

The Northwestern LUTHERAN

Jan 42
Rev C Buenger
5026 19th Ave

"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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Rom. 13, 14

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The Trinity Season

The Church Year has been divided into two major seasons, the "half year of our Lord" and the "half year of the church." From Advent until Trinity Sunday the redemptive work of God is set forth. The church calendar follows the events of the Life, the Death, the Resurrection, the Ascension of our Lord Jesus Christ.

The "half year of the church" points to the life and mission of the believers. The Grace of God that bringeth salvation and which appeared in the festival half of the church year shall now bear fruit in the daily life and conversation of the Christians.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

—Col. 2; 6.

THE DIFFERENCE

Read Luke 17, 11-19

WHAT was the difference between the nine and the one in the story of the healing of the ten lepers? — They were alike in this that all were lepers and all came to Jesus crying, "Jesus, Master, have mercy on us." And all ten were cleansed. But here their paths parted and they went in opposite directions. Nine of them went to drift farther and farther from Christ, their Savior; one of them, when he saw that he was healed, returned to thank the Lord; and he was a Samaritan. The apparent difference between the nine and the one was this, the former were ungrateful, the latter gave thanks. Yet Christ is not content to close this episode with the remark, "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger, "but Jesus draws *this* conclusion. Speaking to the one He said, "Arise, go thy way; thy faith hath made thee whole." The fundamental difference between the nine and the one is expressed in those words of Christ. It was a difference that existed from the very first. This one stranger believed, the other had no faith, although they, too, had cried for help.

Perhaps, the nine were cleansed because of the faith and prayer of this one man. The Scriptures tell us, "The effectual fervent prayer of a righteous man availeth much." James 5, 16. And although all ten were cleansed of leprosy, this one man alone was truly made whole.

Dare to be Different

From the story of the nine against one we also take this lesson. In our day might is right, great numbers impress us. Because the great masses of the people choose a certain course, condone certain things, we are inclined to think that they must be right. No one dares to be different. — We are reminded, in this connection, of the author who was told that everyone was reading his book, and that everyone enjoyed it and agreed with him. This wise man, however, answered, "Is my book really as bad as all that?" — Throughout the history of the kingdom of God we hear the word of the Lord, "Come ye out from among them, and be ye separate." And finally the Lord Jesus will separate the spirits, even as He did on this occasion, and say, "Where are the nine?" and to the one, "Thy faith hath made thee whole."

God and the World

God is dealing with an ungrateful world of men. We have a loud-speaking example of this in the record before us. Here were ten lepers. No disease is so dreadful as leprosy; it is a living death. Christ healed these lepers, but received not even so much as a thank-you. On one occasion our Savior marvelled because of the unbelief of certain people; how He must have marvelled at this in-

gratitude! And this is but one example of what God meets daily among men.

This was more than ingratitude. The Bible has another description of such ungrateful souls. "The ox knoweth his owner, the ass his master's crib: but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Is. 1, 3. 4. — Such ingratitude places man below the beast.

The Separation

Were these nine men really benefited even though they were healed? They went their way showed themselves to the priests, returned, no doubt, to their people, went back to their former life, their old associations, their former amusements, their old sins. Death which had been postponed for a few years finally caught up with them and they must meet the King of Terrors without the Savior upon whom they had turned their backs.

The healing of the lepers is a picture of God's greatest gift to men, the salvation offered through Christ. There were ten lepers. In this world of men there is no difference, *all* have sinned and come short of the glory of God. Christ healed the ten lepers; and God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. — Does the world accept this Savior? Does it thank God for this precious Gift? — Such ingratitude must hear, "He that believeth not shall be damned."

In this connection we must, however, think not only of what we call blessings. We must take into consideration all that our Lord and God sends us in life, joys and sorrows. All have their good purposes. How many, even among God's people, pass through sorrows and joys without a thought that God is warning, God is calling. They see and hear nothing of the wisdom and mercy of the Lord.

We are sometimes impressed by the politeness, the good manners, the education, and the refinement, so called, of the man of the world. But in the light of this Gospel lesson we gain a different impression of the worldly gentleman. He is a selfish, thankless, ignorant creature. Thus he appears in the eyes of God.

