard together with the obituary, "Demas (and many another name of a young man or woman may be put in this place) hath loved this present world." 2 Tim. 4: 10. David prayed, "Remember not the *sins* of my *youth*." He thought of them with fear and trembling. But another generation of young people has arisen which calls the sins of youth "fun" and "sowing wild oats." Unexpectedly death, spiritual death, overtakes these young souls to the tune of, "For he's a jolly, good fellow."

#### "He Touched the Bier — and They Stood Still"

Can we stand by idly and indifferently while they carry our young people out? — Christ stepped into the way of this funeral procession. He came to the gates of Nain on that day not by chance, but because he sympathized with the young man and his mother, because He would stop this funeral procession. He placed Himself squarely in the way of this procession, He touched the bier, and they that bare him stood still. We dare not avoid the problem that confronts us with regard to our people. We must face it and deal with it. "And when the Lord saw her, He had compassion on her, and said unto her, "Weep not." Many are concerned about our youth today. They would improve social conditions in the world and give our young people better opportunities. Christ viewed this funeral procession with compassion for the mother. The Savior sees the Church and the loss it sustains in the loss of its young men and women. He hears the voice of weeping and great mourning, "Rachel weeping for her children, because they are not." But *how* does He deal with the problem? He said unto her, "Weep not." The *Word* must heal the wound; the *Word* must call the backsliding children to repentance; the *Word* must raise the dead. — That old, familiar Word? — Does it still interest our young people? Can it interest them? Rouse them? — Here the Savior spoke a household word to the widow. Thousands have used it before Him and after Him, "Weep not." And yet, what power lay in this word when our mothers wiped away our

tears and said, "Weep not." And in the mouth of the Lord Jesus this word is spirit and life.

#### The Power of His Word

Our young people must again learn to appreciate that we do not come to them with words of man's wisdom. They must again take heed to the old familiar Gospel of salvation. They must again learn to search the Scriptures and in the simple words of the Lord find the deep mysteries of salvation. — Let them hear the Word of God and keep it. Little wonder that our youth regards and respects the Word so little. They follow the example of their elders. The family altar has been eliminated in most homes. Church attendance is irregular. Sermons are heard and discussed with a view to rhetoric. — Let us teach our young people to "listen for the Lord."

#### "Young Man, I Say Unto Thee, Arise!"

This word of Jesus is still sounding through Christendom as a call to every young man and woman. In that hour in which the Lord first spoke it, it was the one thing needful. A word of power to raise the dead man. It is the same today. — Our young people are not in need of more education, they are not in need of more entertainment, but they need to be roused from their indifference toward the church, their nonchalance toward their own soul's salvation; they need to be warned against the temptations of the world and their own flesh. They need to be told that they, too, have responsibilities toward their God and their church. Young man, arise! Come out of the world, its pleasures, its ambitions. Christ has said, "Come, follow *Me*."

"And he that was dead sat up and began to speak." Roused by the word of the Lord. — Our young people still lack one thing. They are afraid to speak, afraid to confess their Savior before men. Give them something in your sermons and Bible classes, you shepherds of the flock, to fill their hearts with love for their Savior, with courage to confess His name. Let the Word of God richly dwell in your homes, you parents, and let the confession of Christ's name be the mother-tongue of your children.

The Church will have and hold its young people as a real support if they heed this word of the Lord, "Young man, I say unto thee, Arise." — Christ Himself has and always will, "Deliver him to his mother." A. P. V.

#### GOD KNOWS MORE

The story is told of a young theological student who one day came to the great preacher, C. H. Spurgeon, telling him that the Bible contained some verses which he could not understand and about which he was very much worried. To this Spurgeon replied, "Young man, allow me to give you this word of advice: *You must expect to let God know some things which you do not understand.*"  
— *Sunday School Times*.

#### "LIVING OR DYING"

An aged Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. *If I die I will be with Jesus, and if I live Jesus will be with me.*"

— A. C. Dixon, in *The Bright Side of Death*.

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

Associate Editors: **Professor K. Schweppe**  
**Im. P. Frey**

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## EDITORIALS

**A Christian's Debt** A debt is not the most pleasant thing to think about at any time. In fact, many people would like to forget about debts. They are a very disturbing element to one's peace of mind at times. Nevertheless, however much they disturb us and bother us no one will ever get away from them except he pay them.

There is another kind of debt that Christians owe one another. Paul speaks of it Romans 13:8, "*Owe no man anything, but to love one another.*" This is our spiritual debt. The apostle has not in mind a sentimental love of which even the world may boast, or a natural love as the love of parents for their natural children. The love of which he speaks here is, in fact, an *unnatural* love. No man has it inherent in him nor can any man produce it or create it within himself. It is as foreign to him and as strange to him as the night is to day. Nor does the Scripture ever require this love from the ungodly and the wicked who are far from the Kingdom of God. The terrified world, today again in a death shuggle all over the world, is singing the praises of love, a love that will put an end to this terrible slaughter. They know not what they are saying. They may as well cry for the moon. The wages of sin is hate and envy and strife and WAR.

Only in the Kingdom of God, in the Church, there is "love, peace, joy, longsuffering, gentleness, goodness, faith, meekness and temperance," Gal. 5:22. This is the fruit of the Spirit of God. This love was made possible by the grace and mercy of the Father who removed the natural enmity that existed between Himself and man and so also between man and man. This cost Him dearly. To take away this curse of sin and bring back and reestablish love, God had to send His Son into the likeness of sinful flesh and for sin condemned sin in the flesh. For it Christ had to bare our sins in His own body on the tree; had to give Himself an offering and a sacrifice to God. We were reconciled to God by the death of His Son. That moment *love* was born anew in the heart of those who received Him. To them he gave power to become the sons of God. These love God and their fellow-men. Thus love was born again. Love, therefore, is sealed in the blood of Christ. "Beloved," says John, 1 John 4:11, "if God so loved us, we ought also to love one another." He who

knows this love of God — wherever it is shed abroad in our hearts — there love for the brethren, yea, for all men, is evident.

"*Owe no man anything, but to love one another.*" Here is an everlasting debt: a debt that is not a burden but a pleasure. We pay on this debt every day and never liquidate it — nor does the Christian want to be through with it. Here, too, the love of Christ constrains us, makes us glad and happy of our debt. We pay this debt toward all our brethren in the faith, toward congregations that are united by the same faith; toward synods that profess the same faith. None will do anything that may in any wise hurt or harm the other. None will have selfish interests. None will covet that that rightfully was given the other by the Lord. Each will glory in the success of the other. Love will know no provocation for hampering or interfering with the work of the other.

That is the debt, the everlasting debt, between Christians. The existence of the ONE debt pleases God. Blessed is the man who knows himself so indebted and never wearies of it.

\* \* \* \*

**Who is to Blame?** Indignation of the public is once again flaring high since Federal Judge Patrick T. Stone of Wisconsin gave the tavern keepers a well deserved tongue-lashing because of the existing evils in this state. No doubt, it can be applied to any other state as truthfully. Federal Judge Patrick T. Stone in his charge against the tavern keepers took them to task especially for selling liquor to minors, young boys and girls. He is going to take his case to the next legislature and demand that adequate and stringent laws be passed that will leave no loop-hole and make it almost impossible for young people to secure hard liquor. Immediately the great public has come to life. There are the tavern keepers on the one side of the argument and the moral crusaders on the other — both sides either excusing or accusing one another. From all parts of the state these parties feel called upon to add their fuel under the already boiling kettle. The tavern keepers say, "we can do little about it. These young people come into our places of business and claim to be 21 years of age; and they look it; and we are forced to serve them." Those who are

appointed, or have appointed themselves, to watch over the morals of the young people tell you, "we have done all we can to stop drinking among the young people and have succeeded fairly well — but we get no co-operation from the tavern keepers." Then come the sheriffs, probation officers, judges of the courts, police officers of our cities blaming the present condition on the lax laws, the indulgent parents, the automobile and kindred devises. All in all it is a great mess.

