

# The Northwestern LUTHERAN

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*"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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## EDUCATIONAL NUMBER

### The Home—

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Deut. 6: 6. 7.

### The School—

"Feed My Lambs." John 21:15

"That their children may hear and learn to fear the Lord your God." Deut. 31:13

### The Seminary—

"These things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also!" 2 Tim. 2:2

## DOING GOOD

**W**HEN, after the outpouring of the Holy Spirit on the Day of Pentecost, the apostles of our Savior began their work, men — friends and enemies alike — observed their boldness, their cheerfulness and fearlessness, and they “took knowledge of them that they had been with Jesus.” The disciples’ every word and deed harked back to the ministry of Jesus Himself. That ministry of Christ Peter summed up in these words, “**He went about DOING GOOD.**” Acts 10, 38. Peter could claim this without fear of contradiction. From the outset, when Jesus as a lad in the temple spoke His first recorded word, “I must be about my Father’s business,” till He ascended into heaven, with His hands outstretched in blessing, charging His disciples to go into all the world and preach the Gospel, Christ went about doing good.

But we remember the significant words of Christ addressed to His disciples, recorded John 14, 12, “*Verily, verily I say unto you, he that believeth in me the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father.*” This precious promise of Jesus to His followers is often overlooked. It is specifically addressed to Christians; its fulfillment hinges on the fact: “I go to the Father.” — “And the way ye know,” Christ said. Jesus went to the Father by suffering and dying, and rising from the grave, and ascending into heaven. In this way He wrought righteousness and salvation for us; He gained gifts for men, especially the Gift of the Holy Spirit, who brings us to faith in Christ, enlightens us with His gifts, sanctifies, and keeps us in faith. Inspired by the Holy Ghost the believers in Christ follow in the Savior’s footsteps; they take up the work of Christ where the Lord Jesus left off, even as Jesus charged and promised, “As my Father hath sent me, so send I you. — The works that I do ye shall do.”

## Where It Will Do the Most Good

The glorious ministry of preaching the Gospel was the mission on which Christ was sent. On this mission He sends us, the believers. *That is doing good.* — Remember, how the Lord took Peter aside following His passion and resurrection, how He sounded the

depths of Peter’s soul, “Simon, lovest thou Me?” — He could use him only if the man truly loved Him. — Then He entrusted him with the duty and the privilege, “Feed My sheep; Feed My lambs!” Every believer in Christ shares this duty and privilege, every member of your local congregation, every member of the Synod. It is the work of the Christian Church on earth — we usually call it mission work if it reaches out beyond the confines of the congregation; within the world it is the work of preaching the Word to young and old, feeding the sheep, feeding the lambs the Bread of Life, in public worship, Bible classes, and last but not least, in the parochial school, in the Christian training and education of children.

All of us share the duty and the responsibility. — But *do we?* — Our Synod is in session at this time in beautiful Saginaw, Michigan. The delegates, pastors,

teachers, and laymen have met again to discuss the work of the Church. It will again be presented to them, and in the subsequent reports to us also, in these terms: Missions, Educational Institutions, Schools and Colleges — Budgets, Balances and Deficits — and how often have we not heard the terms, how weary most of the delegates are tempted to become on hearing “the same old story!” — Brethren! Let us not be

weary in WELL DOING! — And do you catch the refreshing breeze of these words? Do you get the new angle from which Paul views our work? Isn’t it inspiring?

## You Cannot Refuse

The work of the Church, at home and abroad, is DOING GOOD. It is the work Jesus did. — Listen to the home-spun expression, “Doing Good.” It reminds one of home and mother and all the kindness and goodness one receives at home, where we are treated the best and grumble the most. *Doing good* — reminds one of the many deeds of kindness which sympathetic souls shower on the poor and needy. *Doing good* — reminds one of the expression we frequently hear, “If I only had the means, I, too, would do some good thing for the poor and needy.” Brethren — You *are* doing good — the Lord Himself calls it that in His Word — in His sight it is the One Thing Needful — if you do your part in the work

**BRETHREN,**  
“Let us not be weary in  
Well doing:  
For in due season  
We shall Reap,  
If we Faint not.

Gal. 6, 9.

of the Church, in mission work, in feeding Christ's sheep and His lambs. When appeals are made at home to support the church and the school with the means and talents which the Lord has given you, when the Synod appeals to support the work of the Synod, remember you are *doing good* if you respond; you are *refusing to do good* if you let the appeal pass by unheeded. It is but a repetition of the Lord's parable of the "Good Samaritan." The priest and the Levite walking by on the other side — refusing to help a fellowman in need, refusing to do good — and the Good Samaritan putting these to shame with his kindness.



We forget the close of that parable: Christ said, "Go and do thou likewise." And with the kindness, the goodness of the Good Samaritan in the background, who can refuse? — He helped a stranger in his bodily need, you may help him in his spiritual need; he took pity on the helpless body, you may take pity on the helpless soul; he took the poor fellow

to an inn, you may take him to church; he gave his pennies for the physical wellbeing of the man and promised to give more if it were necessary, you may contribute for the spiritual welfare of young and old and will you do less than the good Samaritan did? Remember — You are *doing good, where it will do the most good.*

### Charity Begins At Home

In the tenth verse of the sixth chapter of Paul's Epistle to the Galatians we read, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Two expressions in these words arrest our attention, "as we have opportunity," and "especially unto them who are of the household of faith." The former has its parallel in the words, "Work while it is day, before the night cometh when no man can work," and in the expression, "redeeming the time," namely, our given time. In the latter God's own Word teaches that charity begins at home, in the household of faith. There are such who according to their relation to us should above all be the objects of our care and well doing, our fellow-Christians. — In this connection we cannot but mark the emphasis which our Savior has laid on the care of the *children* among us, the lambs of His fold. He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," and again, "Whoso receiveth one such little child in my name receiveth me." Doing good, the spiritual care, begins in the household of faith,

and in the household of faith, according to Christ's own words, little children are the special objects of our care.

By the same token not all, in the same measure, have the duty and the responsibility of doing good, caring for them who are of the household of faith, caring for the little ones in the Kingdom.

### YE FATHERS!

Here too, we might read: Let us not be weary in well-doing — *especially* those of us whom the Lord has appointed to do good. — Who are they? Of all who dwell on the face of the earth there are none to whom doing good is more plainly a God-given duty, a God-implanted inclination, there are none of whom we expect more that they do good than *parents*, fathers and mothers. A mother is the very personification of self-sacrificing love; she spends her life in doing good. "Can a woman forget her child?" — Will a father not have pity on his children? All the world agrees that to parents belong the duty as well as the high privilege of doing good.

But of what are we speaking? The duty and privilege of parents to care for the bodies of their children and to ignore their immortal souls; the love of a mother toward her child and her care for the temporal wellbeing of her child while she ignores the spiritual wellbeing? Here the Lord would say, "Martha, Martha, thou art careful and troubled about many things, but One Thing Is Needful." And the Lord *does* say, "Ye fathers bring up your children in the nurture and admonition of the Lord." If you love your children, if you want to be a real parent, if you want to provide for their well-being here in time and hereafter in eternity, if you want to provide an inheritance for them that fadeth not away, if you really want to do them some good, give them a Christian training and education. It is your duty; it is your privilege. Nowhere does the Bible speak more clearly and with greater appeal than when it says, "Ye fathers bring up your children in the nurture and admonition of the Lord."

### He That Teacheth

But the Bible speaks as clearly and forcefully to others who have the special duty of doing good in the sense in which we have considered it. Paul reminds us in his letter to the Corinthians, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." In this sixth chapter of Galatians Paul distinguishes between "*him that is taught* and *him that teacheth*." The Scriptures repeatedly warn against busybodies who meddle in other men's affairs, and again they admonish, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

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## EDITORIALS

## OUR EDUCATIONAL NUMBER

## THE CHURCH GOES TO COLLEGE

## LET US LEARN BY THE GRACE OF GOD

## "PROGRESSIVE" EDUCATION

**Our Educational Number** This issue of the *Northwestern Lutheran* is dedicated to the Christian parents everywhere whose heart and mind and soul are set on the things that are eternal, that never fluctuate in value, where disappointments are unknown and to those as well who are not yet fully persuaded that they may be persuaded. It is God alone who can open our eyes and hearts through His Word; it is the work of His Spirit. All the preaching and teaching and writing of men can do nothing unless He bless by His grace whatever has been said or done in His name and at His command. Much, much has been preached and said and written in the years past and one often feels that all has been said and written on this subject that can be said and written. And, yet, we do not feel self-conscious to say those things over and over again that are most surely believed among us. Paul, too, at one time felt it necessary to say to Christians: "To write the same thing to you, to me indeed is not grievous, but for you it is safe." Phil. 3:1. If the great apostle felt no hesitancy to repeat and repeat again the great truths of the Christian doctrine we today ought to have as much courage as he did and let no arguments of men intimidate us to put on the soft pedal in the matter of Christian education.

