

The Northwestern LUTHERAN

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5026 19th Ave

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

Volume 28

Milwaukee, Wisconsin, September 7, 1941

Number 18

PRAYER FOR A PASTOR

Lord, when he sets his foot upon the pathway,
Upon which Thou hast willed that he should go,
Pour down into his heart Thy benediction,
And through Thy mercy, health and strength bestow.

Whene'er he searches in Thy Word most holy
Fill Thou his heart with wisdom from above,
In moments of temptation, hold him safely
Within Thy Everlasting Arms of love.

Grant unto him a great and glorious measure
Of Faith, which is alone a gift from Thee;
That, should the thorns of trial prick and pain him,
He may the roses of Thy mercy see.

Whene'er in prayerful spirit, lowly bending
He prays for strength and courage on his way,
Help him to rise refreshed with holy fervor,
Thy Great Commission humbly to obey.

Each time he mounts the pulpit in Thy temple,
Mount Thou with him, and all shall then be well;
Prompt Thou each thought and word he humbly utters,
That joyfully he may Thy Gospel tell.

Help him to bring Thy promises and comfort
To those whom pain and anguish have cast down,
That they, too, may behold, through tear-stained vision,
The Cross of Jesus and the promised crown.

In liturgy, in sacraments and service,
He is Thy servant, willing to obey:
He plants the seed and waters it with patience:
Make many flowers of faith to grow, we pray:

That on the Day of Thy return, dear Savior,
He may some living gems before Thee bring.
May he then shine as do the stars in heaven, (Daniel 12:3)
While angel choirs Thy praise forever sing.

Adeline Weinholz

SAUL

"And all the people shouted, and said, God save the king!" 1 Sam. 10, 24.

THE story of Saul begins with the petition of the elders in Israel addressed to Samuel in his declining years, "Behold, thou art old, and thy sons walk not in thy ways: now make us a *king* to judge us like all the nations." 1 Sam. 8, 5. The day on which this proposal reached Samuel was probably the most bitter day of all his life. It meant practically putting him on the shelf and discrediting his life's work. Yet that was the least of it. The Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, *but they have rejected Me, that I should not reign over them.* — Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and show them the manner of the king that should reign over them." 1 Sam. 8, 7, 9. The petition of Israel, "a king like all the nations," plainly meant the rejection of the Lord as the sole King and Protector of His people. It meant that Israel misplaced its trust in mortal, earthborn princes whose counsels must come to nought. It meant a king such as Samuel described to the people, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariot. . . . And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. . . . And ye shall cry out in that day because of your king which ye shall have chosen you." 1 Sam. 8, 11, 15, 18. — *A king like all the nations!*

On the day when the first king was anointed in the sight of the nation all the people shouted and said, "God save the king!" — God tried to. But Saul, Israel's first king, interfered. And a lad with a slingshot took his kingdom.

Saul, A Choice Young Man, and Goodly

Young Saul, the son of Kish, was every inch a king, standing head and shoulders above his countrymen, "and there was not among the children of Israel a goodlier person than he." 1 Sam. 9, 2. Samuel took the unassuming youth, who was conscious only of his own insufficiency — "Am not I a Benjamite — and my family the least of all the tribes of Benjamin?" — and anointed him privately to be the ruler and deliverer of his people. — Three signs were then given to him to confirm his call as Samuel dismissed him with a kiss of homage and allegiance. At the tomb of Rachel he is to find two men who will tell him that his father's lost asses, in search of which Saul had come to Ramah, have been found. Thereafter, on the plain of Tabor, three men will meet him and these will salute him and offer him two loaves — a sign of homage. Further on in his journey homeward he will meet a company of prophets, and the Spirit of the Lord will come upon him, and he will prophesy with them. 1 Sam. 10.

All came to pass as Samuel had foretold, and "God gave him another heart." Saul, however, said nothing of all this at the time to anyone, obedient to Samuel's charge, "I will come to thee and show thee what thou shalt do." 1 Sam. 10, 8. — If only Saul had continued to obey the voice of God's servant, Samuel! —

Hail, the King!

Saul had not long to wait. Samuel gathered a great assembly of the people at Mizpeh to elect a king. After lots had been cast, it was found that the lot had fallen upon Saul. But Israel's new king could not be found, his modesty prompted him to hide from the people. When he appeared, tall and handsome, the cry so often repeated since, was heard for the first time, "God save the king!"

Before long Saul's leadership and bravery were put to a test and he proved himself worthy of his office. He roused his people "and they rose as one man" to make war on the enemies of Israel. They defeated and scattered their foes — Ammonites, Philistines, Moabites, Amalekites. —

Up till now everything had gone prosperously. We are not left in doubt about the reason for it, it is repeatedly stated — "God gave Saul another heart." — "The Spirit of God came upon him." — Saul had acted in obedience to the Lord's will, and as long as he showed himself obedient, the Lord prospered and blessed the king. In time Saul forgot this and on at least two occasions asserted his own will. This led, eventually, to his ruin.

Obedience is Better

During an invasion of the Philistines Saul had led his army against them as far as Gilgal, where he was to tarry for seven days and then receive Samuel's final instructions, and where the sacrifices preceding the battle were to be offered. When the seventh day dawned, and Samuel did not come, Saul grew impatient. And so, instead of trusting in the Lord and obeying the voice of His prophet, Samuel, Saul proceeded to offer the sacrifices himself. While the smoke of his altar was still rising Samuel appeared and sternly rebuked him, "Thou hast done foolishly: *thou hast not kept the commandment of the Lord thy God, which He commanded thee.*"

Again in the campaign against Amalek after Samuel had solemnly charged Saul utterly to destroy the enemy and to fight against them until they were consumed, Saul spared Agag, the king of the Amalekites, and the best of the sheep, and the oxen, and the lambs, and all that was good. Then he tried to put off Samuel with the subterfuge that in sparing Agag and these spoils he was thinking only of making a splendid sacrifice of thanksgiving to the Lord. But Samuel answered, "*Behold, to obey is better than sacrifice, and to hearken (is better) than the fat of rams.*" 1 Sam. 15, 22. — And this is a truth of

which we cannot be reminded too often. We are apt to imagine that our performance of outward religious rites and ceremonies will make up for our want of humble obedience to God's word and will. We are apt to forget that a single act of disobedience renders every performance of outward religious ceremonies null and void in God's sight and that our righteousnesses are then but filthy rags. The result will be a widening breach between God and us, a growing disobedience and wilfulness. It was so, at any rate, with Saul. The once unassuming, obedient young man became proud, resentful, cruel. And more, "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 15, 14. — We have the evidence of this in Saul's treatment of David. His early affection for David gave way to blind jealousy and hatred. We see it in that dark, grim story of Saul's visit to Endor, when the beaten, despairing man crept by night to the witch. He sought Samuel to inquire about the outcome of the forthcoming battle with the Philistines. The answer he received was, that because of his disobedience, God had become his enemy and would rend the kingdom out of his hands. — "*To obey is better* —" These words now persecuted Saul wherever he went. — It is only a short step between rejecting and disobeying God's Word and resorting to superstition, witchcraft and the like. Saul's disobedience and his journey to the witch of Endor translated into twentieth century circumstances reads like this: a departure from the truth of the Gospel of Jesus Christ, and a turning to Christian Science, Spiritualism, and the like.

The End

The following day the Philistines attacked the army of Israel and routed it. Saul's three sons were slain in the battle, he himself was sorely pressed by the archers of the enemy. Saul summoned his armor-bearer and commanded him to put him to death. But he would not, and the desperate king took his own sword and fell upon its upturned blade. "So Saul died." —

God Save the King! — Had Saul obeyed the voice of the Lord he might have been saved. But when he chose to go his own way he brought ruin upon himself.

A second Saul, Paul, the Apostle of Jesus Christ, could say toward the close of his earthly life, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love His appearing." 2 Tim. 4, 7. 8. And the secret of this good fight, of this lively hope is revealed in his words, "*I was not disobedient to the heavenly vision.*" Acts 26, 19.

Our course, too, is logged in the God-inspired log-book, the Bible. It will be a safe journey for us, though not without storms, if we follow the Word of God, and are not disobedient to the heavenly vision.

A. P. V.

"Wings of the Morning"

I thought that I should like to know
Just why the sweetest songs birds sing
Are ever in the morning hour
When most the world lies slumbering.

And so to set my mind at rest
I sought a still, secluded place
Where I could watch God dim the stars
And send another day of grace

How gently now the curtain rose
And on earth's stage such colors rare
Unfolded that my very heart
Could not refrain to voice a prayer

When somewhere, high above my head
A choir trained by God's own ear
Was sending forth such hymns of praise
They fairly burst with gladdening cheer

And I who came to question — left
With hope so high and faith so strong
That naught the day might bring could dim —
I had been fortified by song. E. A. S.

"What Would You Do?"

AT the present time twelve villages near Ikot Ekpene, 25 miles from here, want us to come and serve them. One village near Opobo, 9 miles from here, wants us to come and serve them. Thirteen villages near Umahia, about 65 miles from here, want us to come and serve them. It is very difficult to refuse to bring them the Message which we have. They keep coming back and ask us again. What would you do?" — Excerpt from letter dated March 7, 1941 from Rev. Justus P. Kretzmann, Nigeria, West Africa.