Just to read the reports in our daily papers is enough to make any parent shudder and fear and every guardian of young people as well. It would be foolish to say anything less than that, as foolish as it would be to minimize the danger or doubt the truth of the report. Anyone who will see has the opportunity to prove to himself that what Judge Stone says is the ungarnished truth and we as Christians will not shut our eyes to the truth. That is the danger signal. Nor will we blithely say — "the world and her pleasures and her sinful joys do not concern us." They do concern us and concern us intimately, Does not John, speaking to Christians, say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"? Yes, John knew of the danger that threatens the Christian and warns him.

Yet, who is to blame if children of Christian homes offend against the common moral code, not to speak of offending their heavenly Father? Let us put the responsibility where in most cases it belongs and where the Lord Himself puts it — on the parents. A little more concern for the children, a little more vigilance in regard to their friends, their privileges, their freedom, perhaps, less liberal with their spending money — these things may help to guard them against the spirit of our times. Above all continue the Christian training at home whether the children are twelve or twenty years of age. "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." That will do it and will leave us blameless.

W. J. S.

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**Statistics** We confess that we do not like statistics. They are a hard taskmaster and can become a cruel instrument in the hands of any partisan. They usually prove exactly that that one wishes them to prove. So take these statistics for what they are worth.

These statistics have been submitted by the Census Bureau of the United States. They cover the various religious bodies of this nation, indicating the total membership, gain or losses during a ten year period ending in 1936. Since 1926 1,331,020 new members have been added to the various denominations. That is little enough when we consider that the population, mean while, in-

creased some 13,000,000. In other words — while the population increased by 10.2% church membership increased but by a little more than 2%.

The following figures give us the result of the Census.

Body	1936	1926	Increase
Roman Catholic .....	19,914,937	18,605,003	1,309,934
Jewish .....	4,641,184	4,081,242	559,942
LUTHERAN .....	4,245,160	3,965,152	208,008
Mormons .....	774,169	606,561	168,608
Evangel. and Reformed	123,877	675,804	48,073
Christian Science .....	268,915	202,098	66,817
Seventh Day Adventist	133,254	110,998	22,256
Salvation Army .....	103,938	74,768	28,270

Above are the church bodies that show an increase. Some of the larger well known church bodies show a decided decrease. The table below will show this:

Body	1936	1926	Decrease
Baptists .....	8,262,287	8,441,030	178,743
Methodists .....	7,001,637	8,070,619	1,068,982
Presbyterians .....	2,513,653	2,625,284	111,631
Episcopalians .....	1,735,335	1,859,086	123,751
Disciples of Christ .....	1,196,315	1,377,595	181,280
Congregationalists and			
Christian .....	976,388	994,491	18,103
Quakers .....	93,697	110,422	16,725

New sects that sprung up during those ten years are 43 making a new total of 256 religious bodies. That is interesting, for it does indicate the gullibleness of our people.

Another thing that those statistics reveal is the fact that the Christian Scientists are not the great body that it purports to be. It is the first time that we have had an opportunity to find any statistics on that body. Judging them by the loud noise they made and their aggressiveness we were of the opinion that this church body grew by leaps and bounds during the last decade. If these statistics are worth anything at all they at least assure us that this is not the case. They are still a very small body, and, God grant, that they may ever remain small.

What else do those statistics tell us? That there is much, much work left for the Church to do. The Census Bureau reports show that more than one-half of our population has no church affiliation. Now add those who are only loosely connected with a church and you have graphic evidence of the appalling spiritual condition of this so-called Christian land.

If it is the purpose of this Census to awaken the churches to a realization of their opportunities — we will accept them in this spirit. That, however, they ought to do, whether they were meant to serve that purpose or not. It ought to make every Christian alive to his work: pray the Lord of the Vineyard to send forth laborers into His harvest and help to support these laborers for whom he has asked God, to the utmost of his ability.

W. J. S.

## 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."*

## IV

A DARK chapter in the history of the church is the Arian controversy, which troubled the Christians from approximately the year 318 till 381. What was it all about?

It may help our understanding if we investigate a little into the background of the struggle.

From the same city from which the Dynamic Monarchianist Paul hailed, Samosata, there came another very prominent man, Lucian by name. According to some reports he was influenced in his theology by the older Paul of Samosata. His opponents admitted that he was a very learned and eloquent man. His devotion may be seen from the fact that he was martyred for his faith.

He was presbyter in Antioch, and there he became, if not the founder, at least a very prominent leader of a new school of theology, rationalistic in its nature. The doctrines of Holy Writ were tested by human reason, and modified to satisfy human reason. A disciple of Lucian was Arius, the originator of the Arian heresy, and one Eusebius of Nicomedia (not to be confused with the church historian Eusebius of Caesarea, who lived at the same time) who was an ardent supporter of Arius.

In Alexandria, Egypt, another mode of theological thinking had been fostered by the famous Origen, which might be described as spiritualistic speculation. The leaders of this school were spiritualistic to such an extent that they denied the resurrection of the body. They had no use for a body, which they considered merely as a prison of the soul. In this school Athanasius had received his training; but he had not absorbed the errors of the school. He did his theological thinking strictly within the bounds of the Scriptures. To illustrate, Origen had taught the "eternal generation" of the Son, but he had considered the Son as a God of second rank and as subordinate to the Father. Athanasius accepted the former

as Biblical, but rejected the latter because it is anti-Biblical.

Arius, from the school of Antioch, became presbyter in Alexandria, and began to make propaganda for his anti-Scriptural views concerning the Son of God in his sermons, in letters, in spiritual folk songs which he composed, and particularly in an entertaining book which he called the Banquet.

He retained Origen's subordination theory, but rejected the eternal generation. He called the Son a *creature* of the Father. He acknowledged the vast difference between the Son and the other creatures of God. He placed the Son in a class by Himself. He was not created together with the others but before them, for the purpose that the world might be created through Him. Yet, though most excellent, a creature He remained, for He had had a beginning and there was a time when as yet He was not. Moreover, as a creature He was capable of development both in mind and in character.

This heresy, which would rob Christians of their faith in a *divine* Savior and make it impossible for them to call upon the name of the Lord, since He was only a creature, could not be tolerated. A bitter controversy flared up, first locally in Alexandria, but soon the whole church became involved.

We thank God who gave to the church in this time of greatest trouble an able and pious champion of the truth, Athanasius, at first deacon, later bishop of Alexandria.

It would carry us too far if we attempted to review the complete history of the controversy with all its details, sometimes very nasty; we simply mention two great church councils which dealt in the matter, one held soon after the beginning of the difficulty, the other held at the end. The first met in the city of Nicaea in Asia Minor in 325, the second in Constantinople in 381. The second reaffirmed the doctrine as formulated by the first. It is known as the Nicene Creed. The text may be found in our Book of Hymns on page XXI of the small edition, and on page XXXIV of the larger. The pertinent part reads: "And in our Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, *begotten, not made, being of one substance* with the Father."

Yes, our Savior is more than a creature, He is very God, of one substance with the Father; but for our salvation He came down from heaven, was made man and was crucified for our sins.