Our times in which we are living demand that we raise our voices and faint not to shout the warning, "all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." 1 Peter 1:24, 25. As we surely work while it is day so surely we dare not cease to admonish, rebuke and correct lest the Lord say of us what he said of watchmen in the times of the Old Testament: "His watchmen are blind: they

are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Isaiah 56:10. Surely no one — no pastor or member — would want this to be said of him — and by God in whose hands are the issues of life and death and who will deal with all slothful servants. May we all be found guiltless before Him in regard to the matter of Christian education of our children. We said our times demand that we be ever on our guard lest the prevalent careless sentiment of our day become our own. What the apostle said of his day that they were "*perilous days*" is certainly no less true of our own day. Satan has every force that he commands working night and day to spread that sentiment. Many have accepted it and have given up the fight for Christian schools on one pretense or another. The devil has convinced them that their provocation is a just one and will receive the approbation of the Lord God in heaven. Though hell and all its imps combine to make it hard for us and often impossible for us to establish Christian educational facilities for our children — let us never tire of striving for that precious goal. To encourage every Christian pastor and parent is the purpose of our educational number. We dedicate this number to them.

W. J. S.

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**The Church Goes to College** Under this heading, *Scribner's* relates to us how the Presbyterians during their Sesquicentennial are going to "deal a body blow at irreligion in youth, and stake ten million good American dollars to do it. If the young people won't go to church, they say, then the church must go to the young people."

The Rev. J. A. Long visited county fairs and gas stations; he stopped at open air markets and summer pavilions, at drug stores and at church doors where he could meet the strolling or loitering crowds. He was

trying to find out what young people thought about religion.

A college junior in southern Tennessee leaned against his bicycle and said, "Of course, prayer is really nothing but escape."

A boy on a sophomore debating team in Michigan spoke out: "God is just a word to describe a lot of wishful thinking. I'm over all that now."

A young man who majored in Sociology put it like this: "We all admit that Christianity served a need in history. But that time is past. That unquestionably is why it is slowly dying out."

These comments can be shocking only to those of us who lead rather sheltered lives. Youth is saying just what it has been taught. When boys and girls are exposed, especially without previous sound and thorough Christian training, to the unbelief of the average college classroom, there is a good chance of getting them back as infidels. The higher the education goes in this country, the farther the students get away from religion.

*Scribner's* agrees with that statement. "While the Smiths, an average American Christian family, have saved for years so that Tom may go to Dartmouth or Yale or Columbia; while they are debating whether to send Betty to Radcliffe or Vassar or Bryn Mawr, of one thing they can be sure. Tom and Betty will come back from college with their religious underpinnings pretty well shot away."

This fact too has been brought to our attention year after year. It should serve to keep us alive to the danger involved in pursuing higher education in colleges not maintained by the church. The Presbyterians intend to do something about it — campus churches, more colleges of their own. We have no ten millions dollars to spend on a project like this, but their willingness to spend so much shows that the situation is desperate. Nor should we close our eyes to it.

Boys and girls can get a goodly part of their training in our colleges. The professional courses they may want to pursue may make it necessary for them to attend some college outside our circles after that, but then they will be better armed against the attacks on the Bible, on God, on prayer, and on almost everything else that is sacred and holy. Such armament is indispensable.

S.

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**Let Us Learn by the Grace of God** The cry of Christian parents for Christian educational advantages and possibilities will never cease. As long as this world stands there will be Christian parents and as long as there will be Christian parents there will be a demand for Christian training done in Christian schools and by Christian instructors. One simply demands the

other, and one complements the other. The Christian parent precedes, however, and comes first. The Christian school is the result of faith. Wherever the true faith has been produced by the preaching of the Gospel, confession and profession of that faith follows just as surely as day follows the night. One of the issues or results of that faith will be the desire to "bring up the children in the nurture and admonition of the Lord"; the Christian parent will not do this haphazardly nor by leaving it to chance but will do his utmost to make this one of his sacred duties in life. His love for his children and for the welfare of their eternal souls will give him no peace of mind until this end is accomplished.

The strength of the church will never exceed or be greater than the Christian knowledge of the individual member. Wherever the knowledge of the fundamentals of Christianity are on the wane or are entirely forgotten there Christianity itself has sung its swan song; there base substitutes for it have crept in. This is not very hard to prove. We need only to call your attention to conditions in those churches or church bodies that never fostered the Christian training of their children, where even the special instructions preparatory to confirmation and confirmation itself have never become popular. This unanswerable neglect on their part has certainly done ruinous work in their church bodies. Their ministers or a large number of them, and their members — through the many years of the neglect of this one thing—have forgotten the fundamental Scriptural doctrines and their ministers preach and the members are satisfied to hear instead of the words of the Lord Jesus Christ the words and the doctrines of men. In many of those church bodies just common morality or civic righteousness is preached and taught and the mighty, saving doctrines of the Scriptures are forgotten. Their pulpits are the seed bed for every new idea that may catch the popular fancy. That is the price these church bodies have paid for the neglect — in years past — of the Christian training and education of their youth or at least for their coldness and disinterestedness toward a biblically well instructed membership. In many cases their churches throughout the land represent no more than a body of people who have pledged themselves to live a morally good life with no power to produce it for there is no true, Christian morality, not to speak of Christianity, possible without implicit trust in the Word. It is all a sham.

Let us look around us and observe these conditions with open eyes and let us learn our lesson from those conditions. In spite of the fact that so many — even in our own churches — cannot be enthused for the establishing and maintaining of a Christian school, high school and college, let us not be deterred by their apathy but, by the grace of God, let us take a firm

stand for them and hand them down to our children as a rich legacy. Let us hearken unto the voice of our God who says, "the fear of the Lord is the beginning of wisdom."  
W. J. S.

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"Progressive" Education The *Supreme Council*, 33<sup>rd</sup>, *Bulletin*, early this year, gave publicity to a suggestion like this: "Pupils of three suburban high schools in the Detroit, Michigan, area recently advanced their own ideas on school curriculum. Chief among their proposals were the substitution of table tennis for algebra and photography for English. One girl attending the forum where this 'advanced' curriculum was under discussion suggested the substitution of dancing for Latin and dramatics for history. Flippantly she added, 'If our present teachers cannot teach those subjects, they should go to summer school and learn how'."

The reader's first reaction will probably be a smile. Unless he has kept in touch with the recent methods of child-training, he will assume that these proposals were prompted merely by a desire to create a laugh. Ordinarily one would think so too, but recent "advances" in educational thinking have made the wishes of the pupils the deciding factors. Learning must be entertaining; it must give to the pupil whatever he is interested in, instead of attempting to interest him in what will really be good for him or in what might possibly develop his thinking ability a little bit.

Even the *Bulletin* referred to did not pass these proposals off with a witty comment. "Judging from the above it is possible that a little more attention to basic curricula and a little less to outside activities might benefit some of the present crop of high school pupils."

Some educators have warned us for years that we are rearing a generation of which many cannot read, cannot write, cannot do simple arithmetic. Formerly schools were expected to accomplish just that. Most of the leaders in our life are still a product of that old type of school, but what will the harvest be now that the showing is of a different type? A generation permitted to follow its own inclination while in school will have great difficulty getting down to the hard and sometimes disagreeable work necessary in order to be self-sustaining.

There is another side to this also, a more serious one. When schools give pupils an opportunity to follow their own desires, these desires spring, as a rule, from the flesh. Natural man, then asserts himself, and the result is a still greater development of natural man, whose desires are not wholesome. Finally we have a generation unwholesome in mind and thought and ambition. That is fatal for any nation.

All this brings us back to the oft-repeated assertion that children should be trained in schools which, through the Scriptures, seek to make of natural, sinful man, a child of God, "thoroughly furnished unto all good works." We have such schools; we should have more of them, but why don't we use those we have? S.

## DOING GOOD

(Continued from page 243)

"*He that Teacheth*," he that feeds the lambs, assisting the parents in bringing up the children in the nurture and admonition of the Lord is indeed called to do good. It is doing good, because it is work done in obedience to the direct command of Christ, "feed my lambs, — Teaching them to observe all things whatsoever I have commanded you." It is doing good, because it is planting the good seed of the Word of God in the hearts of children which will bear fruits an hundredfold. It is doing good, because it is training this generation of children to be good citizens of their homeland and in the kingdom of heaven.