Luther's Purpose

The Reformation was not a planned revolt, no putsch or secret meetings had preceded it. In fact, the greatness of Luther and his work is its simplicity, the utter lack of ambition, the uncalculating conscientiousness with which he set about doing what his pastoral duties required of him.

It was while Luther was performing his duties as a parish priest, that he came face to face with what he considered an outrage on the church of which he was a member. In hearing the confessions of his parishioners, he discovered that a man by the name of John Tetzel had been in the vicinity, telling his people that a full pardon for all their sins could be had for money.

Luther felt that this was undermining the very foundation of his Church. To oppose this error, he resorted to means commonly employed at that time, namely, to challenge the scholars of the university or of other places for a public debate on the question at issue.

To this end, he drew up the now famous Ninety-Five Theses, or propositions, and nailed them to the door of the castle church at Wittenberg. — *The Reformation* by Prof. Alfred Rehwinkel.

THE NORTHWESTERN LUTHERAN

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

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ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.
CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

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

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

EDITORIALS

WHAT PROGRESS HAVE WE MADE

THE LOHENGRIN WEDDING MARCH

A PLEA FOR UNIFORMITY

What Progress Have We Made? Now that the meetings of our Joint Synod are over this question, no doubt, will be in the minds of many of our members. Often it is the flesh that wants to know; it demands an answer to this question. No good can come of this. But, the spirit is also interested and may inquire as to our progress during the past two years (biennium). Only good will come of this. The question may be fair or unfair, then, depending on the source.

It is a fair question if we mean, "did the Lord permit us to see the progress that we made?" This does not contain doubt; rather the concession that the Lord, as it pleases Him, at times grants us a glimpse of our progress. It has pleased Him to do this at this time for the strengthening of our faith and to inspire us with renewed love and zeal for the work in His kingdom. During the past (biennium) two years we have expanded our mission work a little; we have erected some new chapels; we have fewer ministerial candidates waiting for calls than we have had in the past; we closed the biennium with a small balance in the treasury; the pastors and laymen who are members of the various boards of synod have worked side by side with brotherly consideration for one another so that harmony and peace remained undisturbed. Thus has the Lord blessed us in the past two years and granted us to see the progress that we have made.

Suppose, however, that our progress were not visible; suppose, we saw by the figures and outward evidence that we did not move forward but rather backward? Would it mean that these outward signs are correct and that the figures we have are dependable? Certainly not! Oh, yes, the flesh would shout, "we have lost ground, we have experienced retrogression," but we would be fools to listen to the flesh. It may simply mean that it pleased the Lord to withhold from our bodily view that that we call progress, perhaps, to induce us to pray more, to try our patience, our love, our faith. In spite of all signs to the contrary we may have made great progress in the sight of the Lord. The work that our synod carries on is

spiritual and in all spiritual matters we "walk by faith and not by sight." How many men have worked in the kingdom and were never permitted to see the fruits of their labors. We think of Phillip who was taken from Samaria and sent into the desert to convert the Eunuch. This Eunuch was baptized and believed on the Lord Jesus and returned to his own people as a believer. But, what did he accomplish on his return home among his own people? Did he preach the Gospel to others? Did he establish a church in Ethiopia? Did he remain faithful unto the end? We have no answer; nor did Phillip ever have an answer. Yet, in faith, Phillip, no doubt, saw this one man laboring and working in the kingdom among his own people.

Let us rejoice that God, in His mercy, granted us to see the progress of the past two years; but above all let us rejoice that the Lord has assured us that "our work is not in vain in the Lord." This let us believe under all conditions and in this faith let us work and labor, rejoicing in that promise even if the eye can not see nor the senses perceive that under the blessing of God our work is always progressing.

W. J. S.

* * * *

The Lohengrin Wedding March "The Lohengrin wedding march is pagan and must be banished," reads the decree of the Roman Catholic Church, if an item which appeared recently in our daily papers may be trusted. No longer may the romantic young people of that body march to the altar to the strains of the wellknown and great favorite Lohengrin wedding march, to which, possibly, their fathers and mothers before them marched on their wedding day. We can well imagine that this degree will not be popular among the young Catholics. The Lohengrin wedding march seems to have become more popular with the passing years. From our own experience we may say that nine out of every ten couples request that the organist play this well known march.

We have no special taste for the Lohengrin wedding march; we have heard others that we prefer. That this

wedding march is pagan in its setting no one will dispute. This, however, does not excite us greatly. Apart from the opera in which this march occurs there is nothing pagan in it nor especially Christian, as far as that is concerned. The young people who choose this march usually have little or no knowledge of the opera and the story connected with it. They simply want it because it is popular.

Just why the Roman Church should suddenly condemn the Lohengrin wedding march on the grounds that it is "pagan" is a bit difficult for us to understand. Coming from the Roman Church it seems just a little far fetched. If pagan customs, ceremonies and superstitions were not so much in evidence in the Roman Church we would feel the attack on the Lohengrin wedding march justified perhaps, because of its historical background; however, its own historical background gives them little right for quibbling. This is the case of one with a mote in the eye trying to remove a beam from the eye of another. What could be more pagan and superstitious than to believe that "bones of saints" have healing qualities; that prayers to Mary will find the ear of God; that hanging a blessed medallion about the neck insures safety; that praying the rosary is a meritorious work; that praying for the dead is necessary; that purgatory is a place in which people are punished for lesser faults before they can enter heaven; that pilgrimages to "holy places," kneeling and prayer before statues of Christ, the apostles, saints etc. finds favor with God? and who can mention all their superstitions. Here is a deeper matter to rectify than the mere playing of the Lohengrin wedding march. To banish that because it is pagan and to let all their other, really soul-destroying pagan errors stand is like the pot calling the kettle black. Nothing more!

W. J. S.

* * * *

A Plea for Uniformity An interested layman, in a letter of recent date, pleads for uniformity in practice especially in the churches of the Joint Synod of Wisconsin. This layman calls attention to some differences in practice and stressed one point in particular, that of the *time of services* in the various churches. We take it that our correspondent is a man who makes it a practice of attending services regularly, each Sunday morning and is not willing to forego this privilege. This is as it should be, of course. Here, however, he has encountered difficulties. In these days of rapid transportation facilities and the common use of the automobile which make it possible for our people to go out on a Sunday and visit distant relatives or friends or just go out and enjoy God's wonderful handiwork in nature — attending church services must often be neglected. Some travelers start early enough in the morning to reach a certain church in a distant city or town at — what they think is church-time — only to find on their arrival that the services have already begun or are

over. Our correspondent, having no doubt experienced this, wonders why all our churches can not have a uniformly set time for services.

To answer that question would involve a thorough knowledge of local conditions everywhere and this we do not possess. The time of divine worship in any community is determined by local conditions, no doubt, which are often beyond the control of the congregation. That may be the answer. Beyond that we know of no other reason.

This question, however, interests us because it suggests other matters of practice over which each congregation does have control and in which every congregation ought to strive for uniformity. As surely as it is true that every group of Christians is free to do as it likes in matters not defined by the Word of God so surely it is also true that every group of Christians — in this case of the Joint Synod of Wisconsin — is conscious of the fact that it should work together with all other groups or churches with whom God has intimately united it. One congregation ought not to adopt practices (even though they are not sinful in themselves) that are at variance with the practices of the other congregation. In Christian love and fellowship each congregation ought to feel obligated toward the other churches of synod and not strike out for itself and become individualistic. No church ought to attempt either to attract attention to itself or to do something which to it seems to be outstanding. In such cases the mind of the other churches within that body ought to be considered and respected in all humility and in love. If a congregation within a body desires to deviate from a practice or custom common to the group of which it is a member that congregation owes it to the others to tell them and give them a good reason for so doing.

Yes, let us have uniformity wherever uniformity is possible. This will make for growth and strength in the bond of unity. This is God-pleasing.

W. J. S.

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Special Synodical Number of the Northwestern Lutheran We hope that by this time all congregations have been supplied with a sufficient number of copies of the *Synodical Issue of the Northwestern Lutheran*. We hope that one copy of that number will find its way into every home in our Joint Synod and that it will be read by all members of the family.

Now, let us not forget the *collection*. Each congregation is asked and urged to take up a *special collection* to defray the cost of this general distribution. Send the collections to your respective District Treasurers marked — *Special Collection for Synodical Issue of the Northwestern Lutheran*.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

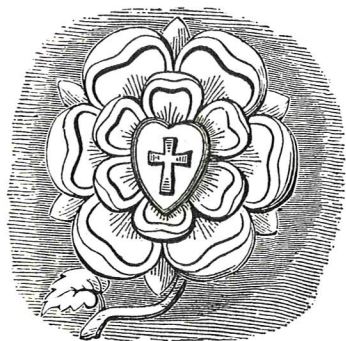
ARTICLE IV. OF JUSTIFICATION

Also they teach that men cannot be JUSTIFIED BEFORE GOD BY THEIR OWN STRENGTH, MERITS, OR WORKS, BUT ARE FREELY JUSTIFIED FOR CHRIST'S SAKE, THROUGH FAITH, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

I

THIS Article answers the question which must be of the greatest concern to all men. The question, Who is God? is certainly very important; but no matter how correctly and how fully it may be answered, we are not benefited in the least by such knowledge if the question remains unsolved: How is this God disposed toward me? Is He perhaps my enemy, or is He indeed my loving Father? How can I win His favor? And how can I be sure of His favor?