Another group is mentioned in our Article, who like the Arians held that the Son is a person, but subordinate to the Father. They are the Eunomians, so called after their chief representative, Eunomius, bishop of Cyzicus (modern name, Kapu Dagh).

(Continued on page 329)

## INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer, Peshtigo, Wis.

### II. The Necessity of Public Divine Services

THE new Hymnal is intended primarily for public divine services (oeffentlicher Gottesdienst). A public divine service is a service conducted in the name and by the authority of the Christian congregation. The congregation in arranging such a service is not bound to any specific form nor to any specified ritual. It is to be guided by the twofold criterion, that it "worship the Father in spirit and in truth" (St. John 4) and that it "let all things be done decently and in order" (1 Cor. 14).

It is naturally of interest to us to know how certain liturgical forms have come to be commonly used in our Lutheran divine services and to what extent congregations are bound to adopt such forms given in the accepted service books, such as the new Hymnal. Before proceeding, however, with these interesting and quite important matters, we must first of all see clearly why public divine services are necessary. Only if we understand the necessity of public worship, can we understand why our services have come to be conducted as they are and why our Synodical Conference is striving toward some uniformity in public services by printing complete liturgies in the hymnal.

The nature of our Christian faith and the peculiar nature of the Kingdom of Christ on earth make public worship a necessity. First, there is the need of edification of the Christian and of the Christian congregation, and secondly there is the need of publicly confessing Christ's name before the world.

#### 1

The Lord has entrusted to His Church on earth the ministry of the means of Grace, the Gospel and the Sacraments. These means the Church is to use first of all for the edification, the building up, of His Church on earth, because those whom the Holy Ghost has "called, gathered, enlightened, and sanctified" He keeps "with Jesus Christ in the one true faith" alone by the Gospel and the Sacraments. By diligent use of the means of grace the Christian Church on earth is preserved and strengthened (Eph. 4).

Moreover, those who by faith have been brought into the fellowship with Christ, have by that very faith come into fellowship one with the other. They are all members of the same body, whose head is Christ; they all have by faith been added to the household of God and so are brothers and sisters in the Lord; they all walk in the same true light," but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin" (1 John 1); they are fellow-workers unto the Kingdom of God (Phil. 4), fellow-sufferers in the Lord (1 Pet. 4), and joint-heirs with Christ (Rom. 8). Only by letting the "Word of Christ dwell richly among them" (Col. 3) can such fellow-

ship be sustained and the bonds of peace and unity be preserved.

Wherever and whenever then we find a group of true believers we also find that these Christians form congregations to preach the Gospel, to administer the Sacraments, to pray together, and with "one mind and one mouth glorify God even the Father of our Lord Jesus Christ." From Pentecost until the return of the Lord the Christians like the congregation in Jerusalem will "continue steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2). The necessity for this lies in the nature of their Christian faith and the peculiar fellowship with all other believers because of the "one true faith." As a healthy body hungers for food, so the Christian hungers for Christian fellowship in the public divine service.

It is because of the Christian's sinful nature that he often grows indifferent to the necessity of Christian fellowship in worship, and is prone to neglect to join His fellow members regularly in "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3). Our Hymnal with its Orders for Public Divine Services should be a constant reminder of what the Lord has given us in Hebrews (10): "Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke one another unto love and good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

#### 2

The other necessity for public divine services lies in the fact that the Lord has established His Church on earth for the purpose of extending His Kingdom. For that reason the real work of the Church is to "show forth the praises of Him, Who has called us out of darkness into His marvelous light" (1 Pet. 2). It is to preach the Gospel into all the world; it is to declare its "royal priesthood" and to avow its liberation from sin, death, and the power of Satan; holding forth the Word of Life it is to shine as a light in the midst of a crooked and perverse nation (Phil. 2).

This function the Christian congregation as a visible representative of the Holy Christian Church fulfills in its public divine services, where it gathers to hear God's Word, to sing praises to His name, and to pray that the Holy Ghost continue to work in them and through them. By the wholehearted and lively participation in all divine services of their congregation can Christians best "let their light so shine among men, that they may see their good works and glorify their Father which is in heaven" (Matt. 5).

(Continued on page 329)

## FLOTSAM AND JETSAM IN THE VISIBLE CHURCH

By Pastor Irwin Habeck, Medford, Wis.

THE Church may be likened to a river flowing along past the shores of time until it empties into the vastness of the ocean of eternal peace. In the eyes of God the waters of this river are crystal clear, for the Church as He sees her is "a glorious church, not having spot, or wrinkle, or any such thing (Eph. 5:27). But when we human beings behold the Church, we miss the crystal clearness; foreign matter on the surface and under the surface disturbs us. It is the flotsam and jetsam in the visible Church.

### A Doctrine

"The Lord looketh on the heart" (1 Sam. 16:7). When He beholds His Church, He sees only those who have a living faith in Jesus their Savior. He includes none of those who honor Jesus with their lips though their hearts are far from Him. The believers He sees, not as they were by nature, but as they have become through the renewing work of His Holy Spirit for Jesus' sake not regarding their sins nor rewarding them according to their iniquities, but seeing in them those who have washed their robes and made them white in the blood of the Lamb, those in whom there is no condemnation.

Our eyes, however, do not behold such purity and perfection when we see what it is given us to see of the Church. "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind" (Matt. 13:47). Wherever fishers of men are at work, wooing souls, building congregations, those who are gathered in by them are of "every kind." Not all are sincere believers, some only play the part, although they play it so well that it would be folly for us to try to effect a clean separation and determine in every instance whose faith is real and whose is sham. To effect a separation belongs to God alone and will be done at the end of the world. "The angels shall come forth, and sever the wicked from among the just" (Matt. 13:49). Until then they shall drift along among the believers, — flotsam in the visible Church.

Nor are they all that keep us from beholding the actual purity and perfection of the Church. No less a saint than Paul complains in sincere sorrow: "The good that I would, I do not: but the evil which I would not, that I do" (Ro. 7:19). It is true, "we know that whosoever is born of God sinneth not" (1 Jn. 5:18). Insofar as we have been born again we dearly love the Lord Jesus and have no other desire than to please Him in all things. No sinful desire was ever prompted by the new man. But we are not altogether new men. The old man, the sinful flesh, remains, warring against the holy desires of the new man and oftentimes preventing their fulfilment and bringing forth evil instead. This war-torn condition of believers will continue as long as they live. One reason why we fervently echo the prayer with which the Bible

closes, "Even so, come, Lord Jesus" (Rev. 22:20), is that when He returns the sinful flesh shall be put off forever, our vile bodies shall be fashioned like unto His glorious body, we shall be like Him, and the desire to sin and sinning itself will be things of the past. But as long as we remain on this side of eternity, the flesh will remain, and the evil fruits which it produces hide the essential purity of the Church — they too are flotsam and jetsam in the visible Church.

### Using the Doctrine

It is good for us to keep reminding ourselves of the fact that there is and will be flotsam and jetsam in the visible Church. It happens that we even here in time see the working out of what Scripture teaches us to consider a common principle in God's government of the world: "There is nothing covered that shall not be revealed" (Matt. 10:26). A pastor may be found guilty of some shameful sin, a respected church member prove to be a scoundrel. Ignorant of the fact that they must expect to find flotsam and jetsam in the visible Church, simple Christians have been so offended when hidden sins and underlying hypocrisy of those whom they trusted in the Church were brought to light, that they were sorely shaken in their faith or fell away altogether. If we, however, are mindful of the doctrine developed above, we shall still be shocked and grieved, indeed, but we shall not waver in our faith. We shall see in what happened proof that the Word of God speaks the truth when it teaches us that there will be flotsam and jetsam in the visible church. The griefs which we experience and the shame which we feel because the Church has received a "black eye" in the eyes of the world, we shall regard as part of the cross which we are called to bear after our Savior.