### Never Weary, Never Faint

"Let us not grow weary in well doing: for in due season we shall reap, if we faint not." In a word the Apostle here encourages us — and him that teacheth especially — not to lose heart. We are tempted to do so in the work of the Lord, and especially in the work of feeding the lambs. It is often disheartening to

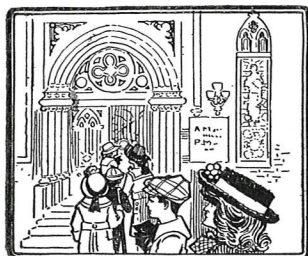
observe that it is a little flock indeed which is brought to our Savior for instruction in our parochial schools, and equally disheartening if we observe how few are ready to wait on this ministry of teaching. Let us not lose heart, let us not faint. Doing good, as we know it, demands love and zeal. But it is always *doing good*.

### The Harvest

"In due season we shall reap." — In no letter of St. Paul is the thought of meriting a reward from God so far removed as in this epistle to the Galatians. And yet we shall reap in doing good if we faint not. The harvest is the blessing which accompanies the preaching and teaching of His Word: "It shall not return unto me void, it shall accomplish that which I please," saith the Lord. But *we* shall reap. Such is the promise. *We* shall experience the joy of the harvest. In the words of Jacob, "The children which God hath graciously given thy servant." — To be children of God here in time and there in eternity, this is the harvest.  
A. P. V.

## AUTHORITY FOR OUR CHILDREN

By Professor Karl Schweppe, Director of Dr. Martin Luther College, New Ulm, Minnesota



**H**ARPER'S MAGAZINE recently polled a number of students — both male and female — in colleges throughout the country. The poll was inspired by an assertion often made: "We are told that American young

people deny the existence of absolute truth, that they believe in the relativity of moral concepts, and that authority just does not exist for them."

The poll was based on the belief that family, school, and church are the three institutions which play the decisive role in child development. Episcopalians, Lutherans, Roman Catholics, Jews, Presbyterians, and other denominations were represented in the inquiry. Even if one had long been convinced of youth's lack of respect for authority of any kind, the results of this poll were enlightening nevertheless, especially with regard to the almost complete failure of the home and of the school to do their part.

It was brought out that the modern parent hesitates to assume authority of his own. There are few exceptions. So far as health goes for instance — the restricting or the forbidding of smoking and drinking. Here "he is backed up by the one remaining absolute authority of our times — *science*. He is also comparatively secure in the decision not to let the children stay out late at night where he is supported by community standards. But in matters in which only his own conviction can decide, he dares not trust his own judgment."

The same verdict falls on the school and the church. "Neither school nor church has taken up the authority which the family has relinquished."

In general then these institutions were found to be shirking their responsibilities. The Federal Communications Commission, which supervises radio, and Will Hays' Office, which passes on the properties of the moving picture industry, "have taken over the task of molding children's character."

The conclusions drawn from polls such as these are often open to question, of course, but in this case the findings support what the observer has felt for a long time. Home and school are letting the young go their own way, the way of least resistance, instead of at least trying to resist some of their tendencies.

The most striking replies gathered in this poll, however, are summarized in this paragraph, *Harper's* February, 1941: "If we believe the critics of modern

youth, our adolescents want nothing better than to be left alone. . . . But our survey shows precisely the contrary. What adolescents want is guidance, the security of firm ground under their feet, the knowledge of right and wrong. They want a home to be more than a provider of food and shelter, and clothing — a place that has absolute standards and definite authority. This generation is perhaps the first generation in modern history which does not clamor for more freedom but wants less freedom and more security." Only 3 per cent of the students maintained that parents should not interfere with their activities. The overwhelming majority — 97 per cent — wanted supervision.

Possibly this revelation should also be taken with a grain of salt, but just a little thinking should convince many parents that they are certainly in an uncomfortable position, and that they have got themselves into it by neglecting to do their duty by their children. Children are a gift of God. Parents should bring them to the Lord not only in Holy Baptism, but they should also instruct them, or have them instructed, in the Holy Scriptures, which alone are able to make them wise unto salvation. 2 Tim. 3:14-17. Not to forget Eph. 6:4: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Or Prov. 22:6: "Train up a child in the way he should go, and even when he is old he will not depart from it." Parents should also consider what the Lord said to Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. 18:19.

Parents who neglect this, who fail, either out of fear or indifference, to direct their children along the way of salvation and to admonish and to guide them according to the will of the Lord are guilty of ignoring the Lord, of despising His Word. They will have to explain to Him. That will not be a pleasant moment, and the consequences will not be pleasant either. Unfaithful servants they will have been, because the Lord expected them to instruct, to direct, and to warn their children, and not to let them run and do as they please.

How much more awful will it be if some day the children too will rise up in righteous indignation and accuse their parents of gross neglect. *Harper's* indicates that at least some children are already thinking about this in a way that should make all parents do some thinking about it also. Of children who have been carefully reared according to the Lord's precepts the Scriptures say that they will call their parent

blessed. Prov. 31:28. What if they will not be able to do this? What if truth compels them to speak the opposite? And truth will out on that day!

Just think of the price some children will have to pay because of parental neglect? Fathers and mothers are not conferring a favor on their children by giving them a free hand in everything; that is not being kind and considerate. Parents following that method may be setting their children out on the road to eternal destruction and also acquiring a like fate for themselves.

Training a child "in the way he should go" makes it advisable to train him in a place where "the way he should go" is taught and traveled. For this reason

our synodical educational system has been set up and preserved, from the primary grades through the college. In these schools there is authority for our children. The authority is God. There is no mistaking His will and His way. The spirit implanted

in the Christian home and church can be further strengthened in the Christian school. All will be working with and under the same Authority, toward the same blessed end, and that will make young and old a blessed people. S.



## WHY A THEOLOGICAL SEMINARY AND A NORMAL SCHOOL?

By Professor John Meyer, President of the Theological Faculty

WHEN these lines reach the readers of the *Northwestern Lutheran* the 1941 convention of the Wisconsin Synod will be in session in Saginaw, Michigan. There duly chosen delegates from every district of the Synod together with members of the various boards and committees will be deliberating ways and means for carrying on the work of the Synod during the coming biennium. The convention will be supported by the active interest and the prayers of the Christian brethren and sisters at home.

Among the things to be discussed at Saginaw will be the welfare of the Theological Seminary at Thiensville and of Dr. Martin Luther College at New Ulm, our Synod's Normal School.

The question may well be asked, What place have these two institutions in our Synod's work? They cause great expenses. According to the estimates of the respective boards, maintaining and operating our Normal School will cost a little more than \$50,000 during the next year, while the Theological Seminary will require well over \$28,000. Does the work done in these schools warrant the expense?

In order to be in a better position to answer this question — and every conscientious member of our Synod, who with his gifts and prayers supports these

institutions, will want to answer this question before his God — it will be well to examine the work of these two synodic institutions a little more closely.

At the first glance it might seem as though these two schools should not be grouped together under one heading. The one is preparing young men to become *pastors* in our congregations, the other is preparing young men and women to become *teachers* in

our parochial schools. Yet in spite of this apparently great divergence it is after all the same type of work for which these two institutions are aiming to equip their students. It is the work of the local congregation of instructing its members in the way of the Lord for salvation, according to

the special requirements of their state and age.

But is it necessary to maintain, at a rather high cost, special schools to train the future workers of the church? Do such workers need a special training? Are they not called to testify of their Lord? and is not the sincere love of their Lord sufficient for such testimony?

It is true, a sincere love of the Savior is the chief requisite in any Christian pastor or teacher. Where this love is lacking, all the professional training our institutions can give will at best produce "sounding





brass and tinkling cymbals" (1 Cor. 13, 1). For that reason Jesus, when He reinstated Peter, asked of him three times: "Lovest thou me?" (John 21. 15-17)). The same applies to every worker in the church.

For that reason the first aim of our Seminary and of our Normal School will always be, and will have to be, to purify and deepen in their pupils' hearts the love for their Savior, by leading them to appreciate more and more the love of their Savior toward them, who gave himself for them, so that ever more Christ may be formed in them (Gal. 4, 19) and they can say with Paul: "For me to live is Christ" (Phil. 1, 21), and: "I live; yet not I, but Christ liveth in me" (Gal. 2, 20).

However, to be a useful leader in the church, more than ardent love is required. St. James warns us that not every one should strive to be a "master" (chap. 3, 1), because, as St. Paul tells us, there are "diversities of gifts" (1 Cor. 12, 4) which are to serve "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4, 12). Then he exhorts the Corinthians to "covet earnestly the best gifts" (1 Cor. 12, 31). To covet, to strive for, means more than just to do some wishful thinking.