Here is the parting of the ways in religion. There are only two answers possible, and hence all religions



fall into two classes: the one which answers this question correctly, the way God himself has answered it for us: Justification by grace through faith in our Savior Jesus Christ; and all others which give a wrong answer: justification by our own efforts. The correct answer is only one, the wrong answer

may assume many different forms.

A wrong answer is given by natural man, who insists that we must work out our own salvation: if we want God to be our Father we must merit His friendship, we must show ourselves worthy of His love first. Look at the heathen who labor and sacrifice to win the favor of their gods. Look at the lodges, which urge "salvation by character" and train their young to build up their own character by doing at least one good turn a day.

Among the churches the Roman Catholic is the most outspoken in teaching the wrong way. They speak, indeed, also of the mercy of God which must make the beginning by *calling* a sinner who is separated from God;

but by this gracious call God merely stimulates and assists the sinner, who must then prepare himself for justification by accepting such grace and co-operating with it. This is the application of the Semi-Pelagian error, of which we spoke in the Second Article, and of which we shall have more to say in this Fourth Article.

The only correct answer, which God himself reveals to us in the Scriptures, is the one briefly summarized in this Fourth Article.

Hence this doctrine is frequently called the doctrine of the standing and the falling church. If a church teaches correctly in this matter, there still may be weaknesses in its system, false teachings and errors in its practice, but these things will adjust themselves by the grace of the Holy Spirit. The church will stand, if in this basic article it sincerely adheres to the divine truth. But if a church errs in this point, or if it permits this truth to be crowded out of the center of interest, it is surely doomed to fall, no matter how strong it may appear otherwise.

Concerning this article Melancthon wrote in the Apology, after stating that the Roman Catholics "condemn us both for *denying* that men obtain remission of sins because of their own merits, and for affirming that through faith men obtain remission of sins and through faith in Christ are justified," — after stating this, he continues: "In this controversy *the chief topic of Christian doctrine is treated*, which, understood aright, illumines and amplifies the honor of Christ, which also is a special service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ, and *alone opens the door to the entire Bible*, and brings necessary and *most abundant consolation* to devout consciences."

Luther, in the Smalcald Articles, confessed his stand in these words: "*Of this article nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink to ruin. . . . And upon this article all things depend* which we teach and practise in opposition to the Pope, the devil, and the whole world. Therefore *we must be sure concerning this doctrine*, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us."

Before entering on a discussion of this basic truth, Justification by grace through faith in Christ Jesus, it may be well to consider briefly also some of the terms commonly employed.

Both we Lutherans and the Roman Catholics use the term *forgiveness of sins* in defining justification. But while the Scriptures teach that forgiveness and justification are one and the same thing, Roman Catholics insist that forgiveness is only a part, the other part being the practice of a real righteousness in life — which, according to the Scriptures, is a blessed *fruit* of justification, not a con-

tributing factor. — But even when Romanists use the expression *forgiveness*, they do not understand thereby what the Scriptures mean. According to the Scriptures forgiveness is this, that the *guilt* of our sins is removed, our sins are *covered*, they are not charged against us because God laid them on Christ. According to the Romanists, however, forgiveness means an actual taking away of the sins themselves.

Romanists also speak of the grace of God in connection with justification: but by grace they do not mean the favorable disposition of God's heart toward poor sinners, they mean a new attitude of the sinner. Grace is a *quality* which God pours into our hearts and which thereafter continues to inhere in our hearts.

When Romanists say that we are justified by faith they do not understand by that term what the Scriptures teach. According to the Scriptures our justifying faith is trust in God who promises to forgive our sins, and by such faith we merely lay hold on and receive the righteousness which God offers. Romanists consider faith as a good work, as a deliberate assent to the truths established by the church in its confessions. This faith must be animated by love, it receives its true life from the good works which we perform.

Against a justification which is produced by a co-operation of a man's free will with the grace of God, our Article IV is a vigorous protest.

A STUDY OF OUR SYNODICAL FINANCES

By Pastor Edgar Hoenecke, Plymouth, Michigan

LARGEST RECEIPTS SINCE 1930 RESULT IN \$7,000 SURPLUS

General Improvement

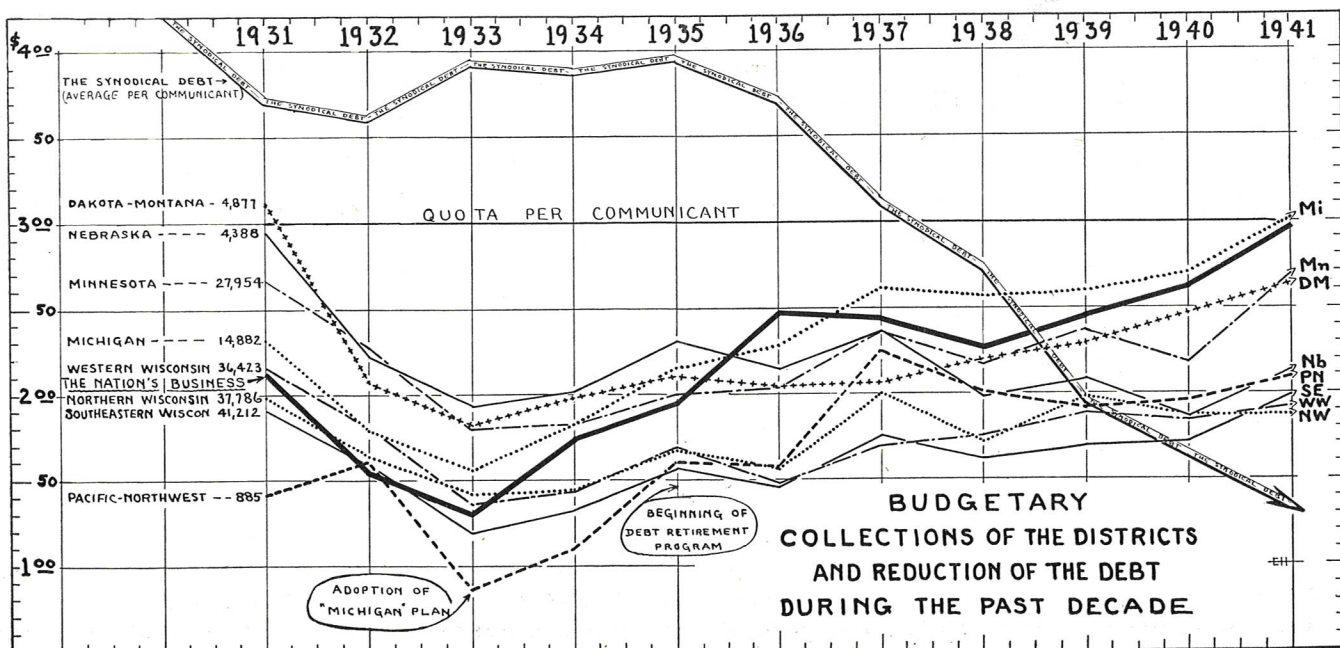
THE accompanying graph marks a general improvement in the financial condition of our Wisconsin Synod. Total receipts for the year ending June 30, 1941, were \$434,090.96 as compared with \$301,399.36 for 1933. It was in this year that a uniform plan for information and control was placed into operation by synodical resolution. This plan was chiefly directed toward stimulating the co-operation of the individual in our synodical work program by personal approach.

The improvement thus brought about by personal, evangelical contact proved itself basically sound during the following years, when not even the unexpected, ex-

traordinary, major undertaking of retiring the synodical debt, in 1935, had any more than a passing, depressing effect on the upward surge experienced in the rate of collections for the synodical budget.

A Steady Improvement

Neither the budgetary contributions nor the debt retirement effort suffered as seriously as had been feared. During the same period the average contributions per communicant for the budget rose from \$1.83 to \$2.63, while the per communicant debt load dropped from \$3.92 to \$1.32. The fact that the debt retirement program did not detrimentally affect the budgetary contributions must be credited largely to the intelligent and calm prosecution of this work by the Committee. With the goal almost in sight the Committee still is not minded to make the finish



sensational, but rather to hold the fact of the remaining debt insistently before the eyes of those who have not finished their part of the job and to remind the entire Synod of the further fact that a debt is not a static quantity, if it is not continually reduced, but a downward and backward process which exerts a serious demoralizing effect on our entire work and workers. It is reasonably certain now that the rate of progress in contributions would have been more rapid, had it not been for the retarding influence of the debt.

A Comparison

The heavy, black line on the graph indicates the condition and progress of the Nation's Business. Not one of our districts has kept pace with the increase in the national income. This is significant in view of the fact that the ratio of our contributions to our income should have improved sharply with a return to work and better wages. We might have remembered our inability and failure to render God His due during the depression, as well as our resolve to make up for those days, if and when the Lord should so prosper our fortunes that we would have more than to cover our bare needs. Had we maintained the ratio of 1933 between the national income and our contributions for the synodical budget, our communicant average for 1941 would have been \$4.09 rather than the \$2.63 which we raised.