The Stranger

There was a stranger among the ten, a stranger indeed. We have marked the difference between this one and the nine. "And one, when he *saw* that he was made clean, returned to give thanks." He is not only grateful, but alert, keen, sensitive to all that had transpired. He

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EDITORIALS

HAVE WE FINISHED OUR WORK?

BABEL

IN DESPERATION

Have We Finished Our Work? It is, indeed, a comforting feeling to know that a certain task is done, especially if the task made great demands on our time and energy and was fraught with much uncertainty and worry. To know that finally we have achieved our purpose successfully and may relax now and forget the troubles and the labor it cost us is oftentimes welcomed relief. This is not criminal if restricted to those things in life of which we may truthfully say that they are done once and for all.

The trouble is that some carry this idea over into their church life. They speak of certain things in the church as though they, too, have been finished and may be dismissed from the mind — tasks which demand our constant care and support. It is this state of mind that is so dangerous to the church and causes so much of its trouble, this relaxing after a small exertion. Many churches in our circles have or will celebrate mission festivals during these months. The purpose of these mission festivals is to constantly keep before the minds of our people the one great purpose of the Church to preach and proclaim the Gospel of salvation to all the world, that all men in every clime and every nation may know the name of Him who lived and died and arose again for them that they might become children of God through faith in Him.

We make much of these mission festivals. Special services are arranged, guest preachers are invited to preach at these festival services, the members of the various churches are especially urged to attend and to make a special offering on that day. We believe this to be a wholesome and healthy and God-pleasing thing. If done properly and in the right spirit much good can come of it. People will be reminded in the sermons of their unspeakable privilege and obligation as children of the kingdom to labor for that kingdom; they will be encouraged to spare neither effort nor care in the interest of their Lord's vineyard; they will hear of the great opportunities of the church in this world of sinful men; they will be encouraged to give freely toward the support of missions and missionaries and our educational institutions.

Many of our congregations really make a special effort on this day and bring an offering of commendable size. Other congregations, however, seem never to take their mission festival seriously and their offering is commensurate with their effort.

There is, however, also a grave danger connected with these annual mission festivals, that of believing when the festival is over and the offering has been made — this one large offering — that the work for the year has been finished and that a long period of relaxation has begun.

This attitude which seems to be gaining headway is as wrong as it is dangerous for the individual Christian as well as for the Synod. If the festival was celebrated in the right spirit the very opposite ought to be the result. The congregation, apprised of its privileges and opportunities, reminded of the needs of our Synods and the great work yet to be done, ought now to begin with renewed zeal and ardor to apply itself to its God-given task. There is no such thing as relaxing in the kingdom of God, no such thing as entertaining the idea that our work is finished by one great effort. No Christian will ever permit that thought to deter him from doing his utmost in prayers and contributions. His faith in the Lord Jesus, the knowledge of His love manifested in His death on the cross that the sinner might live, his love for Christ and his gratitude for the mercy and grace received will urge him mightily to work while it is day, yea, compel him to sacrifice unremittingly without ever a thought that his work is done or that of his congregation. Mission work is never done!

W. J. S.

* * * *

Babel The paradoxical alignment of nations and their armies in the present conflict that has now all but enveloped the world makes the average intelligent man scratch his head in a gesture of utter confusion of the mind. Nor is it entirely his fault. Once we are told that the danger to our civilization lies in one direction and with a certain nation and its philosophy only to be told a little later that we must join hands with that nation to defeat the purposes of another nation even more dangerous than the former. No one can blame the average man if he is a bit non-plussed and confused. In the present array we find such contradictory and conflicting philosophies joining hands that it makes one feel as though inconsistency has become a virtue. One nation, once considered the scourge of Christianity, a seed-bed of atheism, intolerant of freedom and all it stands for, a land of terrorism and intrigue and cruelty, suddenly seems to stand in the good graces of men again.

What a Babel is this world of our day. It seems impossible for an intelligent person to fit these contradictory pieces together and get a recognizable, sane thing out of it. No wonder minds are confused and the average man is asking himself, "What is it all about?" The whole thing just does not seem to make sense and to give an answer that will satisfy those who are honestly searching for a solution. What is the average man to think when in one breath he is warned against certain pernicious influences supposed to threaten our very government and freedom and in the next breath we are invited to greet

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them as allies in a common cause? Who is able to follow and fathom the thoughts and intents of men?