What Paul means by "coveting" the gifts of the ministry he illustrates in his epistles to Timothy and Titus. Just read 1 Tim. 4, 14-16: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy *profiting* (progress) may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." In 2 Tim. 1, 6, he encourages him to "*stir up* the gift of God" which is in him.

Paul left Timothy to supervise, with Ephesus as his headquarters, the work of the church in Asia Minor; similarly he left Titus to organize the church in Crete.

In both cases he warned them not to ordain ministers too hastily (1 Tim. 5, 22); ministers should *not be "novices"* (1 Tim. 3, 6), they should first be "*proved*" (1 Tim. 3, 10).

He demands that ministers be "*apt to teach*" and able to "*convince the gainsayers*" (1 Tim. 3, 2; Tit. 1, 9). How can a man teach anything which he does not thoroughly understand himself? Moreover, it is one thing to know, and quite another to teach a subject. — How can anyone "stop the mouth" of a deceiver (Tit. 1, 10, 11) if he does not himself thoroughly understand the truth, and in addition is conversant with the specious arguments of the gainsayers?

This is one of the reasons why we do and must maintain our Seminary and our Normal School. Much more might be said, but space will not permit. In the Seminary the students are led into an appreciative understanding of the Bible, they are grounded as thoroughly as the short span of three years will permit in sound Lutheran doctrine, they are led to detect error though it try to hide under fine-sounding phrases, they are shown from history what devastating results may follow from little errors if they are not properly met; and they are trained to bring home God's message of salvation to sinners, both in their sermon work and in their private care of individual souls. Likewise, in Dr. Martin Luther College the students are imbued with pedagogically sound principles and methods of Christian elementary teaching.

What would happen to our children, what to our congregations, if we did not have leaders well trained for their task? We shudder to think of it. How could we answer before our God if we failed in this respect?

Let us thank God that we still have our Seminary and our Normal School, and let us support these institutions to the best of our ability with our gifts and prayers, and use them to the fullest extent for the work which our Lord has assigned to us.

## WHICH SHALL IT BE FOR YOUR CHILD?

By F. W. Meyer, School Secretary, Milwaukee, Wisconsin

**T**HERE are two classes of people in this world, believers and non-believers. The spirit that prevails in the homes of these people will naturally differ vastly. Likewise will the aims and the ultimate goal to be reached in the education of their children differ. Due to this fact we find that two systems of education have come into existence in our country. The Christian church, in particular the Lutheran church, carries on one system and the state carries on the other. The Lutheran church bases its educational aims on the

infallible Word of God, whereas the state rests its educational aims on human philosophy. Due to this fact their aims and directives for teaching are bound to contradict Scripture at one time or another. In view of this fact it is well to make a comparison between the viewpoint of education based upon Scripture and the one based on human philosophy.

God created man in His own image in true righteousness and holiness. Man, however, departed from the ways of the Lord and fell into sin. The

fall of man with all its degrading results has made education necessary, i. e., to restore them to his original state of perfection. This, of course, necessitates God's own intervention and is accomplished only partly in this life, but fully in heaven. Ever since the fall of Adam and Eve man has by nature only evil inclinations. God spoke to Noah after the flood, saying "The imagination of man's heart is evil from his youth." Again in Psalm 51, 5 we read, "Behold I was shapen in iniquity and in sin did my mother conceive me." The quoted passages clearly state man's depravity, his sinful condition. Therefore the principal aim in education must strike at the root of all evil; it must strike a devastating blow at sin.



The cure for sin is not found in external means, in man-made rules and regulations, in man-made schemes and devices. Scripture points out the only source of cure for sin in Acts 4, 12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

This one and only name is JESUS. These are the truths that are being taught children in a Christian day school. Teaching children these two fundamental truths, sin and grace, will, by the grace of God lead them to confess, "I am a poor miserable sinner, yet need I not despair because of my sin, for I know that I have a loving, a gracious Savior, who also suffered and died for my sins. I can cheerfully and confidently go to Him and know that He will receive me as a child of God." This manner of instruction will give the child an abundant life in Christ here on earth and hereafter in eternity.

The above mentioned can be summed up in the following statement and expresses the viewpoint of education based on Scripture: "Every child is conceived and born in sin and can never achieve true happiness for himself unless the cure for sin is applied. This is found only in the grace of God which saves by faith in Christ Jesus."

Diametrically opposed to the aforementioned is the viewpoint of philosophy that the child is innately good and has a vast complex of stored-up readiness to do good. To allow this readiness to function wholesome environment and good surroundings must be

provided. Thus we find that social centers and organized playgrounds spring up lavishly in all larger cities and are maintained at great expenditures. It is believed that they are the cure-all for social evils — we call it sin — and crimes. This is evident from a statement made by Ex-Warden Lewis Lawes of Sing Sing Prison. He has made the assertion that 95% of the 40,000 convicts he had known were never the beneficiaries of organized recreation in their youth. Organized play — laudable as the movement is — will never wipe out crime or be a cure for sin. Neither will all social centers combined save one human soul from destruction. We do not condemn these organized recreation centers as a means to provide wholesome recreation and enjoyment for children. We, however, severely censure the theory that they are looked upon as the panacea for all existing ills that confront our children and are rated as an indispensable unit in the educational program as a crime preventive.

This viewpoint in education is a contradiction of Scripture and as such Christian parents dare not permit it to be taught their children. It will in the course of time completely undermine the Christian home training of the child. The result will inevitably be that the entire interest of the child will be centered on an abundant life for all in material things with no thoughts of the hereafter.

The viewpoint of education based upon philosophy may be summed up by saying, "The child has by nature a vast complex of stored-up readiness to do good, providing the correct environment allows this readiness to function."

Shortly another school year will open. Which of the two viewpoints — 1) the child is by nature a sinner, or 2) the child is innately good — do you want your child to make its own? Which aim of education — 1) an abundant life in Christ here and hereafter in eternity, or 2) an abundant life for all in material things — do you want to have set before your child?

"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matth. 6, 33).

F. W. M.

## ANNIVERSARIES

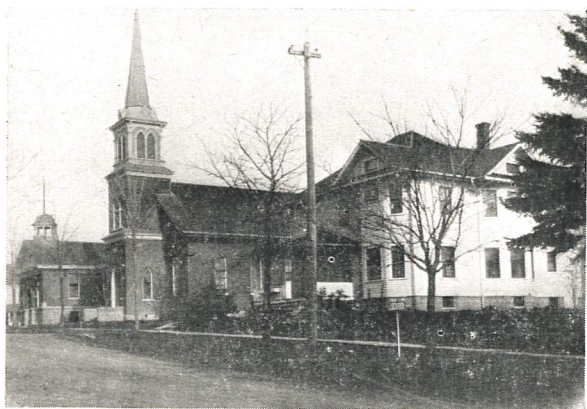
### 75TH ANNIVERSARY

The congregation of St. John's Lutheran Church, Lewiston, Minnesota, observed the 75th anniversary of its organization Sunday, July 6, in conjunction with its annual mission festival. Two former pastors of St. John's (the only two living) and two sons of the congregation in the service of the Joint Synod of Wisconsin and other States were the guest speakers. Pastor E. A. Klaus, p. em., Bloomer, Wisconsin, pastor of St. John's 1902-1917; Pastor H. W. Herwig,

p. em., Wauwatosa, Wisconsin (1917-1928); Prof. Richard Janke, Dr. Martin Luther College, New Ulm, Minnesota; and Pastor Richard Gensmer, Findlay, Ohio.

The interior of the church had been redecorated, new art glass windows, the gift of the Ladies' Aid and of individual families, and new light fixtures installed, and an asphalt tile floor laid to give the church a festive attire for the jubilee.

Very little is found in the old records of St. John's regarding its early beginnings. According to reports the early organizers were men who had come from Germany, others from near Mayville and Hartford, Wisconsin. According to the first minutes of the congregation St. John's was organized by a Pastor Weise



July 3, 1866, when a constitution was adopted. A building was erected the same year on a piece of land about one mile west of the village of Lewiston which served the congregation as church, school, and parsonage. The pastor and his family occupied the second floor. This building served the congregation until 1879 when the congregation erected a new brick veneer church edifice in the village of Lewiston on the present site. In 1916 a 28 feet addition with altar niche and sacristy was added on the north end of the church, the interior tinned and new pews and altar purchased.

After building in and moving to the village the old building remained on the old location to satisfy those who opposed building in Lewiston. It was retained as school. However, since this arrangement of having services in the village and the pastor having to drive into the country to conduct school, proved highly impracticable, the old building was finally moved to the village three years later where it served in the same capacity until 1912 when a new, more modern brick building was erected, and the old building sold. A parsonage was not built in the village until 1883. This building was sold in 1919 and the present parsonage built.