It must further be noted that the margin between the quota and the actual needs has narrowed down from year to year. This is evident from the fact that, having raised only \$301,399.36, or an average of \$1.83 per communicant in 1933, we still had a surplus of \$12,437.17, whereas this year, having raised \$434,090.96, or \$2.63 per communicant, we have left only \$7,009.49 at the close of the year.

This for Serious Consideration

Thus, all those synodical members and those synodical districts, having contributed less than \$2.60 during the past year, have actually incurred a new debt for the Synod, making it necessary to use the contributions of those over \$2.60 to make up for this shortage instead of applying it to the much needed expansion of our work. It is but proper that all those who have thus inexcusably failed to meet their fair share of the budget, look on their failure in this serious light.

Take one more look at the graph of our past efforts. Note carefully that the great, general improvement in 1941 cannot be attributed entirely to a basic trend toward improvement, but must be considered in the light of our experience that the closing, or odd year of the biennium is regularly better than the opening, or even year. There seems to be no other than a psychological reason for this disturbing cycle, but it must be reckoned with.

THE NEW BUDGET

After careful scrutiny of the needs and requests of all synodical departments, a budget of over a half million dollars was adopted by the Synodical Convention at Sagi-

naw for the year 1941-1942. This is more than 20% higher than that of the previous biennium. The cost of our educational institutions accounts for about \$30,000, while the mission departments require about \$50,000 more than last year. This latter item includes \$25,000 which had to be set aside to provide for the spiritual welfare of our boys in service. The remainder is to be attributed to the expansion of our work in the past year and in the immediate future.

New Adjustments Necessary

Naturally, the old scale of \$3.00 per communicant member will no longer be adequate to defray this budget. With but a very narrow margin over actual cost, the new figure for the per communicant quota will be the old "penny a day," or \$3.65 per year.

Let's Take New Courage

The new budget was adopted in the confidence that it represents in dollars and cents the work which the good Lord has cut out for us in His grace to do in His name. It was also adopted in the confidence that He who has placed this work and trust into our hands has also foreseen and provided willing hearts and hands to carry out the full scope of it. With confidence in Him above all, and in one another as brethren and sisters in the faith and new obedience, let us approach the task with prayer on our lips and a psalm of gratitude in our hearts:

"Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

An Urgent Plea

The foregoing articles had barely gone to print when our treasurer, Mr. J. Niedfeldt, had to issue a statement that our financial condition is anything but sound, in fact, it is at very low ebb. It will be impossible for him to meet the pay-roll in August and September requisitions are already staring him in the face.

We are sure that this is but a momentary condition and that the congregations and brethren who read this or hear of it will do everything in their power to save the treasurer from a very embarrassing situation at this time.

Much money which has been collected during August and possibly in July at the occasion of mission festivals, no doubt, is still in the hands of the respective treasurers of congregations and will be sent in soon. But, in view of the present financial stringency — why not do it immediately?

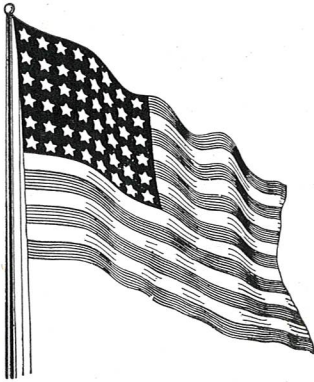
It is Mr. Niedfeldt's hope that by immediate action on the part of the pastors he will still be able to meet the September requirements.

W. J. S.

SPIRITUAL WELFARE COMMISSION

For Our Men in Military Service

ADDRESS CHANGES



A CORRECT mailing list of the men from our churches in military service, is a basic factor in the efficient functioning of the office of the S. W. C. Every incorrect address means a "lost man" as far as our contact with him is concerned. To date the co-operation of our pastors in keeping us informed of address changes has been most commendable and has enabled us, with few exceptions, to get our letters and literature to the men. That our mail is eagerly awaited by them, hundreds of unsolicited cards and letters in our files testify. Some even write requesting that we place upon our mailing list the names of some friends who have asked if they might not also receive such literature. Such requests, of course, are gladly and immediately complied with. But with the frequent transfer of men from one unit or camp to another, it is inevitable that some mail returns to us unclaimed, even though the postal authorities make every effort to trace such "lost men." So that incorrect addresses on our mailing list may be kept at a minimum, we ask that you, the pastors who as a rule are the first to receive notice of an address change, notify this office immediately. Form cards — 3B — are available for this purpose. Kindly order a supply and take the few moments necessary to inform us of any address change effecting your men in military service. Our efficiency is dependent upon your cooperation.

COMMUNION IDENTIFICATION CARDS

Apparently many of our pastors who have men in the defense service, either did not read the notice in the "Northwestern Lutheran" or have forgotten about the Communion Identification cards which are available. These cards, peach in color and printed in maroon ink, may be ordered from

Evangelical Lutheran
Joint Synod of Wisconsin and other States

To Pastors of the Synodical Conference

Name.....
whose signature appears below is a communicant member
of..... Lutheran Church
at.....
*To be honored while
in defense service*
Pastor.....

.....
Signature

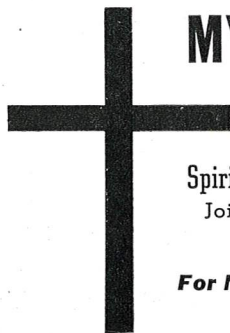
Spiritual Welfare Commission

For Men in Military Service

this office. The cards are then filled out and signed by the respective pastor and mailed to the men to be used by them as opportunity offers. This office cannot send such cards without knowing who desires them and the quantity needed, so we ask that you drop us a postal stating your needs.

S. W. C. OFFERING ENVELOPES

Many requests have been received for some special offering envelope. Upon Synodical authorization such envelopes are now available to any congregation desiring them. The envelope is white and printed in maroon ink. Place your



MY MISSION OFFERING

Spiritual Welfare Commission
Joint Synod of Wisconsin
and Other States
For Men in Military Service



order through this office. Do not send offerings to this office, but to your district treasurer under the budgetary heading of Missions, indicating if you wish, that it is an offering in the interest of the S. W. C.'s work.

Name.....
Number..... Amount \$.....

E. R. BLAKEWELL.

OUR MISSION WORK IN COLORADO

By Im. P. Frey

THE latest state in which our Synod has undertaken mission work is Colorado, though the beginnings of our synodical mission work in Colorado dates back more than seven years. In the summer of 1933 Pastor A. C. Bauman of Sugar City, Colorado, appeared at the convention of the Nebraska District to enlist the services of that district in Colorado mission work. A number of years before he had given up his work as a pastor in our Minnesota District and removed to Colorado for the sake of the health of a member of his family. At the time of the above-mentioned meeting of the Nebraska District he was not only serving the congregation at Sugar City but also a number of preaching places in various parts of the state. He reported that the demands made upon him were greater than he could take care of and expressed the opinion that there was room for much mission work in the state. After hearing the report and weighing the matter, our Synod through the Mission Board of the Nebraska District entered upon work in the state of Colorado.

First Missionaries

This was the time when our country was in the depths of the depression, the effects of which in a financial way were also felt by our Synod. The watchword at the time was: No expansion. It was largely due to this that our work in Colorado was not prosecuted as vigorously in the first years as might otherwise have been done.

The records of the Nebraska Mission Board show that the first monthly subsidy to the amount of \$12.50 was requisitioned December 31, 1933. This was to one of the so-called twenty-five-dollars-a-month candidates, with whom our synodical Mission Board was experimenting at the time in the attempt to do at least a little new mission work. He was not assigned to any particular preaching place or places by the Board but was instructed to work under the direction of Pastor Bauman where his services could be used to the greatest advantage for the time being.

The next entry shows another missionary was placed in Colorado in January, 1934, with residence

at LaJunta. Further paging reveals that in July, 1934, a missionary was also placed in Lamar, Colorado. The same month another low-salaried candidate was placed in Platteville. With the exception of the latter, located in the northern part of the state, all were working in the Arkansas Valley or southern part of the state. All, too, were working in the eastern or non-mountainous half of the state. In January, 1935, Hillrose, also in the northern part, was provided with a resident missionary. This, we say, ended the first phase of our synodical mission work. Though two of the workers left the field after a short stay and though there was a change of residence in another instance, we have here in the main the first staff of workers and the fields from and in which they worked.



Group of Some Colorado Pastors and Their Families

Later Developments

With the help of the Exploration Fund a missionary was placed January, 1938, at Elizabeth, forty miles south of Denver, with instructions to explore a wide field in that general territory. Some work in the immediate vicinity had been done for a number of years by an ex-pastor who had been asked to preach in several neighborhood

school houses but who no longer felt equal to the task. This was continued and later a preaching place was established in Littleton, a suburb of Denver. In the late summer of 1938 one of our workers in the Arkansas Valley was transferred to the dry land country, in the vicinity of Deer Trail, some fifty miles east of Denver, including several preaching places 70 or 80 miles to the south.