In this Babel, this confusion, thank God, we still have one dependable, one unchanging thing — the Word of the everliving God and the faithful God Himself. In all this confusion in the world and in this anomalous turn of events the Christian has one place of refuge which was ere the world began, ere sin cast its deadly influence over the face of this earth to confuse men and make their hearts faint — God, who has been our dwelling place in all generations. From the hatred of men and the confusion in the world we turn our eyes to the hills whence cometh our help — to Golgotha where God opened His heart to the sinners of the world and manifested His everlasting love and abiding faithfulness from generation to generation. Here is no confusion; here is eternal consistency. From the day when sin entered into the world and corrupted all mankind, from the day of Adam's fall by transgression to this very day that voice has never changed, has never wearied of telling men of the great love of the heavenly Father who gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life. That cross on Golgotha has passed unchanged through the ever changing events of this world and the confused cry of the wise of the world. It alone has been constant and faithful. So, let us not be confused by the present conditions in the world. If we do not understand them let us not break our heads trying, but rather turn with confidence to the pages of God's truth and there find the one support that is able to see us through these present days.

W. J. S.

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In Desperation Men everywhere in high places are becoming more desperate. They are searching everywhere for something tangible, some still hidden, untried, and perhaps, as yet unexplored means to find a way out of this terrible jungle into which the present world conditions have suddenly precipitated the world. This, all this mess, was not in their reckoning. None expected the great proportions that affairs have assumed at this present time. They believed it was within their power, perhaps, to call a halt at any time they chose to do this. Some are becoming convinced that this muddled world business has gone beyond the reach of men. Hopefully they extend their hands toward this

expedient and that but find all of them just straws, weak and brittle that disintegrate at the touch of their hand.

In this hopeless confusion many men, as men will, have turned their attention to "religion." Some way or other they feel that "religion" has much to do in the life of the human family. "Man," they argue, "is by nature religious"; so then, religion alone will be able to establish a balance in the complex nature of man and, to "religion" they go. We say "religion" in quotation marks, because they have no thought of a religion that is founded on the Word of God. The "religion" that they mean is anything that man believes and any worship that man himself establishes. Thence comes the idea that one "religion" is as good as another. "Religion" to them may be superstition in the grossest meaning of that word. All "religions" are alike to them whether it be Christian, pagan, Mohammedan, or what not; just so it goes by the name "religion." We find this exemplified in the "religion" of the lodges. This, they believe, to be the way out. It has always been that way. In times of great distress and troubles, throughout history, men have made this turn in sheer desperation. Today, again, we may take up any paper, magazine, pamphlet or book, and the "religious" element is prominent. Everyone has become a preacher of righteousness again.

The Christian will not become excited over this nor will he permit himself to be misled by this bungling ballyhoo. He is still able to discern, if he has but a smattering knowledge of the Word and humbly submits himself to its guidance. In fact, this noticeable tendency of our day will arouse him to dig into the Scriptures a little more deeply, to root himself more firmly upon this everlasting and faithful foundation. He will not become enthusiastic by this new cry of "back to religion." He has heard it before and will be very slow to accept it as genuine. He will try the spirits — every spirit — on the basis of the Word of God and by it judge the "religion" these men advocate. If it does not make the cross of Christ its pivotal point and the inherent sinfulness of man and his accursedness before God and his need of salvation by the blood of Christ basic principles — he will know that that "religion" is not of God. Just beautiful words and nice sounding phrases about man's hatred and God's love is not religion — Bible religion — but superstition.

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STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE V. OF THE MINISTRY

Part One

That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

I

JUSTIFICATION is appropriated through faith, when men put their trust in this that they are being received into grace and that their sins are being forgiven them for Christ's sake, who by His death made satisfaction for our sins.

In announcing justification to us, God does not look for our strength, how much we might perhaps be able to accomplish ourselves, nor at our merits whether we do not at least make an honest attempt to liquidate our debt of sins, nor at our future works, neither the work of faith itself nor the works of love which flow out of faith. He merely offers to us the forgiveness of our sins and invites us to enjoy this great blessing in faith.

Who can believe this?

How is it possible that our guilt should have been imputed to Christ and that Christ's merits in turn are imputed to us?