At the time of its organization St. John's affiliated with the old Minnesota Synod and was served by pas-

tors of that body. In 1877, however, the congregation was persuaded to ask for its release and eventually became a member of the Missouri Synod, since at this time it was being served as a mission of the Silo Immanuel Lutheran Church (Missouri Synod) three miles north of Lewiston. St. John's received its release. This plan to be served by the Silo pastor miscarried, however. St. John's wanted to remain an independent congregation with regular Sunday morning services and regular school. Upon the resignation of the Silo pastor in Lewiston the congregation called Pastor Phil. von Rohr, Winona, at that time President of the Wisconsin Synod, to regulate the affairs of St. John's. Candidate of Theology O. H. Koch from our seminary was called and accepted to henceforth serve St. John's. In 1879 the congregation affiliated with the Wisconsin Synod and was incorporated under the laws of the State of Minnesota.

Since its inception the members of St. John's insisted upon the Christian training of their children in a Christian day school. For many years the respective pastors taught school; later on teachers were employed temporarily for four months during the year to relieve the pastors from their pastoral duties which had increased as the congregation prospered and grew. One of these men was Mr. J. G. Beck, for many years teacher in Beaver Dam until his retirement a few years ago. The first permanent teacher was called in the person of Mr. Oscar Frey in 1899. In 1920 a lady teacher was added because of increased enrollment.

Looking back upon the past 75 years of grace the following pastors have served St. John's since its organization: Pastor Weise, 1866; L. A. Schmidt, 1867-1869; A. Blumer, 1870-1872; L. F. Frey, 1872-1874; H. Frese, 1875-1876; G. Schaaf (Silo), 1877-1878; O. H. Koch, 1878-1884; A. F. Siegler, 1884-1888; L. Boehning (deceased), 1889; A. F. Froehle, 1889-1897; H. Gerhardt, 1897-1902; E. A. Klaus, 1902-1917; H. W. Herwig, 1917-1928; R. P. Korn, 1928 to date.

The following teachers served at St. John's School: Messrs Oscar Frey, 1899-1900; Hugo Wachholz, 1900-1902; Albert Stindt, 1905-1923; Paul Hippauf, 1923-1930; Waldemar Pape, 1930-1934; E. A. Wilde, 1934 to date. Lay teachers: the Misses Habel Kinney, 1920-1923; Adeline Mittelstaedt (deceased), 1923-1925; Laura Meyer, 1925-1929; Margot Schuetze, 1929 to date.

During the three-quarters of a century 1,378 were baptized; 890 confirmed; 311 couples married; 323 buried.

Various improvements have been made on the church property in late years. New air-conditioning heating plants have been installed in church and school, sewer connections made with all the buildings, the exterior of the parsonage, church, and school painted,

a new roof laid on the church, and a gold cross placed on the church steeple in place of the old weather vane which had served its purpose for sixty years.

St. John's now has a membership of 625 baptized, 485 communicant, 160 voting, and 49 women members. It owns a large newly renovated church, parsonage, a school, teacherage (1907), and cemetery, located on the old church site west of Lewiston, and is free from encumbrances.

Despite the fact that the congregation raised an altar offering of \$1,000.00 for renovations in April, an offering of \$600.00 was received for the synodical budget on the jubilee and mission festival.

"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. Rud. P. Korn.

#### SILVER ANNIVERSARY OF PASTOR AUGUST SAREMBA

A pleasant surprise awaited Pastor August Saremba and his wife upon their return home on July 9. Pastors R. AveLallemant, L. W. Meyer, P. Kurth, O. Klett, H. Lietzau, E. Schroeder, L. Winter, and Student Theology Paul Klett were assembled to observe the twenty-fifth anniversary of Pastor Saremba's ordination to the holy ministry and the silver wedding anniversary of Pastor and Mrs. Saremba. Pastor Saremba and his wife were escorted into the church by the deacons of the Cady-Weston Parish where an impressive jubilee service was held. Pastor Lietzau read the altar service, and Pastor R. AveLallemant preached the sermon. The service was beautified by the singing of an appropriate anthem by the Town Weston Choir.

During the social hour which followed the service Pastor Kurth presented the jubilarian with a gift from the St. Croix Pastoral Conference. Mr. Wm. Fritz of Weston and Mr. Christ Alms of Cady voiced the appreciation of the Cady-Weston Parish for Mrs. Saremba's untiring efforts in serving the parish with choir and organ music and presented her with a substantial purse. Pastor and Mrs. Saremba responded heartily.

May the Lord of the church continue to hold His protecting hand over the residents of the Town Weston Lutheran parsonage. Otto E. Klett.

#### TWENTY-FIFTH ANNIVERSARY OF PASTOR L. C. KOENINGER

First German Ev. Lutheran Church of Manitowoc observed the twenty-fifth anniversary in the ministry of its beloved pastor, the Reverend L. C. Koeninger, also the silver wedding anniversary of Pastor and Mrs. Koeninger, on July 13. In a special jubilee service Pastor Philip Koehler of Milwaukee, a brother-in-law of the jubilarian, delivered the sermon, based on 1 Tim. 1, 12. The Mixed Choir and the Male Chorus of the congregation sang beautiful jubilee hymns.

After the jubilee service a reception was held in the school hall at which special thought was given to the silver wedding anniversary of Pastor and Mrs. Koeninger. Pastor Walter Kleinke of Milwaukee officiated as toastmaster and Prof. Alex Sitz of Watertown was the main speaker. The usual congratulations were extended and the gifts of the societies, of the school faculty, of the church board, and of the congregation were presented to the jubilarians.

May the Lord grant His servant many more years of blessed service in His vineyard! May He grant Pastor and Mrs. Koeninger many more years of a happy wedded life! Armin Roeckle.

#### TWENTY-FIFTH ANNIVERSARY OF PASTOR H. E. LIETZAU

Salem Ev. Lutheran Congregation of Woodbury Township, Washington County, Minnesota, on Sunday evening, July 20, commemorated the twenty-fifth anniversary of the ordination and installation of the Rev. H. E. Lietzau into the Christian ministry with a divine service of praise and thanksgiving to the Triune God.

In addition to the members of the congregation, seventeen neighboring pastors attended the service. Present also were the Rev. R. Heidmann, p. em., of Arlington, Minnesota, who ordained Pastor Lietzau and the Rev. J. W. Pieper of Stillwater, Minnesota, who installed him in his first charge.

Pastor Lietzau began his ministry in Immanuel Ev. Lutheran Church near Star Prairie, Wisconsin. He has served his present charge for the past twenty-two years.

The Rev. G. A. Ernst of St. Paul, Minnesota, delivered the jubilee sermon, with the Rev. P. R. Kurth of Hastings, Minnesota, acting as liturgist. The Rev. R. Heidmann briefly addressed the assembly in German.

Following the service, the ladies of the congregation graciously served a tasty lunch to all.

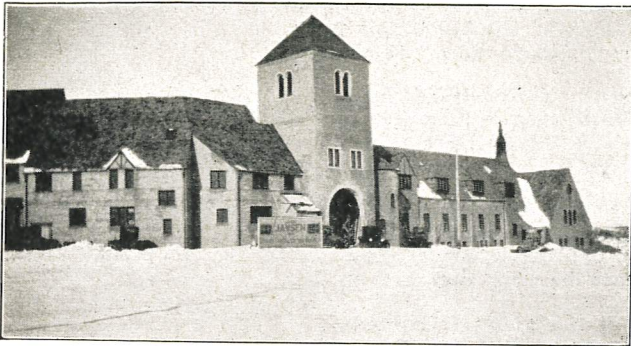
P. R. Kurth.

#### FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. F. Neisinger of Wilson, Wisconsin, who are known as "the young couple of many years" by their acquaintance were granted by the grace of God to celebrate their golden wedding anniversary in the midst of their children and the St. Matthew's Church on Sunday, July 20. A brief but impressive service was held in the above named church. The undersigned preached a sermon based on 1 Samuel 7:12. The choir rendered an appropriate selection. After the service a reception was held in the church parlors where a luncheon was served to all who were in attendance. May the Lord of grace bless this couple with many more years of health and happiness according to His own good pleasure.

August W. Saremba.