There were no additions to the staff of workers until after the visit of the Exploration Committee in the state in the spring of 1938, whose recommendation that a General Missionary for the state be called was adopted by the General Mission Board and Synodical Committee pursuant to the Appleton Resolution of our Synod. Owing to delays in calling and rejection of extended calls the office was not filled until May, 1939. In the fall a preaching station was opened in the eastern part of Denver and another in Golden, fifteen miles west of Denver, the latter having a resident missionary since June of last year. Another

preaching place was opened in the northern part of Denver, about ten miles from the other station, Easter morning. The two Denver stations and the one in Littleton are being regularly served by the General Missionary.

If you will study a map of Colorado, you will find that the mountainous part is by far the greater part of the state in geographical extent. Practically all of the larger cities are east of the mountains, but though the terrain is mostly rugged (Colorado has the highest average altitude in the United States), there are a number of fruitful valleys with fair towns and cities. With the building of good roads over many of the mountain passes, people are moving into this section of the state in increasing numbers.

It was not until the forepart of 1939 that an effort was made by the Nebraska District Board to establish missions on the Western Slope. At that time several pastors on leaves of absence from their regular charges explored a few sections of the Western Slope. On the basis of their exploratory work two missionaries were called who took up their work in the fall. One was placed at Mancos in the extreme southwestern part of the state, by train about 500 miles from Denver, with Dolores and Cortez a part of the parish, while the other lives at Montrose, several hundred miles west of Denver, and serves also Gunnison and Delta.

During the first three months of last year one of the missionaries on a temporary leave of absence from his regular field did mission work in Pueblo, second in population among the cities of the state. Regular preaching was inaugurated and continued under great handicaps until a resident missionary assumed charge last October. Late last fall a new mission was also started in Greeley, being served from Platteville.

Present Status and Future Prospects

In the above we have given a sketch of the history of the Colorado mission work and the location of some of the more important stations. With one present vacancy filled, there would be eleven missionary workers in the state and one pastor of a self-supporting congregation. Nearly all of the men serve several stations and some drive tremendous distances to keep their preaching appointments. During the past year five preaching stations were organized into formal congregations.

The work in Colorado, as in most of the West, has its peculiar difficulties. The indifference to the church and all it stands for is even greater than elsewhere. The church background is often missing, and many of those who in their former homes were connected with the church can not easily be persuaded to become again hearers of the Word and loyal followers of Christ. If it is fast growth in membership

and financial support that we are looking for, we could no doubt get more tangible and satisfactory results in those sections of our Synod where the strength of its membership has for years been centered. But if we want to bring the Gospel to unchurched people who otherwise would perhaps never hear it, if we are willing to plant and water and wait for God to give the increase, Colorado in its wide expanse and growing cities offers such an opportunity. To sing an old song again, one of the great needs in our city work is chapels.

Unlike some states, the population of Colorado is growing. According to the 1940 census the ten-year gain was 13.6 in urban and 3.2 in rural sections. The total population is 1,123,296 according to the government census, a little over half of which is urban.

Colorado has towering mountains and awe-inspiring scenery. But there is another scene which is especially pleasing to God and the Christian, for "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." To bring those good tidings and publish that peace has been our task in the past and will be our task in the future according to the gifts and the strength which God imparts.

ANNIVERSARIES

FIFTY YEARS IN THE MINISTRY



On Sunday, the 11th of May, 1941, St. Paul's Congregation at Monroetown, Monroe Co., Michigan, honored its pastor, George Ehnis, by celebrating his fiftieth anniversary in the ministry. At this occasion the Rev. F. M. Krauss of Lansing, Michigan, a classmate of the jubilarian, preached on 1 Cor. 15, 10. "By the grace of God I am

that I am, and His grace which was bestowed me was not in vain." Pastor H. Heyn of Detroit read the messages of congratulations, which were received from his former congregations and from brethren who were unable to be present for the celebration. The treasurer of the congregation presented him with a purse with the best wishes of his parishioners. In response Pastor Ehnis emphasized God's grace and mercy which He bestowed upon him in the past fifty years by permitting him to preach Christ crucified. After the church service the ladies of the congregation served a banquet in the parish house. Here congratulations were also extended to Mrs. Ehnis who has proved herself a faithful helpmeet. During the fifty years in the ministry Pastor Ehnis served the following congregations: St. Peter's in Plymouth, Mich., St. John's in Wayne, St. Paul's in Lavonia from 1891-1909

and since 1909 the St. Paul's Congregation at Monroetown, Monroe Co., Michigan.

May our dear Lord and Savior who has been with them in the past abide with them the rest of their days here on earth.

O that in Thy holy Word
We here may live and die, dear Lord,
And when our journey endeth here
Receive us into glory there.

C. H. Schmelzer.

SEVENTY-FIFTH ANNIVERSARY ST. JOHN'S EV. LUTH. CHURCH

Frontenac, Minn.

On the seventh Sunday after Trinity, July 27, 1941, the members and friends of St. John's Ev. Luth. Church at Frontenac, Minn., gathered at two services to give thanks to God for His boundless blessings and guidance over a period of seventy-five years. The thankoffering was designated for missions. The guest speakers were Rev. J. R. Baumann, Rev. William Petzke, and Prof. W. Schaller.

The following pastors have served the congregation: C. Heyer, Blacken, Christ Bender, J. R. Baumann, W. Schaller, David M. Metzger, William Petzke, and Karl A. Nolting. K. A. Nolting.

CORNER-STONE LAYING

On August 3, 1941, the corner stone was laid for the new Pilgrim Lutheran Church of Minneapolis, Minn. Pilgrim's Congregation was organized in 1923 by Pastor Paul Bast. An abandoned church building located on 39th and Grand Ave. S. was acquired. For a number of years plans were in the making for the building of a new church on a better location. Lots were purchased on 39th and First Ave. S. Early last year plans for a new building had taken definite shape when the Lord called Pastor Paul Bast out of the midst of his labors to his eternal rest.

Under his successor, Pastor R. J. Palmer, the congregation took new courage and with commendable zeal set out to build their new house of worship. For the corner stone laying service the brother of their deceased Pastor, the Rev. J. Carl Bast of Marshfield, Wis., had been invited, who preached on Ephesians 2, 20. At the corner stone laying by the local Pastor, the Rev. Carl Bast, pastor emeritus, of Milwaukee, also assisted.

The new church is being built of gray Minnesota stone in English country style. The seating capacity will be 370, and the cost of the building will approximate \$44,000.

May God enable the people of Pilgrim's Congregation to realize their hopes of dedicating their new house of worship before the end of this year. J. C. B.

OBITUARY

† TEACHER ARNOLD LUETHY †



On Saturday evening, July 12, our heavenly Father received the soul of Teacher Arnold Luethy into His heavenly Kingdom. His mortal remains were committed to God's acre on July 15 at Milwaukee, Wisconsin. Funeral services were conducted from St. Matthew's Lutheran Church, where the undersigned preached the

English funeral sermon on 2 Tim. 2, 2: "And the 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," and the Rev. Wm. Mahnke, a former scholar, preached the German sermon basing his words of comfort on Dan. 12, 2: "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Many friends from Milwaukee, Reedsville and Collins attended the services. Arnold Luethy was a faithful reader of the *Gemeindeblatt* for fifty-five years.

Teacher Arnold Luethy was born on the 19th day of March in the year 1863 on the Zollplatz, Langenau Kanton, Switzerland, and was a son of Adolph Luethy and his wife Marianne, née Bleser von Langmad. From his sixth to his eleventh year he attended the Primar School in Mugnau and then from the day of his confirmation to his sixteenth year he attended the Sekundar School near Zollbrueck. In the spring of 1879 he entered the State Teacher's Seminary in Berne and after finishing the three-year course here he passed the teacher's examination with honor and credit and was granted his teacher's certificate. For a period of three years he taught the upper classes in Untern Frittenbach. In the year 1885 his father decided to migrate to America with his family and upon the wish of the father he also decided to make his future home in America. Teacher Luethy entered our Northwestern College at Watertown, Wis., to become better acquainted with the American language and with the system of American education. In the year 1887 he took over the duties of teaching school in Louis Corners, Wis., Rev. Martin Denninger, where he served for three months. In September of that same year he received and accepted a call to the St. John's and St. James' Lutheran Church at Reedsville, Wis., where he was active as teacher, organist and choir-leader for over twenty years, until failing health caused him to resign. After his convalescence he served various schools and congregations of our Synod. In 1917 he was called to St. Matthew's Church and served that congregation with his gifts as teacher and organist

until he was released upon his request on account of age and failing health. Until the day of his peaceful departure he remained a faithful member of our Synod and St. Matthew's Church.

Teacher Luethy entered the bonds of holy matrimony with Miss Amanda Zulz in the year 1889 in Eaton, Wisconsin. This union was blessed with three sons, Hugo, Walter and William. The departed reached the age of 78 years, 3 months and 23 days.

He is survived by his widow, Mrs. Amanda Luethy, three sons, three daughters-in-law, and four grandchildren.