As we keep in mind the truth developed above, we shall also be aided in putting into practice the Christian virtues of patience and longsuffering. Who of us has not been tempted to become discouraged and disgusted with some of our fellow-Christians. We see them holding back where we rightly might expect them to show zeal, they say things and do things which a Christian ought not say or do. We would like to "clean house" on all of them. But hold! Have we never become discouraged and disgusted with ourselves because our zeal was cold and we said and did things which are not fitting for a Christian? Have we not wanted others to be patient with us and to judge us, not by the fruits of the flesh, but by the fruits of the Spirit? Have we any right to expect that others will always be perfect? Knowing that flotsam and jetsam in the form of fruits of the flesh will appear in the visible Church, we shall be the more ready to show that charity which "beareth all things, believeth all things, hopeth all



things, endureth all things" (1 Cor. 13:7), and to heed the admonition: "Be patient toward all men" (1 Thess. 5:14).

While it is out of place to be impatient and disgusted when we see flotsam and jetsam in the visible church, there is something which we ought to do about the matter. We are to keep the stream as pure as possible. We are not to dismiss the conditions with a shrug of the shoulders. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness" (Gal. 6:1). The flesh can muster a host of excuses why we ought to be excused from performing the duty of admonishing the fellow Christian of whose sin we know. But the spirit knows better reasons why we should perform it. The fact that it is the Lord's will is enough to make our love for Him want to act as He directs. Furthermore, our love for the Church will make us want to

remove as much as possible of the unbecoming flotsam and jetsam. Nor shall we forget that our words of admonition may be the highest service which we can render our brother. If he permits the sin of which we know to remain unchecked, it will become a power which can crush his faith and destroy his soul. Our words may be just the help which he needs to break with his sin. "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death" (Jas. 5:19, 20).

May the presence of flotsam and jetsam in the visible Church never disturb us in our faith, may it remind us of our duty of love toward those who err, and may it stimulate our desire for the coming of the day when sin and deceit shall cease "and the great Church victorious shall be the Church at rest."

### Introducing the Liturgical Part of the New Hymnal

(Continued from page 327)

So for the purpose of publicly praising the Triune God, children of God everywhere established public divine services. From Adam to Noah those who believed God's promises concerning the "seed of the woman," "called upon the name of the Lord" (Gen. 4), that is, they established public worship as a testimony against the unbelief of the Cainites and as a means of bringing them to repentance. For this same purpose Abraham and the patriarchs "built altars unto the Lord" on their journeys among the heathen inhabitants of the Promised Land. The tabernacle and temple worship was divinely instituted to serve the same purpose of making Jehovah's name glorious among the heathen. So the Psalmist exhorts those who worship the Lord in the temple to "declare His glory among the heathen, His wonders among all people" (Ps. 96).

Jesus attended the temple services in Jerusalem and regularly entered the synagogues on the Sabbath days. There He publicly taught the people wherever the op-

portunity presented itself and preached that "the Kingdom of God was at hand." Before His ascension He appointed His disciples to be His witnesses in "Galilee and unto the ends of the earth" (Acts 1) and on the Day of Pentecost by visibly sending the Holy Spirit He affirmed the New Testament Church as His institution through which "repentance and remission of sins should be preached in His name among all nations" (Luke 24). So to this day and until the Lord's return in glory the Christian Church on earth in its public divine services "declares His glory among the heathen" (Ps. 96). For this purpose we send out missionaries to preach the Gospel, and when they have found two or three who believe in Jesus, they institute public divine service in their midst.

Our public divine service is then an open demonstration of the truth which we confess in the Third Article: "I believe in the Holy Christian Church, the Communion of Saints. . . . I believe that the Holy Ghost calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith."

### Studies in the Augsburg Confession

(Continued from page 326)

While the Arians in general held that the Son, though not of *one essence* with the Father, at least was of a *similar essence*, the Eunomians denied even this and taught that He was *unlike* to the Father. They granted to the Son a slight superiority over men and angels only in so far that He, himself a creature, was instrumental in the creation of the world and that He was made the executor of God's plan of salvation.

The error of the Arians, in any of the various forms it assumed during the controversy, was fraught with the gravest danger for the church. It was in the interest of

his personal salvation that Athanasius stood so firmly and uncompromisingly on the truth of the Scriptures. Yet also this controversy furnishes a warning example of how some people like to treat doctrinal differences very lightly. The Greek word meaning "of one essence" is *homo-usios*, while *homo-i-usius* means "of similar essence." Thus many people sneeringly remarked that the whole hotly contested difference was about a single little letter of the alphabet, not realizing that eternal salvation hinged on the outcome.

Thank God, who gave the church the victory over all the specious arguments "sophistically and impiously" advanced in favor of the destructive error.

## HISTORY OF OUR SYNOD

### THE HISTORY OF THE DAKOTA-MONTANA DISTRICT

By Professor K. G. Sievert, Mobridge, So. Dak.

THE history of the Dakota-Montana District is not the record of large numbers, or rapid growth. It is the youngest of the districts of General Synod and consists of forty-two pastors, sixty-nine congregations, and a number of preaching places. Its organization took place in June of 1920. In that year the representatives of our congregations who attended the sessions of the Minnesota District at Mankato, Minn., were encouraged by the brethren in Minnesota to form their own district. Up to that time the history of our district is the history of Home Missions of the former Minnesota Synod.

Various reasons might be mentioned for organizing a separate district. The brethren in Minnesota, as well as our workers in the vast mission field of the Dakotas, felt that the Lord's kingdom would be better served by supervision and control at home. It was also hoped — and this hope was fully justified by later developments —, that the congregations in the Dakotas would take a much more active part in Synod's work, if they could send more representatives to the district sessions. Because of distances it had been almost impossible for many parishes to send delegates to the sessions of the Minnesota District. Therefore the twenty-five pastors and six delegates from the congregations in the Dakotas took the momentous step of forming their own district. General Synod ratified this step in the following year.

#### The Pioneers

But the history of our district began a long time before its organization. Many a congregation in our midst has celebrated its fiftieth anniversary. The real founding of our district took place, when those first faithful missionaries, so often mentioned in the "History of the Minnesota Synod," began their work in the Dakotas. The work of the following pastors was particularly important: C. Boettcher, Lahme, Luebbert, Johl, Polzin, and Engel. These men brought unusual sacrifices in exploring the Eastern Dakotas, preaching here and there, and organizing little congregations, which have proved to be the backbone of our district up to the present time. Sixty years ago Pastor C. Boettcher, who lived at Marshall, Minnesota, canvassed the entire territory from Elkton north to Watertown. He travelled by horse and buggy. The need of hearing God's Word was very much felt by those first Lutheran pioneers who had made their humble homes on the vast prairies. In these humble huts of the prairie dwellers Pastor Boettcher conducted the first services; these were attended by people, who had gathered from homes for many miles around. It puts us of the day of the automobile to shame when we hear and read how people travelled many miles with horses or oxen, in heavy farm wagons or sleighs, in order to hear another sermon,

or to have their children baptized or instructed. Of the first congregations thus organized we might mention Grover, Rauville, Germantown, Henry, Havanna, Elkton, and Ward. More than one place, mentioned in the early records, has disappeared from modern maps. The rapid expansion of the work in this field made necessary the calling of more missionaries. Pastors Luebbert and Lahme served a great part of this field for years. Their home was at Germantown.