OUR COLLEGES CALL OUR YOUNG PEOPLE



**THEOLOGICAL SEMINARY**

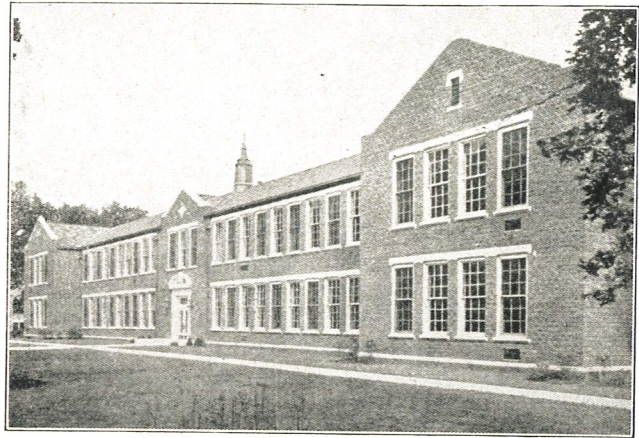
The new school year will be opened, God granting, with a special service in the Seminary chapel on Tuesday, September 9, 1941, at 10 o'clock in the forenoon.

For further information, address the undersigned:

Joh. P. Meyer,  
Box 934,  
Thiensville, Wisconsin.

transcript of credits sent from the school they have been attending. Graduates from the eighth grade need to bring only their last eighth grade report card. There will be no entrance examinations.

E. E. Kowalke, President,  
814 Richards Avenue,  
Watertown, Wisconsin.



**DR. MARTIN LUTHER COLLEGE**

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Wednesday, September 3. The opening service will be held at 8:30. All communications with reference to entrance requirements and dormitory accommodations may be directed to:

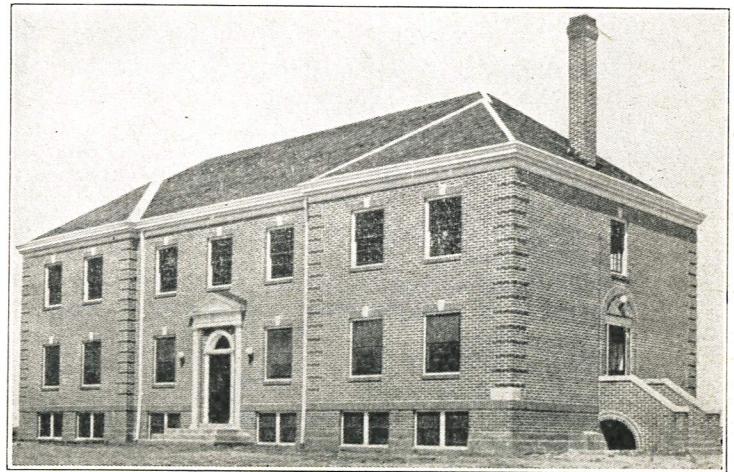
Carl L. Schweppe,  
New Ulm, Minnesota.



**MICHIGAN LUTHERAN SEMINARY**

The new school-year at Michigan Lutheran Seminary will be opened on September 3. Please, announce new scholars as early as possible. For catalogs, application blanks and information apply to:

Otto J. R. Hoenecke, President,  
2204 Court Street,  
Saginaw, Michigan.



**NORTHWESTERN LUTHERAN ACADEMY**

Applications for entry to be accompanied by a testimonial of the student's pastor. Address all communications to:

R. A. Fenske, President,  
Northwestern Lutheran Academy,  
Mobridge, South Dakota.



**NORTHWESTERN COLLEGE**

The fall term at Northwestern College will begin on Wednesday, September 3, with opening exercise at nine o'clock. New students are requested to announce their intention of entering to the undersigned as soon as possible. Those that expect to enter an advanced class should have a

**WINNEBAGO LUTHERAN ACADEMY**

Fond du Lac, Wisconsin

The new school year will begin Tuesday, September 2. We offer classical, academic and commercial courses. For the Freshman Class the tuition is \$27.00 per year; for the other classes \$30.00. Typewriting fee \$10.00.

For students from beyond Fond du Lac board and lodging may be obtained in good Christian homes at rates averaging about \$1.00 a day.

G. E. Bergemann.

## BETHANY LUTHERAN COLLEGE

Mankato, Minnesota

Bethany Lutheran College, an accredited school, owned and operated by the Norwegian Synod of the Synodical Conference, invites our Lutheran boys and girls to pursue their academic training in its midst. The regular High School and Junior College curricula are offered, as well as commercial subjects and music.

The faculty of Synodical Conference Lutherans insures Christian instructors, Christian discipline, and Christian relationships.

Students who wish to enter should send their previous schools records to the registrar before the opening of school.

Registration will take place on Tuesday, September 2. Opening exercises will be held on Wednesday, September 3, at 10:30 A. M.

For further information address:

Dr. S. C. Ylvisaker, President,  
Bethany Lutheran College,  
Mankato, Minnesota.

## LUTHERAN HIGH SCHOOL

Milwaukee, Wisconsin

God willing, the new school year of our Milwaukee Lutheran High School will begin Tuesday, September 2. In the last school year 369 students enjoyed the blessings of a Christian training in this institution. The school offers four-year academic and commercial courses; also mechanical drawing, sewing, physical training, and musical, athletic, and other school activities. For further information address the Director,

E. H. Buerger,  
Lutheran High School,  
1859 North Thirteenth Street,  
Milwaukee, Wisconsin.

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.

## CALENDAR OF CONFERENCES

## CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet for a one-day conference with Rev. E. R. Berwald, Buffalo, Minnesota, August 19, 1941, 10 a. m., to hear the report of the delegates from the Joint Synod.

Please announce.

Karl J. Plocher, Sec'y.

## MISSION FESTIVALS

Spread, Oh, spread, thou mighty Word  
Spread the kingdom of the Lord,  
Whereso'er His breath has given  
Life to beings meant for heaven.

Tell of our Redeemer's love,  
Who forever doth remove  
By His holy sacrifice  
All the guilt that on us lies.

Up! the ripening fields we see.  
Mighty shall the harvest be;  
But the reapers still are few,  
Great the work they have to do.

Lord of Harvest, let there be  
Joy and strength to work for thee  
Till the nations far and near  
See Thy light and learn Thy fear.

## Trinity Sunday

St. Matthew's Church, Flora T., Renville Co., Minn.  
Offering: \$85.39. C. C. Kuske, pastor.  
St. John's Church, Stanton, Nebr.  
Offering: \$275.15. H. Hackbarth, pastor.

## Second Sunday after Trinity

Bethany Church, Emmet T., Renville Co., Minn.  
Offering: \$152.86. C. C. Kuske, pastor.  
Zion Church, Town Jacksonport, Wis.  
Offering: \$160.40. Roy B. Gose, pastor.  
Trinity Church, Town Leonardsville, Johnston, Minn.  
Offering: \$157.72. Chr. Albrecht, pastor.

## Third Sunday after Trinity

St. John's Church, Town Mazeppa, Grant Co., So. Dak.  
Offering: \$125.95. H. C. Schnitker, pastor.  
Trinity Church, Winner, So. Dak.  
Offering: \$94.35. W. J. Oelhafen, pastor.  
Mt. Calvary Church, Estelline, So. Dak.  
Offering: \$39.31. E. M. Bode, pastor.  
Trinity Church, Wilson, Minn.  
Offering: \$218.18. H. E. Bentrup, pastor.  
St. John's Church, Bear Valley and Mazeppa, Minn.  
Offering: \$172.00. Theo. Haar, pastor.

## Fourth Sunday after Trinity

Zion Church, Hidewood Twp., So. Dak.  
Offering: \$110.15. R. A. Kettenacker, pastor.  
St. John's and St. Paul's Church, Town of Newton,  
Manitowoc Co., Wis.  
Offering: \$268.31. Edw. H. Kionka, pastor.

## Fifth Sunday after Trinity

St. John's Church, Rauville, So. Dak.  
Offering: \$106.47. Martin Lemke, pastor.

## ORDINATIONS AND INSTALLATIONS

Authorized by President W. T. Meier the undersigned ordained and installed Candidate Armin Schuetze as pastor of St. Paul's Ev. Lutheran Church of Timber Lake, South Dakota, on July 20, 1941.

Address: Rev. Armin Schuetze, Timber Lake, South Dakota. M. Schuetze.

Authorized by President A. Ackerman of the Minnesota District the undersigned installed Candidate Norbert Reinke as pastor of St. Peter's Church at Poplar Grove, Pine Island Twp., and the Rev. Theo. Kock ordained and installed him as pastor of Grace Church at Oronoco, Minnesota, on the fourth Sunday after Trinity, July 6, 1941. The Pastors P. Horn, G. Scheitel, and T. Kock assisted. May the Lord bless pastor and congregations.

Address: Rev. Norbert Reinke, Oronoco, Minnesota. Theo. Haar.

Authorized by President A. Ackermann the undersigned ordained and installed Candidate Elmer Zehms as pastor of Bethany Ev. Luth. Church in Town Malta, Clinton, Minne-

sota, on the first Sunday after Trinity, June 15, 1941. Pastor Im. Lenz assisted.