A. Halboth.

† ANNA HOPPE †

After a prolonged illness the Lord terminated the life of Anna Hoppe, August 2, 1941, and translated her into heaven. Born in Milwaukee May 7, 1889, a daughter of Albert Hoppe and Emilie, née Sieglaff, who preceded her in death, survived by a sister Helen, she attained the age of fifty-two years. In the days of childhood she attended the Christian day school of St. John's, Milwaukee. Later in life she became a gifted and fluent writer of sacred poetry and song and well known in American Lutheranism and also beyond the church of her affiliation as a hymnist. Some years ago Miss Hoppe submitted to the editors of the *Northwestern Lutheran* original hymns she had written on all the gospel and epistles of the entire church year, a most difficult task. The Augustana Book Concern, Rock Island, Ill., published these hymns in book form: "Songs of the Church Year," which are much read and used by lovers of sacred poetry. The English hymnal of the Augustana Synod has twenty-three of her hymns. The newly published hymnal of the Synodical Conference has one of her original hymns, No. 419, "O'er Jerusalem Thou weepst," and one translation from the German, No. 88, "This night a wondrous revelation." She has written more than 600 religious poems. Some of them appeared in England, Scotland, Africa, and Palestine.

On the wall of the study of the writer hangs an original poem on the various phases of his missionary activities at public institutions, dedicated to him by the now sainted sister.

Anna Hoppe never asked for compensation or remuneration for her literary products. Her generosity and kindness knew no bounds. Like Tabitha of Holy Writ, our departed sister was "a woman full of good works and alms deeds which she did" (Acts 9, 36).

By arrangement of her surviving relatives, services were held at the parlors of a funeral director. Her own pastor, the Rev. John Brenner, who had ministered faithfully to his departed member until she closed her eyes in death, presided on the day of her burial at Synod's Convention in Michigan. He requested the Rev. Enno Duemling to officiate in his stead. The officiating pastor preached on the beautiful text: 2 Tim. 4, 6-8. Mrs. Wm. Lochner served as soloist, singing Miss Hoppe's rendition of: "Wie wohl ist mir, O Freund der Seelen," — "O

Friend of Souls, What Holy Gladness is Mine when in Thy Love I Rest," and "Oh, How Blest Are Ye whose Toils are Ended." Interment took place at Union Cemetery.

Anna Hoppe is now asleep in Jesus, awaiting her Savior. The hand, which has written so many scriptural hymns and splendid poems, will never write again. Our sister is now peacefully at rest. May a gracious Lord greet her in heaven! God be with her till we meet again!

E. A. Duemling.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

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

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

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

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

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

CALENDAR OF CONFERENCES

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet at Essig, Minnesota, G. F. Zimmermann, pastor, Tuesday, September 23, 9:00 A. M.

Essays: Exegetical on Colossians (continued), F. Traub; Smalcald Articles, A. C. Krueger.

Sermon: Bauer, Fritz.

Confessional: Krueger, Kuehner.

A. W. Blauert, Sec'y.

RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will meet, God willing, on Sunday afternoon, 2:30, September 28, at Christ Church, Eagle River, Wisconsin.

Louis O. Keup, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on September 16 with the Rev. E. M. Schroeder at Immanuel Ev. Lutheran Church, Woodville, Wisconsin, the sessions beginning at 9:00 A. M. with a Communion Service.

Essayists: Holy Communion, G. A. Ernst; Galatians, J. W. Pieper.

Confessional Address: G. A. Ernst (P. C. Dowidat).

All members kindly notify Pastor Schroeder whether able to attend or not.
P. R. Kurth, Sec'y.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The fall sessions of the Wisconsin-Chippewa River Valley Pastoral Conference will be held on Tuesday and Wednesday, September 23-24, in St. Paul's Lutheran Church, Menomonie, Wisconsin, Rev. J. Mittelstaedt, pastor. The session on Tuesday morning begins promptly at ten o'clock. All essayists are to be prepared to present papers on the topics assigned to them by the Conference Program Committee. Pastoral Service on Tuesday evening.

Rev. O. E. Hoffmann, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference is to convene, D. v., September 23, 1941, at La Crosse, Wisconsin, with Pastor Schumann.

- 9:00 A. M. Communion Service (A. W. Sauer — F. Senger).
- 10:30—11:30 Is There Any Difference Between the Concept of Faith in the Old Testament and the New Testament? Rich Siegler.
- 11:30—11:45 Routine Business.
- 11:45—1:00 P. M. Dinner Recess.
- 1:00—1:30 Signs of Times in Light of Scripture (summary and discussion), H. Backer.
- 1:30—2:30 Discussion of Reu's: In the Interest of Lutheran Unity, W. Schumann.
- 2:30—2:45 Book Review, W. Gutzke.
- 2:45—3:00 Reports from Financial Secretary and Visitors.
- 3:00—3:15 Recess.
- 3:15—4:00 Self-Communion and Self-Absolution, A. Vollbrecht.
- 4:00—4:30 Sermon to be read for criticism, H. Kesting. Substitute Papers: How Can We Improve Attendance at the Lord's Supper? F. Ehlert; How Can We Improve our Sunday Schools? F. Schroeder.

Theo. J. Mueller, Sec'y.

NORTHERN MICHIGAN DELEGATE CONFERENCE

On September 15 and 16, 1941, the Northern Michigan Delegate Conference will meet at St. Matthew's, Tittabawassee, Saginaw County, Michigan, Harold Zink, pastor.

Papers: Origin, Significance and Purpose of Public Examination of Confirmands, H. Eckert; The Extent of Satan's Defeat and the Limit of His Power, D. Metzger; The Meaning of "Sheol, Hades and Gehenna," V. Winter; Exegesis on Romans 3, 19-24 (Gal. 3, 24), A. Schultz; Objective and Subjective Justification, O. Frey; Continued discussion on R. Hoenecks's paper on mixed marriages.

Sermon: J. F. Zink (G. Cares).

Kindly show the local pastor the courtesy of informing him by September 8 whether or not you desire either lodging or meals.

Conrad Frey, Sec'y.

CROW RIVER VALLEY CONFERENCE

The Crow River Valley Pastoral Conference will meet September 23-24, at 10 A. M., at Hancock, Minnesota, Pastor Harold Duehlmeier.

Essays: Individual Communion Cups, W. J. Schulze; The Dissertation on the Doctrine of Hell, E. R. Berwald; Exegesis on I Tim. 4, continued, M. Schulze; Introduction to the Prophet Nehemiah with Historical Background, Characteristic of Person and Isagogical Treatment of Book, S. Baer; Old essays by Pastor W. Voight and Christ Albrecht.

Preacher: M. Lenz (E. R. Berwald).

Please announce.

Karl J. Plocher, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will convene in Immanuel's Lutheran Church, La Crosse, Wis., W. Gutzke, pastor, Tuesday, August 26, 9:00 A. M. Pastor Reginald Siegler will deliver the inspirational address. Reports from delegates to the Joint Synod and election of conference officers will be the order of business.

Rud. P. Korn, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Two Rivers, Wisconsin (W. Haase, pastor), on September 9 and 10.

Sermon: H. Kuether (Dr. H. Koch). (No confessional address).

Papers: Are Open Questions Divisive of Church Fellowship (W. Schink); Melancthon's Part in the Reformation (M. Sauer); The Patriotism of Jeremiah (H. Kuether); Argumentation of the Book of Job (E. Zell); Unworthy Eating and Drinking, 1 Cor. 11, 23ff (A. Voigt); Continuation of 1 Tim. (E. Froehlich); Historical Treatise on Sponsorship and Vow (G. Struck); Continuation of Work (E. Kionka); Isa. 40, 9-11 (W. Schink); Isa. 40, 12-14 (H. Eckert); Gal. 2, 15 — assigned to Conference.

Please announce in time.

H. H. Eckert, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wng Delegate Conference will meet for a one day conference at Grace Evangelical Lutheran Church, Town Goodhue, Minnesota, F. W. Weindorf, pastor, on September 9, 1941. Sessions begin at 9 A. M. Essays: Scriptural and Lutheran Practice in the Calling of Pastors, Theo. Kock; What, According to the Scriptures, is the Duty of Christians Over Against the Sinful Dance, Karl Nolting. Also the delegate's report of Joint Synod's Convention at Saginaw, Mich.

Please announce intended presence or absence to Pastor Weindorf.

Rud. F. Schroeder, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet at Coleman, Wisconsin (Wm. Fuehlbrigge, pastor), on Tuesday, September 9. The opening service will be held at 9:00 A. M. with Pastor K. Geyer preaching the sermon.

Each congregation of the Lake Superior Conference is asked to send at least one delegate.

Please announce to Pastor Wm. Fuehlbrigge in advance.

H. A. Kahrs, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet in Immanuel's Church, Sault Ste. Marie, Michigan, F. H. Zaring, pastor.

Time: Monday, September 15, 6:30 P. M., E. S. T., to Wednesday noon, September 17, 1941.

Preacher: K. Geyer (H. Hopp).