#### Expansion

But the work did not end in this first expansion. Almost at once the missionaries were forced to give some attention to the territory toward the West. Larger numbers of German Lutherans were trekking into the Dakota Territory in order to escape from the serious economic depression which had fallen on our land after the Civil War. Others wished to seize the opportunity of gaining free land, which a generous government was offering to its war veterans, and later on to anyone who wished to take up a homestead. At the same time an even greater number of German immigrants from Russia were finding their way into the West. Our missionaries expanded their work with the growth of population. As early as 1888 Pastor Lahme, who then lived at Redfield, was gathering the Germans who had settled near Hein, now Zeeland, No. Dak., into congregations. The parish he organized covered three large counties in the present North and South Dakotas. Pastors, resident at Mound City, served this field for many years.

Prior to working at Zeeland the same missionary had visited Bowdle and upon his advice a missionary was placed there, but he did not stay very long. Constant changes in personnel has often hindered the work in large mission areas. Yet other faithful laborers soon extended the Bowdle parish. Roscoe, Mound City, and Gale became a part of this parish, though they had been formerly served by brethren of the sister Synod of Missouri. Pastor Schuelke of that Synod had founded Mound City and Gale in 1886, but he lived at Ellendale, No. Dak., a hundred miles away. Therefore he advised these parishes to seek the services of our pastor at Bowdle.

#### Some Difficulties

Much harm was done in the field by men of synods who were not one in spirit with us. During vacancies they tried to entice away from us such congregations as they could. In other places they founded oppositions. In this way we lost several parishes in Walworth County, which Pastor Lahme had founded.

The field continued slowly to grow. At the turn of the century several small congregations were founded

on the immediate banks of the Missouri River. These were served by the men at Mound City; it seems that Pastors W. Albrecht and W. Sauer carried the brunt of the work for some time. They made many a trip by horse and buggy, and even on horseback, in snow and rain and encountered many dangers. In 1908 work was begun at Mobridge, which was then abuilding.

At the same time the work expanded into the West River country; the congregations in and about Flasher, No. Dak., were founded at that time. Pastor F. Witt, who later pioneered the Montana territory, was called into this field and served it for some time. And when the Milwaukee Railroad was extended westward across the Missouri, Pastors Keller and Bartz canvassed the new territory and founded congregations at Lemmon and Meadow. In the hope that this territory would be rapidly populated, two missionaries were placed in the West River Country.

#### After the World War

Until 1915 the chief work of the missionaries had been the gathering of Lutherans who had no church connections. The World War changed this picture somewhat. Gradually men of all nationalities and any unchurched gained our attention. Mixed marriages also made necessary an increasing amount of English work. And so the work continued to grow, and many a parish became self-supporting.

Since the founding of our District the work has again expanded. The building of the branch lines of the Milwaukee Road west of Mobridge opened a new field for zealous workers. An important field also was opened toward the North in North Dakota. Jamestown seems to be the hub around which this development is taking place. During the last year work was begun in the Black Hills.

However, the work of the last years has been a spiritual deepening and a more thorough penetration of territories already ours, rather than a rapid expansion in territory. Nor are the new fields of today settlements of Lutherans, but the workers are turning their attentions in ever greater measure to men of all nations, for God is not a respecter of persons.

#### The Hampering Depression

The last decade of depression has seriously hampered

the work in our fields. Many a faithful member of our congregations has been forced to leave home and properties, in order to make a new start in the distant West. A number of congregations, which had been self-supporting for years, lost so many members that they were forced to seek aid from the mission treasury of Synod.

The interest of our people in the work of General Synod has been and still is very active. It is certainly creditable that congregations of thirty and forty members supported their own pastors. At the same time they have always tried, even in the difficult years of the depression, to contribute liberally for the Lord's work. Anyone who knows the suffering of the people in the past years, must marvel at their unusual zeal for Christ.

#### Northwestern Lutheran Academy

One important fact must not be omitted from the history of our district. Almost from the beginning of the district pastors and congregations had studied the need for an institution of higher learning in our midst. General Synod acceded to the request of the District in 1927; and in the fall of 1928 our Northwestern Lutheran Academy was opened at Mobridge. The enrolment at this school is not large, it is true, and will not be for some years to come. But the life of the district revolves about this school. Particularly the Western half of the district recognizes the school as that place where its children are reared under the influence of the Word of God. This is of vital importance. It is quite impossible under our conditions to have parochial schools. For this reason it is necessary that at least a few members of our congregations be educated in our own high school. These will then return to their own congregations and become leaders there. And a number also continue their work at our other institutions and prepare for the work of the church. In this way we hope to acquire a native ministry, preventing a constant shifting of manpower. Northwestern Lutheran Academy is therefore really an instrument for furthering the mission work in the Dakotas.

Truly, many have planted, many have watered this vast field. But the Lord hath given the increase. And trusting in this Lord, whose work we are doing, we humbly pray for the future: Lord, bless us, and make Thy face to shine upon us.

#### QUALIFICATIONS OF A MINISTER

The writings of Martin Luther suggest to me these ten qualifications for the ministry: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. He should be ready to stake soul and body, goods and reputation on the truth. 9. He should study diligently. 10.

He should suffer himself to be vexed and criticized by every one.  
— *The Religious Telescope.*

— The world cannot bury Christ. The earth is not deep enough for His tomb; the clouds are not wide enough for His winding-sheet. He ascends into the heavens, but the heavens can not contain Him. He still lives — in the Church which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way. — Edward Thompson.

## MEETING OF THE PACIFIC NORTHWEST DISTRICT

THE Pacific Northwest District met July 16-18 at Grace Church, Yakima, pastors Tim. Adascheck and Fr. Soll. All sixteen pastors and eight delegates were present. In the synodical service on the evening of July 16, President Wm. Lueckel preached on John 15:1-9, and our guest, Director E. Kowalke, gave an address on Mark 16:15, commemorating the Ninetieth Jubilee of our Synod. Pastor Adascheck conducted the confessional service. The meetings were held in the "Gartenhaus," the school hall of the church; there also the ladies served dinner and supper. We met five times, four times for business, and once to hear the essay of Director Kowalke on "The Christian's Freedom, Its Use and Its Abuse." Such fundamental theme is important for a pioneer district as we are and are going to be for some time to come. We owe it to our members to fortify them against the fleshly arguments of the Reformed sects; and how can they be strengthened but by the Gospel? How can we ever hope to build the Church except on the one foundation which is laid, Christ? Thus we spent some blessed hours learning anew about "The Christian's Freedom, its Use and its Abuse," and we thank the lecturer that he proved the importance of this doctrine from Holy Scriptures.

The title of the essay suggests Luther's booklet of 1520 on "The Freedom of the Christian," which he describes in the two famous sentences: A Christian is a free lord over all things and subject to no one; a Christian is a willing servant of all things and subject to everyone," a contradiction as these: We are saints and sinners; we have eternal life, yet we die.

From the beginning there was misunderstanding and abuse of the freedom that Christ won for all believers; Galatians, Corinthians, the rebellion of Wat Tyler, the Peasants' War in Germany (1525); the American and the French Revolution.

### I

#### Freedom and Redemption Identical

In its broadest sense this freedom of the Christian is identical with the redemption that Christ won for us by fulfilling the Law. We are free from sin, by forgiveness and by faith and the operation of the Holy Spirit within us. We are free from death; death has lost its terror for the believer.