Address: Rev. Elmer Zehms, Clinton, Minnesota.

Chr. Albrecht.

Authorized by President A. Ackermann the undersigned installed Pastor Henry J. Anger as pastor of the St. John's Ev. Luth. Church at Dakota (Nodine), Minnesota, on the sixth Sunday after Trinity, July 20, 1941.

Address: Rev. Henry J. Anger, Dakota, Minnesota.

E. G. Hertler.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1941

Reverend	Budgetary	Non-Budgetary
Adascheck, Tim., Grace, Yakima.....	\$ 179.00	\$
Adascheck, Tim., Pacific Northwest Evangelist .....		21.40
Amacher, Walter, Trinity, Omak.....	74.62	152.90
Jaech, Reinhold, Faith, Tacoma.....	82.05	45.00
Kirst, Ewald, St. John's, Clarkston.....	46.12	
Kirst, Ewald, Mission, Zillah.....	11.12	
Krug, Louis, St. Paul's, White Bluffs.....	36.30	
Levenhagen, A., Zion's, Rainier.....	58.65	
Lueckel, Wm., Grace, Portland.....	30.95	
Sydow, Arthur, St. Paul's, Tacoma.....	119.00	
Sydow, Gilbert, Lutheran, Withrow.....	38.34	3.00
Tiefel, F. G., St. Paul's, Leavenworth.....	69.93	12.30
Wiechmann, H., Good Hope, Ellensburg.....	43.15	176.63
Wiechmann, H., Good Faith, Roslyn.....	2.50	
Witt, M., St. Paul's, Palouse.....	20.00	5.00
Zimmermann, E., Lutheran, Snoqualmie.....	42.00	
	\$ 853.73	\$ 416.23

Memorial Wreaths

Adascheck, Tim., Grace, Yakima, for Rev. F. Soll.....	\$ 100.00
Jaech, R., for himself for Wm. Levenhagen.....	1.00
Krug, L., from Mrs. Schilling and Mrs. Zarndt each \$1.00 for Hermann Heidemann.....	2.00

These Memorials are included in above amounts.

John C. Jaech, District Treasurer.  
3030 E. 130 St., Seattle, Wash.

WESTERN WISCONSIN DISTRICT

April, May, June, 1941

Reverend	Budgetary
G. F. Albrecht, Ixonia.....	\$ 114.15
H. F. Backer, T. Hamburg.....	110.96
H. F. Backer, Chaburg.....	198.19
J. C. Bast, McMillan.....	170.00
J. C. Bast, March.....	70.00
Wm. Baumann, Neillsville.....	91.14
H. E. Bentrup, Wilson.....	78.57
H. E. Bentrup, Ridgeway.....	106.03
Arthur Berg, Sparta.....	363.81
Alvin F. Berg, Norwalk.....	42.00
C. E. Berg, Ridgeville.....	84.12
L. C. Bernthal, T. Trenton.....	201.40
R. C. Biesmann, Rib Falls.....	121.72
R. C. Biesmann, T. Rib Falls.....	52.34
R. C. Biesmann, T. Stettin.....	122.82
L. M. Bleichwehl, Onalaska.....	73.10
E. Blumenthal, Wausau.....	22.44
A. H. Dobberstein, Tuckertown.....	36.10
A. H. Dobberstein, Lime Ridge.....	24.20
A. G. Dornfeld, Fox Lake.....	374.06
A. C. Dornfeld, Marshfield.....	49.80
M. F. Drews, Oak Grove.....	207.21
F. F. Ehlert, Eitzen.....	48.50
A. J. Engel, Pardeeville.....	237.07
Otto Engel, Richwood.....	111.24
Otto Engel, Hubbleton.....	94.27
S. Fenske, Bruce.....	16.30
G. F. Fischer, Bloomer.....	131.39
G. F. Fischer, Eagleton.....	161.00
Gerhard Fischer, Mosquito Hill.....	17.16
Gerhard Fischer, Savanna.....	170.00
E. C. Fredrich, Helenville.....	170.20
Henry Geiger, Leeds.....	150.69
G. Gerth, T. Merrimac.....	17.00
G. Gerth, Caledonia.....	8.00
G. Gerth, Greenfield.....	17.00

Henry Gieschen, Fort Atkinson.....	201.97
F. Gilbert, Hustler.....	41.09
M. Glaeser, Wonewoc.....	194.22
W. E. Gutzke, La Crosse.....	408.00
A. Hanke, T. Norton.....	118.21
J. Henning, Jr., T. Dallas.....	70.48
J. Henning, Jr., Prairie Farm.....	504.11
M. J. Hillemann, Marshall.....	126.11
R. C. Hillemann, Ixonia.....	337.28
O. E. Hoffmann, Rib Lake.....	155.00
O. E. Hoffmann, T. Greenwood.....	28.00
R. C. Horlamus, Hurley.....	100.70
R. C. Horlamus, Mercer.....	37.26
Herbert Kesting, Pickwick.....	10.50
Herbert Kesting, Minnesota City.....	10.00
Wm. Keturakat, Sun Prairie.....	80.66
Wm. Keturakat, Cottage Grove.....	12.40
Herbert Kirchner, Baraboo.....	515.00
L. C. Kirst, Beaver Dam.....	642.52
J. Klingmann and Wm. Eggert, Watertown.....	1,641.31
O. W. Koch, Central Conference.....	20.00
E. E. Kolander, Marathon.....	129.00
R. P. Korn, Lewiston.....	480.09
G. O. Krause, Little Black.....	12.05
G. O. Krause, Stetsonville.....	102.51
W. R. Krueger, Friesland.....	117.71
W. R. Krueger, Dalton.....	43.67
H. Kuckhahn, St. Charles.....	124.11
O. P. Kuehl, Cambria.....	115.00
O. Kuhl, Jefferson.....	877.04
C. F. Kurzweg, Cream.....	46.96
C. F. Kurzweg, Cochrane.....	106.93
Phil. Lehmann, Ableman.....	94.33
M. F. Liesener, T. Maine.....	175.50
W. C. Limpert, Altura.....	136.12
F. W. Loeper, Whitewater.....	297.75
F. W. Loeper, Richmond.....	195.00
A. W. Loock, Shennington.....	10.00
A. W. Loock, Warren.....	15.15
Theo. Mahnke, Madison.....	50.30
G. C. Marquardt, Ringle.....	32.68
G. C. Marquardt, Schofield.....	3.00
A. L. Mennicke, Winona.....	326.33
F. H. Miller, Platteville.....	48.73
J. Mittelstaedt, Menomonie.....	365.00
P. Monhardt, South Ridge.....	98.05
R. W. Mueller, Medford.....	366.43
Theo. J. Mueller, La Crosse.....	125.87
H. C. Nitz, Waterloo.....	746.30
Herbert Nommensen, Fountain City.....	153.09
M. J. Nommensen, Juneau.....	508.60
Wm. Nommensen, Columbus.....	665.51
W. O. Nommensen, Green Valley.....	33.36
W. O. Nommensen, Rozellville.....	59.26
E. J. Otterstatter, Tomahawk.....	79.12
A. W. Paap, Johnson Creek.....	230.02
H. A. Pankow, Beyer Settlement.....	43.62
H. A. Pankow, Poplar Creek.....	116.90
H. A. Pankow, Iron Creek.....	23.75
J. H. Paustian, Barre Mills.....	362.96
N. E. Paustian, Oconomowoc.....	190.50
W. A. Paustian, West Salem.....	130.06
E. E. Prenzlou, Cornell, Keystone and Birch Creek.....	126.95
J. M. Raasch, Lake Mills.....	338.30
A. W. Sauer, Winona.....	552.78
H. Schaller, Tomah.....	436.71
F. A. Schroeder, Stoddard.....	119.35
W. E. Schulz, T. Berlin.....	124.50
H. C. Schumacher, Milton.....	59.88
Adolph Schumann, Globe.....	32.75
W. A. Schumann, La Crosse.....	664.34
F. H. Senger, Arcadia.....	76.89
C. W. Siegler, Portland.....	27.22
C. W. Siegler, Bangor.....	196.50
R. A. Siegler, Whitehall.....	67.00
O. A. Sommer, Little Falls.....	16.85
E. A. Toepel, Lebanon.....	30.37
K. A. Timmel, Watertown.....	464.00
Carl Toppe, Auburn.....	97.19
Carl Toppe, Brush Prairie.....	54.45
L. C. Vater, Goodrich.....	7.00
Gustav Vater, North Freedom.....	59.95
M. W. Wahl, Cambridge.....	25.96
M. W. Wahl, Cold Spring.....	20.10
E. Walther, Wisconsin Rapids.....	134.95