Conference Papers: The Doctrine of Election with Reference to the Lutheran Hour, Th. Thurow; The Prophet Micah, H. Hopp; The Pastor at the Sick-Bed, K. Geyer; Isagogical Survey of Galatians, C. Henning; Catechesis: Introduction to the Ten Commandments, G. Tiefel; Exegesis 1 Cor. 7, L. Lehman; Exegesis 1 Cor. 9, W. Lutz.

Carl J. Henning, Sec'y.

INSTALLATIONS

Authorized by President A. Ackermann of the Minnesota District, the undersigned installed Pastor Paul R. Kuske as pastor of Trinity Ev. Lutheran Church of Hutchinson, Minnesota, on August 10, 1941. Pastors C. C. Kuske and A. Macdanz assisted.

Address: Rev. Paul R. Kuske, 336 Erie Street, Hutchinson, Minnesota.

E. A. Binger.

Being authorized by President K. Krauss, the undersigned installed Frederick Zimmermann as pastor of Arlington Avenue Lutheran Church, Toledo, Ohio, on the ninth Sunday after Trinity.

Address: Rev. F. Zimmermann, 881 Geneva Avenue, Toledo, Ohio.

B. J. Westendorf.

Authorized by President Richard Buerger I installed Mr. Adolph Fehlauer as teacher of St. James Parochial School, Milwaukee, Wisconsin, on the ninth Sunday after Trinity, August 10, 1941.

May the great Shepherd of His flock continue to bless the labors of Mr. Fehlauer.

Arthur P. Voss.

CHANGE OF ADDRESS

Professor Wm. Huth, emeritus, 5943 5th Avenue, Kenosha, Wisconsin.

MISSION FESTIVALS

Second Sunday after Trinity

St. John's Church, Poplar Creek, Wis.
Offering: \$93.43. H. A. Pankow, pastor.

Third Sunday after Trinity

St. Luke's Church, Winfield Twp., Renville Co., Minn.
Offering: \$144.00. Aug. Sauer, pastor.

Fourth Sunday after Trinity

St. John's Church, Iron Creek, Wis.
Offering: \$81.62. H. A. Pankow, pastor.

Fifth Sunday after Trinity

St. John's Church, Renville, Minn.
Offering: \$173.00. Aug. Sauer, pastor.

Sixth Sunday after Trinity

St. John's Church, Tuckertown, Wis.
Offering: \$173.00. A. H. Dobberstein, pastor.

St. Paul's Church, Algoma, Wis.
Offering: \$360.00. Karl F. Toepel, pastor.

Zion Church, Brighton Twp., Minn.
Offering: \$116.51. M. C. Kunde, pastor.

St. John's Church, Minneola Twp., Minn.
Offering: \$175.00. T. E. Kock, pastor.

Seventh Sunday after Trinity

Cross Church, Rockford, Minn.
Offering: \$314.33. S. Baer, pastor.

Eighth Sunday after Trinity

Zion Luth. Church, Chesaning, Mich.
Offering: \$224.81. Roland H. Hoenecke, pastor.

St. John's Luth. Church, Rising City, Nebr.
Offering: \$107.00. H. H. Spaude, pastor.

Ninth Sunday after Trinity

St. Katherine's Church, Beyer Settlement, Wis.
Offering: \$93.57. H. A. Pankow, pastor.

St. John's Church, Barre Mills, Wis.
Offering: \$457.77. J. H. Paustian, pastor.

St. Paul's Church, Town Herman, Sheboygan Co., Wis.
Offering: \$216.55. H. A. Kuether, pastor.

Tenth Sunday after Trinity

Zion Luth. Church, Garrison, Nebr.
Offering: \$127.00. H. H. Spaude, pastor.

Emmanuel Church, Batcheller, Mich.
Offering: \$82.25. E. E. Rupp, pastor.

Zion's Luth. Church, Bruce, So. Dak.
Offering: \$47.08. H. C. Buch, pastor.

Eleventh Sunday after Trinity

St. James Church, Tolstoy, So. Dak.
Offering: \$53.43. B. A. Borgschatz, pastor.

REQUEST

Since Lansing, Michigan, has been declared one of the five major defense areas in the United States an influx in population is expected, especially from the immediate surrounding states, Wisconsin, Minnesota, etc.

The Lansing pastors request that they be notified by congregations, giving names, and, if possible, address and place of employment, of any members moving into this vicinity.
W. E. Steih.

BOOK REVIEW

Youth's Courtship Problems by Alfred L. Murray. 208 pages. Price \$1.35. Zondervan.

The book contains good, wholesome advice for young people but it hardly answers the important problems confronting the Christian youth.
A. P. V.

Questions Jesus Answered by William Ward Ayer, D. D., Pastor, Calvary Baptist Church, New York City. 140 pages. Price \$1.00. Zondervan.

This volume of ten sermons is refreshing and inspiring until one reaches the final question quoted and discussed: Wilt Thou at this time restore the kingdom? This author also reads into the Scriptures the restoration of Palestine to the Jews and the hope of a visible kingdom of Christ on earth.
A. P. V.

Why All This Suffering by E. D. Head, Pastor, First Baptist Church, Houston, Texas. 140 pages. Price \$1.00. Zondervan.

Twenty-four meditations originally delivered as radio addresses. The title is somewhat misleading. The book does not answer the question which the title contains, but the meditations speak words of rich comfort from the Scriptures to those in tribulation. "Bottled Tears," "The Best Man at the Wedding" are some of the catchy titles of these meditations.
A. P. V.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

NORTH WISCONSIN DISTRICT

April, May, June, 1941

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$	\$
Boettcher, Imm. P., Christus, Maple Creek	4.75	
Boettcher, Im. P., Immanuel, Maple Creek	77.82	
Brandt, F. M., St. Paul, Appleton.....	1,002.00	
Brenner, Th., St. Peter, Freedom.....	178.00	
Gieschen, Walter A., St. Paul, Green Bay	114.12	
Gose, Roy B., Zion, Jacksonport.....	123.62	
Henning, Otto C., St. John, Valmy.....	253.45	
Hinnenthal, E., Immanuel, Forestville.....	65.23	
Johnson, S., St. Matthew, Appleton.....	266.68	
Kaspar, L., Immanuel, Greenville.....	333.48	
Kaspar, L., Immanuel, Clayton.....	84.25	
Kuether, W. A., Immanuel, Kewaunee.....	249.80	
Kuether, W. A., St. Peter, Carlton.....	41.30	
Lederer, R., Erste Ev. Luth., Green Bay....	300.00	
Masch, John, Immanuel, Black Creek.....	121.65	
Oehlert, Paul Th., Trinity, Kaukauna.....	682.55	
Pankow, W. E., Immanuel, New London	746.61	
Redlin, E., Trinity, Ellington.....	149.00	
Redlin, E., St. Paul, Stephenville.....	30.65	
Reier, F. A., Immanuel, Waupaca.....	50.00	
Schumann, F., St. Peter, Sawyer.....	138.40	
Siegler, V. J., Salem, Nasewaupee.....	92.35	
Thierfelder, F., St. John, Dundas.....	149.10	
Toepel, K. F., St. Paul, Algoma.....	919.00	
Uetzmann, F. C., St. John, Wrightstown....	75.60	
Vallesky, Wilmer, St. Paul, Greenleaf.....		
Valleskey, Wilmer, Bartholomew, Kasson	43.61	
Werner, A., St. John, Center.....	110.08	
Weyland, V. J., Friedens, Hartland.....	47.04	
Weyland, V. J., St. Paul, Angelica.....	62.22	
Wichmann, W. F., Mt. Calvary, Kimberly	98.67	
Wicke, Harold, Bethlehem, Hortonville....	197.43	
Ziesemer, R., Mt. Olive, Appleton.....	421.98	
Zink, W., St. Paul, Dale.....	257.85	
Conference Total	\$7,488.29	\$

Lake Superior Conference

Croll, Melvin W., St. John, Florence.....	\$	37.90	\$
Eggert, Paul C., Friedens, Abrams.....		51.20	
Eggert, Paul C., St. Paul, Brookside.....		42.80	

Eggert, Paul C., St. John, Little Suamico	4.25
Fischer, G. W., St. John, Grover	258.98
Fuhlbrigge, W. G., Trinity, Coleman	128.10
Fuhlbrigge, W. G., St. Matthew, Beaver	48.55
Gentz, A. A., Trinity, Marinette	615.04
Geyer, K., Zion, Peshtigo	
Henning, Carl J., Grace, Crivitz	110.67
Henning, Carl J., St. John, Athelstane	13.09
Hoffman, Theo., St. Paul, Gladstone, Mich.	22.45
Hoffmann, Theo., Martini, Rapid River	35.15
Hopp, H., Holy Cross, Daggett, Mich.	66.67
Hopp, H., St. Mark, Carbondale, Mich.	47.34
Kahrs, H. A., Grace, Powers-Spalding	36.40
Kahrs, H. A., Trinity, Hermansville, Mich.	24.95
Lederer, K., Our Saviour, Lena	28.75
Lehmann, L. G., St. Paul, Hyde, Mich.	74.27
Lemke, H. J., St. Peter, Manistique, Mich.	3.50
Lemke, H. F., Grace, Germfask, Mich.	4.00
Lutz, W. F., Salem, Escanaba, Mich.	300.90
Roepke, W., Trinity, Marquette, Mich.	294.21
Roepke, W., St. Paul, Green Garden, Mich.	101.93
Thurow, Theodore, Christ, Menominee	211.48
Tiefel, Geo., St. Peter, Stambaugh, Mich.	71.03
Tiefel, Geo., Zion, Crystal Falls, Mich.	28.00
Zarling, F. H., Emanuel, Sault Ste. Marie	