That we do not always feel this freedom does not alter the fact that we are free. That is what counts — what God says in the Gospel, not what we feel. That Word leaves no doubt as to what our state is before God our Judge. Conscience is the voice of God only when it is informed by the Law of God, and when it condemns what the Law condemns, approves what the Law approves. An example are the Galatians in their estimate of the circumcision. The Old Testament demanded it, but Christ is the end of the Law. That applies to all law,

yet not so that we may do what the Law forbids. "Who-soever committeth sin is a servant of sin."

Our good works are not the cause of our righteousness before God but the result.

### II

#### Christian's Relation to God and Man

"All things are yours; whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's." This word describes our attitude toward God and Christ and toward all our fellow-men. Love toward God creates love toward all men. A Christian will not become a reprobate, but we live in faith, not yet seeing. Nor may we trust and obey every instinct and impulse that goes through our blood and our minds. "Mortify therefore your members which are upon the earth!"

Our second relation as free Christians is the relation that we bear to our fellow-men. "Owe no man anything, but to love one another!" Our freedom is a spiritual freedom, and we yield obedience to our government for God's sake as to an institution of God's own creation. Even bodily slavery is not inconsistent with the Christian's freedom in Christ (Onesimus). This freedom does not change the relation of man and wife nor does it furnish an excuse for infidelity and fornication.

The congregation at Corinth present a clear example of how Christian freedom is abused in such external matters as eating and drinking, and in that connection Paul cites himself as an example of how the Christian makes use of his freedom in these matters. The Corinthians were found to be eating sacrificial banquets in the temples of the idols, committing fornication with the prostitutes in the city, and thus violating the very first principle of love for one's brother. Mere knowledge may be a deadly thing. Paul is a good example, 1 Cor. 9:19. In order to remain free, he did not marry, accepted no money from them, refrained from eating sacrificial meat; he submitted to customs and ceremonies observed by the Jews, and to prejudices of the Greeks; even in chains he remained a free Christian.

#### Some Definitions

The Bible frequently uses two terms in connection with the Christian's use of his freedom, stumbling block, "Anstoss," and "scandalon," offensive, "Aergernis," both similar in meaning but not identical. The first is a thing or an act that gives occasion for someone to fall into sin, to lose his faith; a "scandal" is something that a person feels he must reject and as a consequence loses the means of his salvation. Romans 9; 1 Cor. 1:23; Matt. 16:23; 18:6. For love of Christ and our fellowman we should always be ready to suspend our use of our personal freedom in external things, if, moved by our example, he might act against his weak conscience. — It is a different

case when false brethren will rob us of our freedom. Gal. 1:9.

1 Cor. 10:31-33. The question is not one of right or wrong in external matters, but: Does it help our neighbor to accept the Gospel, or to reject it? As Christians we are all missionaries; that thought will regulate our dealings with the weak and with the false.

Our freedom in Christ is a glorious gift of God, bought with the blood of Christ, and to be used in his spirit.

The result of the elections was: President, Rev. Wm. Lueckel; Vice-Presidents, Rev. Arthur Sydow and Rev. Krug; Secretary, Rev. W. Amacher; Doctrinal Recorder, Rev. T. Adascheck; Treasurer, Mr. J. C. Jaech; Board of Auditors, Messrs. Charles Ito, Herman Polzin, Carlton Huth; Board of Missions, Rev. A. Sydow, Chairman; Rev. L. Krug, Secretary; Mr. H. Karg; Pres. Wm. Lueckel, ex officio; Financial Secretary, Rev. A. Levenhagen; Visitor, Rev. E. Zimmermann; Historian, Rev. L. Krug; Delegates to the Joint Synod 1941, Rev. A. Levenhagen, substitute Rev. R. Jaech, Layman from their congregations.

Five new workers joined our district, the candidates Reinhold Jaech, Meinhard Witt, Timothy Adascheck, Frederick Tiefel and Gilbert Sydow. On the strength of its constitution, Good Faith Evang. Luth. congregation at Roslyn was likewise received into membership.

Grace Church, Yakima, dedicated its new parish house August 28, 1938. Redeemer Church, Gresham, Ore., laid the cornerstone of its new church September 18, 1938. Zion Church, Rainier, dedicated a new chancel February 26, 1939. Snoqualmie Valley Lutheran Church purchased lots for a chapel-parsonage in October 1939. With the aid of a private loan the work of building was begun this year. Trinity Church, Omak, purchased 1½ lots adjacent to the present property in December, 1939, anticipating the need of a new or enlarged church building. Withrow Lutheran Church purchased a parsonage in May, 1940.

Grace Church, Yakima, opened a new preaching station at Zillah, Wash. Pastor F. Schoen celebrated the 25th anniversary of his ordination on September 10, 1939.

Pastor Paul Hinderer died during Holy Week, 1940.

Pastor Wilbert Schulz accepted a call into the West Wisconsin District in October, 1938; Pastor Roland Hoenecke was called into the Michigan District and left Tacoma November 2, 1939; Pastor W. Lammert returned to the Missouri Synod. Pastor Arthur F. Matzke committed a gross infraction of pastoral practice and was compelled to resign; he withdrew from the Wisconsin Synod October 8, 1939, and joined the A. L. C. Pastor F. Soll resigned on account of heart trouble July 15, 1940, and still serves as assistant pastor to Pastor Tim. Adascheck.

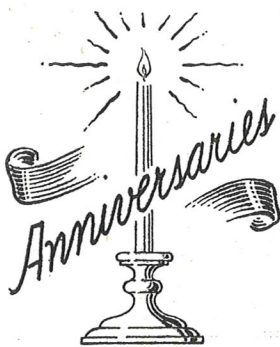
Our district is a mission district; of the 14 active pastors eleven work as missionaries. We are sent to gather. By the preaching of the Gospel we call sinners to Jesus; we gather them into churches and try to extend our work, for the harvest is great, but few are the laborers. Good progress is reported from some fields, but when we look at the territory and our small number, the question of the opponents seems in order: What do you Lutherans want? How many are you anyway? But Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Also our treasurer reported on the work of gathering. We are working under a certain handicap when we pastors encourage our members to become cheerful givers for institutions which are a thousand or two thousand miles away, and where we do not have a direct contact, but when the pastors are faithful, to describe the work of the synod and to recommend it, it would be remarkable if children of God would not say: The Gospel is worthy of all acceptance; dollar, go and travel for me!

Thanks were expressed to Grace Church for its hospitality. Frederick H. K. Soll.

## ANNIVERSARIES

### GOLDEN JUBILEE



Pastor Reginald Siegler of Whitehall, and Pastor H. Kirchner of Baraboo.

St. Paul's Ev. Luth. Church at Bangor, Wis., was privileged by the grace of God to observe with four special services the fiftieth anniversary of the founding of the congregation on Sunday, September 29. Guest preachers were: Pastor Richard Siegler, of La Crosse, the founder of the congregation; Pastor O. Kuhlow of Jefferson;

The first resident pastor, Theodore Hartwig, was called and installed on September 15, 1895. The second resident pastor, William Rader, was installed on October 30, 1904. The third and present resident pastor, C. W. Siegler, was installed on January 31, 1909.

At this important milestone in its history the congregation paused to review the many evidences of divine guidance and blessing in the origin and development of this Lutheran Zion. Favored by the sunshine and rain of God's grace the tiny mustard seed planted fifty years ago has grown into a sturdy tree. The congregation at present numbers 535 souls, 453 communicant members, 150 voting members and 30 women members. "So then neither is he that planted any thing, neither he that water-

eth; but God that giveth the increase." "Not unto us, O Lord, not unto us, but unto Thy name give glory for thy mercy and for Thy truth's sake." To God alone be all praise and glory.  
C. W. Siegler.