H. M. Warnke, Doylestown.....	150.86
H. M. Warnke, Fountain Prairie.....	92.95
H. M. Warnke, Fall River.....	97.30
W. Weissgerber, Minocqua.....	182.16
W. Weissgerber, Woodruff.....	116.15
W. Weissgerber, Winchester.....	18.17
A. A. Winter, Mauston.....	297.00
A. A. Winter, New Lisbon.....	140.00
L. A. Winter, Eau Galle.....	230.80
L. A. Winter, Plum City.....	94.77
L. A. Winter, Elmwood.....	73.15
L. A. Witte, Kendall.....	251.86
L. A. Witte, Dorset Ridge.....	41.52
W. E. Zank, Newville.....	192.98
W. E. Zank, T. Deerfield.....	186.61
T. Zarembo, Spirit.....	14.00
T. Zarembo, Prentice.....	15.75
H. R. Zimmermann, Randolph.....	213.65
G. W. Zunker, Elroy.....	61.00

Total for April, May and June, 1941.....\$23,361.83

**Memorial Wreaths**

In Memory of	
Mrs. Lloyd Dreier (Rev. A. F. Berg, Norwalk).....\$	2.00
Mrs. Emil Jahneke (Rev. A. Berg, Sparta).....	10.00
Katherine Berg (Rev. A. Berg, Sparta).....	23.00
Albert Bergmann (Rev. A. Berg, Sparta).....	8.00
Wm. Schulz (Rev. R. C. Biesmann, Rib Falls).....	1.00
Sig. Thoma (Rev. E. C. Fredrich, Helenville).....	12.00
Mrs. A. C. Wernick (Rev. Henry Geiger, Leeds).....	24.00
Mr. Carl Glende (Rev. W. E. Gutzke, La Crosse).....	5.00
Arthur Brinkman (Rev. W. E. Gutzke, La Crosse)....	2.00
L. Klein (Rev. W. E. Gutzke, La Crosse).....	1.00
Rev. Theophil Voges (Rev. Wm. A. Eggert, Water- town).....	5.00
Rev. Christ Sauer (Rev. Wm. A. Eggert, Watertown)	5.00
Mrs. Rev. Christ Sauer (Rev. Wm. A. Eggert, Water- town).....	5.00
Rev. and Mrs. Christ Sauer (Rev. O. W. Koch — Central Conference).....	20.00
Olga Kilian (Rev. M. F. Liesener, Town Maine).....	1.00
Mrs. E. Shank (Rev. R. W. Mueller, Medford).....	7.75
Wm. A. Wendt (Rev. H. C. Nitz, Waterloo).....	7.00
Mrs. B. P. Nommensen (Rev. Wm. Nommensen, Columbus).....	45.50
Mrs. Joe Gruetzmacher (Rev. Wm. Nommensen, Columbus).....	7.00
John Stuckenschmidt (Rev. J. H. Paustian, Barre Mills).....	1.50
Gustave Pautsch (Rev. L. C. Bernthal, T. Trenton)	3.00
Arlene Otto (Rev. E. E. Prenzlow, Cornell).....	1.00
Mrs. Wm. Otto (Rev. E. E. Prenzlow, Cornell).....	1.00
Chas. Prenzlow (Rev. E. E. Prenzlow, Cornell).....	5.00
Mrs. Carl Heyder, Sr. (Rev. E. E. Prenzlow, Cornell)	2.00
Lucy Volck (Rev. E. E. Prenzlow, Cornell).....	10.00
Mrs. John Neider (Rev. H. R. Zimmermann, Ran- dolph).....	2.00
Carl Schwoch (Rev. H. R. Zimmermann, Randolph)	5.00
Mrs. John Koenig (Rev. H. C. Kirchner, Baraboo)	28.25
Mrs. Ferd Schumann (Rev. L. C. Kirst, Beaver Dam)	11.00
Mrs. Caroline Dorn (Rev. R. P. Korn, Lewiston, Minn.).....	13.50
Mrs. Louisa Kern (Rev. R. P. Korn, Lewiston, Minn.)	2.00
Clarence Treder (Rev. R. P. Korn, Lewiston, Minn.)	1.00
Mrs. Wm. Neubauer, Sr. (Rev. J. Mittelstaedt, Me- nomonie).....	2.00
Rev. Chr. Sauer (Rev. M. J. Nommensen, Juneau)....	30.00
Mrs. Chr. Sauer (Rev. M. J. Nommensen, Juneau)....	15.00
Mrs. B. P. Nommensen (Rev. M. J. Nommensen, Juneau).....	5.00
Rev. and Mrs. Chr. Sauer (Rev. J. H. Paustian, Barre Mills).....	5.00
Rev. Paul Naumann (Students of Northwestern College).....	4.50
The Kahl Infant (Rev. John Henning, Jr., Prairie Farm).....	6.00
Mr. George Kahl, Sr. (Rev. John Henning, Jr., Prairie Farm).....	16.25
Mrs. Albert Buchholz (Rev. John Henning, Jr., Prairie Farm).....	11.25
Mr. August Siebert (Rev. John Henning, Jr., Prairie Farm).....	34.50
Mrs. John Erickson (Rev. Wm. Keturakat, Cottage Grove).....	4.00
Mrs. F. Schumann (Rev. L. C. Kirst, Beaver Dam)	2.50

Anna Rosenthal (Rev. L. C. Kirst, Beaver Dam).....	1.00
Mylan Schultz (Rev. O. Kuhlow, Jefferson).....	7.40
Herman Strehlow (Rev. M. F. Liesener, R. 1, Wausau).....	14.50
Mrs. Fred Kamke (Rev. G. C. Marquardt, Schofield)	3.00
Mrs. John Gahnz (Rev. A. L. Mennicke, Winona).....	6.00
C. E. Karsten (Rev. R. W. Mueller, Medford).....	3.00
Ferd Kegler (Rev. H. C. Nitz, Waterloo).....	3.00
Mrs. D. Geiger (Rev. H. C. Nitz, Waterloo).....	2.00
Mrs. Herman Schuettke (Rev. E. E. Prenzlow, Cornell).....	2.00
Rev. and Mrs. Christian Sauer (Prof. E. H. Sauer, New Ulm, Minn.).....	10.00
Miss Irene Horstman (Rev. C. W. Siegler, Bangor)	2.00
Mrs. Geiger (Rev. W. A. Schumann, La Crosse).....	5.00
Fred H. Rick (Rev. W. A. Schumann, La Crosse)....	4.00

H. J. Koch, Treas.

**CONDENSED TREASURER'S STATEMENTS**

For June, 1941 — 12 Months

Cash on hand July 1, 1940 .....	\$ 66.94
Receipts from Districts .....	364,575.94
Revenues .....	67,160.05
Extraordinary receipts:	
Previously reported .....	2,119.47
H. W. Mueller for Mission .....	10.00
R. Yanke for Mission .....	4.00
Mrs. Chas. Muench for Mission .....	14.00
A Thankful giver for Mission .....	35.00
Missouri Synod for General Support ..	50.00
School Commission .....	122.50
	<u>2,354.97</u>
	\$434,157.90
Disbursements .....	419,108.86
Surplus .....	\$ 15,049.04
	<b>Budget Debt</b>
Debt to July 1, 1940 .....	\$184,535.18
Receipts from D. R. C. ....	14,942.97
Collection for Debts .....	4,691.90
Total .....	19,634.87
Notes payable paid .....	20,214.96
	<u>\$164,320.22</u>
Accounts payable paid of June 1940 .....	* 3,691.67
Inmates Deposits .....	397.00
Total .....	\$161,025.55
Minus cancellation of Minnesota Note .....	8,500.00
Total Budget Debt on June 30, 1941 .....	\$152,525.55
	<b>Church Extension Division</b>
Debt July 1, 1940 .....	\$ 84,484.83
Cash balance June 30, 1940 .....	10.61
Jubilee Collection .....	7,575.00
Repayments .....	7,429.85
Interest .....	-671.61
Collections .....	3,665.54
Seminary Building Commission .....	210.00
Total .....	19,562.61
Church Extension Debt paid .....	19,545.05
Available for debt .....	17.56
Church Extension Debt June 30, 1941 .....	\$ 64,939.78
	<b>Total Debt</b>
Budget Debt .....	\$136,228.46
Church Extension Debt .....	64,939.78
Inmates deposits .....	16,297.09
Total Debt on June 30, 1941 .....	\$217,465.33
	<b>Chapel Money</b>
Balance May 30, 1941 .....	\$1,320.28
Receipts for June .....	400.50
Available for Chapels .....	\$1,720.78

C. J. NIEDFELDT, Treasurer.