Conference Total\$2,661.61 \$

Manitowoc Conference

Braun, M. A., Parochie, Centerville	\$ 228.77	\$
Eckert, Harold H., St. John, Reedsville	581.62	
Ehlke, Roland, St. John, Sandy Bay	11.64	
Gladosch, Br., Zion, Morrison	326.23	
Grunwald, Harold, Zion, Louis Corners	268.74	
Haase, W. G., St. John, Two Rivers	767.47	5.00
Kionka, Ed. H., St. John, Newton	292.21	
Kionka, Ed. H., St. Paul, Newton	29.03	
Koch, Henry, Immanuel, Manitowoc	34.55	
Koeninger, L. G., Erste Ev. Lutherische	1,704.50	
Kuether, H. A., St. Paul, Town Herman	295.20	
Pussehl, Henry E., St. John, Gibson	74.22	
Pussehl, Henry E., St. John, Two Creeks	72.25	
Sauer, M. F., Trinity, Brillion	447.23	
Schink, W. F., St. Peter, Haven	2.00	
Schlavensky, Norman, Immanuel, Eaton	17.70	
Schlavensky, Norman, Christ, Fontenoy	88.85	
Schroeder, E. C., Trinity, Liberty	177.32	
Schulz, C. P., Immanuel, Mosel		
Schwartz, H. Marcus, St. Peter, Collins	487.33	
Struck, Ge hard, St. John, Maribel	300.94	
Voigt, A. W., Immanuel, Shirley	95.00	
Voigt, A. W., St. Paul, Pine Grove	42.27	
Zell, Ed., St. Peter, Mishicot	150.00	
Zell, Ed., Rockwood Lutheran Rockwood	47.12	
Zell, Ed., Jambo Creek	15.21	

Conference Total\$6,557.40 \$ 5.00

Rhineland Conference

Bergfeld, F., Bethany, Bruce's Crossing	\$ 50.02	\$
Gieschen, Paul J., Zion, Rhineland	163.24	25.25
Koepsell, W., St. Paul, Crandon	37.58	
Koepsell, W., Friedens, Argonne	33.35	
Koepsell, W., First English, Hiles		
Krubsack, J., Christ, Eagle River	34.05	
Krubsack, J., Three Lakes		
Pussehl, H. E., Grace, Monico	5.37	
Pussehl, H. E., St. John, Enterprise	35.67	
Raetz, F. W., Trinity, Wabeno		
Raetz, F. W., Laona		

Conference Total\$ 359.28 \$ 25.25

Winnebago Conference

Behm, E. G., St. Paul, Forest	\$ 320.34	\$
Behm, E. G., St. John, Forest	89.11	
Bergmann, P. G., Trinity, Menasha	212.07	
Dowidat, John, St. Luke, Oakfield	85.93	
Engel, Armin L., Trinity, Red Granite	8.48	
Engel, Armin L., St. Paul, Seneca	40.65	
Fleischer, M. A., Zion, Ripon	20.21	
Geiger, Adel. F. W., Immanuel, Oshkosh	32.14	
Gieschen, W. W., Friedens, Wautoma	154.91	

Habeck, Irwin J., St. Peter, Weyauwega	298.02	
Hartwig, Wm. J., St. John, Montello	507.44	
Hartwig, Wm. J., Immanuel, Mecan	252.18	
Hoyer, O., St. Paul, Winneconne	141.05	
Hoyer, O., Zion, Town Omro	58.83	
Kaniess, G., St. Luke, Kewaskum	150.62	
Kleinhaus, H. O., Martin Luther, Oshkosh	114.43	36.75
Kleinhaus, H. O., Trinity, Mears Corners	18.79	
Kobs, Geo., St. John, Markesan	465.00	7.00
Lawrenz, Carl, St. Paul's, No. Fond du Lac	229.65	
Pankow, E. P., Friedens, Green Lake	170.00	
Pieper, G., St. Peter's, Fond du Lac	790.54	1.00
Pless, W. O., Redeemer, Fond du Lac	101.85	
Redlin, T. W., Zion, Kingston	117.69	
Redlin, T. W., St. John, Salemville	42.16	
Schaefer, Gerhard A., Trinity, Neenah	1,183.08	
Schlueter, E. B., Grace, Oshkosh	277.40	
Schneider, A. E., St. John's, E. Bloomfield	150.00	10.00
Schulz, J., Zion, Van Dyne	143.00	
Strohschein, Walter, Trinity, Dundee	115.67	
Strohschein, W., Immanuel, Campbellsport	25.40	
Sommer, Orvin A., Friedens, Waucusta		
Uetzmar, I. G., Grace, Pickett		
Wadzinski, Wm., St. Paul, Manchester	118.78	
Wadzinski, Wm., St. Paul, Marquette	16.55	
Warnke, Harold, St. John, Princeton	664.96	
Weyland, F. C., St. Peter, Winchester	30.70	
Weyland, F. C., Zion, Readfield	25.75	
Weyland, F. C., St. John, Caledonia	20.88	
Wojahn, W. A., St. Paul, Eldorado	211.48	
Wojahn, W. A., St. Peter, Eldorado	118.08	

Conference Total\$7,523.82 \$ 54.75

District Total\$24,590.40 \$ 85.00

Mindekraenze

In Memory of	Pastor	Amount
Mrs. Julia Bohlman	Wm. Roepke, Marquette, Mich.	\$ 3.00
R. J. Borman	A. A. Gentz, Marinette, Mich.	8.00
Richard Borman	Karl F. Toepel, Algoma, Wis.	7.50
Aug. Bratz	W. E. Pankow, New London	4.00
Mrs. Hella Brauer	G. Pieper, Fond du Lac, Wis.	2.00
Robert Crackle	Wm. Roepke, Marquette, Mich.	3.00
Son and Mother of		
Mrs. J. Gaertner	G. A. Schaefer, Neenah, Wis.	2.00
C. F. Giesregen	Wm. Roepke, Marquette, Mich.	100.00
C. F. Hintz	W. E. Pankow, New London	4.00
George Hopkins, Sr.	G. A. Schaefer, Neenah, Wis.	3.00
Mrs. Henry Kiel	W. G. Haase, Two Rivers, Wis.	4.00
Martin Kopp	T. Hoffmann, Gladstone, Mich.	2.00
Mrs. Herman Kottke	Rev. F. M. Brandt, Appleton	2.00
Mrs. F. Krause, Sr.	L. G. Lehmann, Bark River	3.00
John A. Kurtz	W. G. Haase, Two Rivers, Wis.	5.00
Wallace Lau	H. H. Eckert, Reedsville, Wis.	11.60
H. Lawrenz, Lomira	W. O. Pless, Fond du Lac, Wis.	8.00
Mrs. H. Leisering, Sr.	F. M. Brandt, Appleton, Wis.	14.50
Frank Lieske	Geo. Kobs, Markesan, Wis.	7.00
Mrs. Mathilda Lueck	Harold E. Wicke, Hortonville	1.00
Mrs. Mary Mahnke	Martin Sauer, Brillion, Wis.	3.00
Pastor P. Naumann	L. H. Koeninger, Manitowoc	2.00
Gustav Putzke	W. J. Hartwig, Montello, Wis.	5.00
Henry Roepcke	P. J. Gieschen, Rhineland	25.25
Miss Louise Roepke	L. H. Koeninger, Manitowoc	6.00
Miss Louise Roepke	G. Pieper, Fond du Lac, Wis.	7.00
Miss Louise Roepke	Wm. Roepke, Marquette, Mich.	3.00
Miss Louise Roepke	Wm. Roepke, Green Garden	3.00
Mrs. Helen Saur	H. E. Wicke, Hortonville, Wis.	2.00
Mrs. John Schaefer	L. H. Koeninger, Manitowoc	6.50
Mrs. Wm. Schoessow	H. E. Wicke, Hortonville, Wis.	2.00
Marjorie Schroeder	G. A. Schaefer, Neenah, Wis.	2.00
Wm. L. Schroeder	Rev. F. M. Brandt, Appleton	5.50
Ida Tyroff	Karl F. Toepel, Algoma, Wis.	2.50
Rev. H. C. Westphal	Melvin W. Croll, Florence, Wis.	5.00
Rev. H. C. Westphal	Arth. A. Gentz, Marinette, Wis.	5.00
Louis F. Wilsman	W. G. Haase, Two Rivers, Wis.	2.00
Mrs. K. Witschonke	G. Pieper, Fond du Lac, Wis.	1.00
Mrs. L. Yerke	Wm. Roepke, Marquette, Mich.	3.00
Mrs. L. Yerke	Wm. Roepke, Green Garden	6.00

All Memorial Wreaths are included in the General Report.

HERBERT VOECKS,

District Treasurer.