#### FORTIETH ANNIVERSARY

Trinity Lutheran Church of Brillion, Wis., observed on Thursday, September 26, the forty-fifth ministerial anniversary of Pastor M. F. Sauer and the fortieth anniversary of his labors there in a special service and by means of a gift as a token of its esteem. Pastor Bruno Gladosch and the undersigned served the congregation on this occasion. May the Lord of the Church graciously continue to bless his servant.  
W. P. Sauer.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Polzin, members of long standing in St. Paul's Lutheran Church, Tacoma, Washington, celebrated their golden wedding September 25, 1940, in a praise and thanks service at St. Paul's Church, 8 P. M. Sermon text Psalm 71:17.18. Thank offering for Synodical debts Mr. and Mrs. Herman Polzin \$20.00 and by the congregation \$16.00. The social features of the celebration were met by the various auxiliaries of the Church.  
Arthur Sydow.

#### A JUBILEE YEAR FOR IMMANUEL'S CHURCH, PELICAN LAKE, WIS.

Immanuel Ev. Luth. Congregation at Pelican Lake, Wright Co., Minn., on the 16th Sunday after Trinity, September 8, celebrated the fiftieth anniversary of its organization. Three special services were held during the day. The seating capacity of the church was entirely inadequate for the occasion; many fellow-Christians from neighboring congregations having come to join in the celebration.

The speakers for the day were all former pastors of Immanuel. Pastor Theodore Engel delivered the sermon in the morning service on Ps. 100, speaking in the German language. In the afternoon Pastor Gerhardt Hinnenthal preached an English sermon on Ps. 103:1.2 and in the evening Pastor C. J. Schrader spoke in English on Ps. 50:14.15, directing his words especially to the young people of the congregation. The beauty of these services was enhanced by choir singing.

Immanuel Congregation was organized in the fall of the year 1890. The following spring a church was erected. This frame building was replaced by a larger and more serviceable brick structure in 1928, at which time also a beautiful two manual Reiter pipe organ was installed. The congregation now numbers 95 voting members.

The following pastors have served Immanuel since its organization: H. Franz, 1887-1890; Geo. Lahme, 1890-1895; Julius Engel, 1895-1902; Theo. Engel, 1902-

1905; Herm. Meyer, 1905-1908; Gerhardt Hinnenthal, 1908-1915; C. J. Schrader, 1915-1927; Joseph Weiss, 1927-1932; since then the undersigned.

"All glory be to God on high," that was the key-note of all festival sermons and hymns. To this we add the earnest prayer: "Abide, O dearest Jesus, among us with Thy grace."  
W. C. Nickels.

#### CORNERSTONE LAYING

It was the privilege of Zion's Congregation of the Town of Leeds to lay the cornerstone of their new church on the afternoon of September 29. The former church which had been built in 1913 and redeccorated two years ago was destroyed by fire on last Easter Sunday morning. It had been burning for a long time beneath the roof during the service. Shortly before the close of the service it was discovered and the congregation immediately dismissed. All left quietly and without consternation.

Pastor A. J. Engel of Pardeeville, Wis., preached the sermon on Eph. 2:19-22 at the cornerstone laying of the new church. It is to be a brick veneer structure. The frame portion is erected and under roof. And the brick laying has been started, so that the cornerstone could be laid. The congregation assembled in the partly constructed church for the service and then left the church to gather around the tower where the cornerstone was to be laid. The local pastor, H. Geiger, performed the ceremony. May the Lord continue blessing the work already begun!  
H. Geiger.

#### SILVER WEDDING ANNIVERSARY

On the evening of September 29 in the company of a large gathering of relatives and friends Mr. and Mrs. Fred Pamperin of Zion Church, Allenton, Wis., celebrated their silver wedding anniversary. Their pastor gave a brief address based on Ps. 126:3. Geo. A. Barthels.

#### RETIRING

In a special service held on Sunday, August 25, 1940, St. Peter's Ev. Luth. Congregation of T. McMillan, Marathon Co., Wis., honored Mr. August Luchterhand who is retiring after serving his congregation as Elder and Trustee since 1898. The undersigned preached on 1 Tim. 5:17.  
J. Carl Bast.

#### MISSION FESTIVALS

##### Eleventh Sunday after Trinity

Immanuel's Church, Greenville, Wis.  
Offering: \$208.65, L. Kaspar, pastor.  
St. Paul's, Cataract, Wis.  
Offering: \$39.59, L. M. Bleichwehl, pastor.

##### Twelfth Sunday after Trinity

St. John's and St. Peter's, Cleveland, Wis.  
Offering: \$219.85, M. A. Braun, pastor.

##### Thirteenth Sunday after Trinity

Trinity Church, Raymond, Racine Co., Wis.  
Offering: \$38.29, A. Lossner, pastor.

**Fourteenth Sunday after Trinity**

Zion's Church, Town of Leeds, Col Co., Wis.  
Offering: \$111.10, Sunday school, \$4.98; total \$116.08,  
H. Geiger, pastor.  
Immanuel Church, T. Paris, Kenosha Co., Wis.  
Offering: \$20.40, A. Lossner, pastor.  
Zion's Church, Crete, Ill.  
Offering: \$208.35; Sund. school: \$25.00, G. Redlin, pastor.  
St. Paul's Church, T. Lomira, Wis.  
Offering: \$62.76, H. Wolter, pastor.  
St. Peter's Church, T. Theresa, Wis.  
Offering: \$27.19, H. Wolter, pastor.

**Fifteenth Sunday after Trinity**

St. Peter's Church, Town Carlton, Wis.  
Offering: \$61.27, W. A. Kuether, pastor.  
Calvary Lutheran Church, Valentine, Nebr.  
Offering: \$39.50, Hugo Fritze, pastor.  
Zion's Church, Eitzen, Minn.  
Offering: \$178.00, Frank F. Ehlert, pastor.

**Sixteenth Sunday after Trinity**

First English Lutheran Church, Aurora, S. D.  
Offering: \$64.83, H. C. Buch, pastor.  
St. John's Church, Slades Corners, Wis.  
Offering: \$310.34, Edmund Sponholz, pastor.  
Bethlehem Church, Raymond, So. Dak.  
Offering: \$72.10, Karl Bast, pastor.  
St. Matthew's Church, Marathon, Wis.  
Offering: \$140.00, E. E. Kolander, pastor.  
Mt. Calvary, La Crosse, Wis.  
Offering: \$274.06, Theo. J. Mueller, pastor.

**Seventeenth Sunday after Trinity**

St. John's Church, Riga, Mich.  
Offering: \$243.51, C. H. Schmelzer, pastor.  
Immanuel's Church, Town Clayton, Wis.  
Offering: \$56.57, L. Kaspar, pastor.  
St. John's Church, Milroy, Minn.  
Offering: \$71.00, E. R. Gamm, pastor.  
St. John's Church, East Mequon, Wis.  
Offering: \$239.27, K. Lescow, pastor.  
St. John's Church, Northfield, Mich.  
Offering: \$414.61, Alf. F. Mass, pastor.

**Eighteenth Sunday after Trinity**

Christ Church, Marshall, Minn.  
Offering: \$145.50, E. R. Gamm, pastor.  
Immanuel Church, Kewaunee, Wis.  
Offering: including memorial wreath: \$202.41, W. A.  
Kuether, pastor.  
St. Peter's Church, Helenville, Wis.  
Offering: \$237.42, Edw. C. Fredrich, pastor.  
St. John's Church, T. Ridgeville, Wis.  
Offering: \$154.00, C. E. Berg, pastor.  
St. John's Church, Witten, So. Dak.  
Offering: \$33.25, G. H. Geiger, pastor.  
Trinity Church, Jenera, Ohio.  
Offering: \$461.35, J. Gauss, pastor.  
Friedens Church, Town of Little Falls, Minn.  
Offering: \$36.65, L. M. Bleichwehl.  
St. Peter's Church, Balatin, Minn.  
Offering: \$265.00, H. C. Sprenger, pastor.  
St. Peter's Church, T. Freedom, Wis.  
Offering: \$123.89, Th. Brenner, pastor.  
Luth. Church, Portland, Wis.  
Offering: \$35.61, C. W. Siegler, pastor.  
St. Jacobi, Twp. Theresa, Dodge Co., Wis.  
Offering: \$35.00, R. Marti, pastor.  
St. Peter's Church, Kekoskee, Wis.  
Offering: \$111.89.

**Nineteenth Sunday after Trinity**

Zion's Church, Clatonia, Nebr.  
Offering: \$482.68, E. C. Monhardt, pastor.  
Trinity Church, Menasha, Wis.  
Offering: \$359.37, P. G. Bergmann, pastor.  
St. Michael's Church, Fountain City, Wis.  
Offering: \$185.52, Aug. Vollbrecht, pastor.

Zion Church, Allenton, Wis.  
Offering: \$114.00, Geo. A. Barthels, pastor.  
St. John's Church, Maribel, Wis.  
Offering: \$140.47, Gerhard Struck, pastor.  
St. John's Church, Waterloo, Wis.  
Offering: \$470.00, H. C. Nitz, pastor.  
St. Paul's Church, Bangor, Wis.  
Offering: \$472.77, C. W. Siegler, pastor.

**ANNOUNCEMENTS**

**ANNOUNCEMENT**

The Committee on Hymnology and Liturgics is now ready to organize its task of revising the Agenda and to bring it into conformity with the new Hymnal. The respective committees of the other synods in the Synodical Conference are also cooperating with us in this endeavor. We are anxious to receive suggestions from conferences and individuals, especially with regard to the addition of collects, prayers, and service orders for special occasions (e. g., installation of professors at our institutions, synodical and district officers, etc.) not included in the present LITURGY AND AGENDA, or for the correction and improvement of the present material. The brethren in the British Empire are requested to make their particular wishes known to us so that the new LITURGY AND AGENDA may also fully meet their requirements. Please address all correspondence to the undersigned.

Prof. W. C. Polack, Chairman  
The Intersynodical Committee  
on Hymnology and Liturgics.

**ORDINATIONS AND INSTALLATIONS**

September 22, 1940, the 18th Sunday after Trinity, the undersigned ordained and installed the Candidate of Theology Mr. Victor Weyland in Peace Congregation in Twp. Hartland, Shaw. Co., Wis., upon the request of the President of the North Wisconsin District, Pastor W. Pankow. He also installed him in the St. Paul's Congregation of Twp. Angelica, Shaw. Co., Wis. At both places the father of the candidate, Pastor F. C. Weyland, assisted.

May the Lord bless him and his work in both places.  
Address: Pastor Victor Weyland, Route 1, Bonduel, Wis.  
G. E. Boettcher.

\* \* \* \*

Authorized by President John Witte to do so I ordained and installed Candidate I. G. Frey at Faith Congregation in Platte, So. Dak., on the 30th day of June, 1940. The Rev. G. Kohlstedt of Armour, So. Dak., assisted.

Address: Pastor I. G. Frey, Platte, So. Dak.  
F. C. Knueppel.

**INSTALLATIONS**

Authorized by President R. Buerger, the undersigned, assisted by Prof. Falk, installed Rev. S. Westendorf as pastor of Bethel Ev. Luth. Congregation, Milwaukee, on Sunday, October 6.

Address: 1868 No. 24th Place, Milwaukee, Wis.  
W. A. Hoenecke.

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Mr. Arnold C. Meyer was installed as teacher of St. Peter's Ev. Luth. School on September 22.  
Paul Pieper.

\* \* \* \*

Authorized by President Karl F. Krauss the undersigned installed Mr. William Woltmann as teacher of Trinity Ev. Luth. School at Bay City, Michigan, on Sunday, July 14, 1940.  
Address: Mr. William Woltmann, 1121 Marsac Street, Bay City, Michigan.  
E. E. Kasischke.

**CHANGE OF ADDRESS**

Rev. S. E. Westendorf, 1868 No. 24th Place, Milwaukee, Wis.  
Rev. Arnold H. Schroeder, 1341 No. 64th St., Wauwatosa, Wis.  
Rev. J. B. Erhart, 2223 Elizabeth St., Pueblo, Colo.

## CALENDAR OF CONFERENCES

## DODGE WASHINGTON PASTORAL CONFERENCE

The Dodge Washington Pastoral Conference will meet October 15 and 16, 9:30 A. M., at Town Herman, Wis., Pastor G. Bradtke.

Papers: Ph. Martin, G. Bradtke, M. Stern, H. Schaar, Ad. von Rohr.

Sermon: F. Zarling, G. Barthels.

Confessional Address: W. Reinemann, Ad. von Rohr.

Please make announcement to local pastor.

H. Cares, Sec'y.

## CENTRAL CONFERENCE

The Central Conference will convene at Newville, Wis. (Pastor W. Zank), October 29 and 30, 1940.

Order of Business: Tuesday, 10 A. M. Opening and Roll Call. 10:20, Discussion of Pastor Schumacher's Essay on "Christian Burial." 1:30, Opening. 1:45, Pastor Wm. Nommensen: "Is it Time to Reaffirm or Revamp our Stand on Divorce?" 3:00, Financial Report. 3:10, Prof. A. Sitz: Exegesis on Philippians. Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 9:45, Pastor H. C. Nitz: "Abuses and Innovations in Connection with Ministerial Acts." 11:00, Pastor W. Krueger: "Meaning and Merit of the Most Common Church Symbols." 1:30, Opening. 1:45, Pastor L. Bernthal: Exegesis on Ps. 46. 3:00, Pastoral Problems. Substitute paper, Pastor R. Hillemann: "Repentance as Preached by John the Baptist."

Confessional: Prof. G. Westerhaus, F. Loeper (English).

Sermon: Th. Mahnke, O. Kuehl (English).

Please, announce or excuse with the local pastor by the previous Friday; also make mention if quarters are requested.

Henry Geiger, Sec'y.

## MINNESOTA TEACHERS' CONFERENCE

The Minnesota Teachers' Conference meets at Long Prairie, Minn., on October 24 and 25. Please announce to Mr. E. H. Schulz.

Theo. L. Handrich, Sec'y.

## EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

This Conference meets October 22 and 23, beginning at 9:00 A. M. at Raymond, K. Bast, pastor.

Sermon: E. Gamm (C. Found).

Confessional Address: M. Lemke (W. Lange).

Papers: "Our Savior's Letter to the Church of Sardis." M. Lemke; "The True Essence of Ortsgemeinde," W. Dorn; "Exegetical and Homiletical Treatise of Luke 7:36-50," H. Buch; and "Purpose of Ordination," G. Schmeling.

Kindly announce to local pastor.

A. Sippert, Sec'y.

## ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet October 22 and 23 at 10 A. M. at Valentine, Nebraska (Calvary), vacant.

Sermon: L. F. Groth, I. Frey.

Essays: Close of the Third Article, G. Geiger, The Lord's Prayer, W. Oelhafen, Polemics in a Sermon, E. Knief, Isaiah II, H. Fritze.

Note: Please notify Pastor Fritze, asking for quarters, if you stay overnight.

W. O. Neujahr, 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.

## 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. Bliedernicht, 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.