How can God remain fair when He so terribly punishes Christ for our sins, even forsaking Him,

and when, on the other hand, He so richly rewards us as though we were thoroughly righteous, while He knows full well that we by nature are nothing but filthy sinners?

Does not an assumption like this do violence to our finest moral principles?

And again, such an offer is too humiliating. We receive no credit whatsoever for any of our efforts. In fact, we are asked to acknowledge that we are utterly unable to contribute the least to our own salvation. Eat Christ, or be damned! This is a hard saying, who can hear it? (John 6, 60.)

To accept in faith God's offer of free pardon means a radical change of our entire inner person, of our heart. We must be born again. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned (1 Cor. 2, 14).

How can we come to faith? Since to believe is revolting to our nature, we cannot by our own reason or strength come to Jesus Christ or believe in Him. It simply is not of him that willeth nor of him that runneth, but of God that showeth mercy (Rom. 9, 16).

God did show mercy. He created faith in us. In our Article we confess what we believe concerning the means which God employed. *That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted.*

God prepared two kinds of means with which to operate on our hearts and to kindle and to preserve in them the flame of faith. They are the *word* of the Gospel and the *two Sacraments* of holy Baptism and the Lord's Supper. God gave these means to the church and made provisions that they are properly administered.

Concerning the Gospel Jesus said to His disciples: Go ye into all the world and preach the Gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16, 15, 16).

In the passage just quoted from St. Mark Baptism was mentioned. In Matth. 28, 19, Jesus gave express orders: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

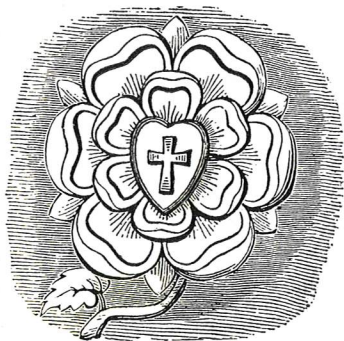
The institution of the Lord's Supper is recorded by three Evangelists (Matth. 26, 26; Mark 14, 22; Luke 22, 19) and St. Paul repeats the story, stressing emphatically the words: This do in remembrance of me (1 Cor. 11, 24, 25).

Thus Christ instituted the preaching of the Gospel and the administering of the Sacraments by the church.

These means produce the wonderful result that a living faith is created in a heart to which Christ crucified by nature was foolishness.

Baptism is a washing or *regeneration* (Tit. 3, 5). We are actually born again by water and the Spirit (John 3, 5). And the Lord's Supper nourishes this new life of faith.

The word of the Gospel is an incorruptible seed, which liveth and abideth forever; and of this seed we are born again (1 Pet. 1, 23). It is a power of God unto salvation (Rom. 1, 16). It never returns void, but always accomplishes that which pleases God and whereto He sent it (Is. 55, 11), just as the rain and snow from heaven make the



earth to bring forth and bud (Is. 55, 10). It effects a new birth, so that instead of the thorn shall come up the fir tree and instead of the briar shall come up the myrtle tree (Is. 55, 13).

Paul sums it up in Rom. 10, 17: Faith cometh by hearing and hearing by the Word of God.

That we may obtain faith, the ministry of teaching the Gospel and administering the Sacraments was instituted.

THE AUTHORITY OF THE CHURCH IN THE WORLD TODAY

By Pastor I. P. Frey, Denver, Colorado

THE organized church has as one of its major aims to leave its impress upon the world, to mould public opinion and to shape the policies of the world. That the true church of Christ, the body of the believers, is to make its influence felt in this world is plain from the description which Jesus gives of the believers as the salt of the earth and the light of the world. However, that the church will always be like a voice crying in the wilderness, that the world as a whole will never be influenced by the church of Christ is clear from the statement of Jesus that the many walk the broad way which leads to destruction and only a few the narrow way which leads to life.

There are many church leaders and church people who chafe under the indifference which the world shows to the church. They are impatient because the church does not exert a greater influence upon the affairs of the world. They are of the opinion that somehow or other the morals of the church must be thrust upon the world, that the world must not be forced to accept the leadership of the church. Since past history has shown that this can not be accomplished if the church sticks to its knitting, if it confines itself to the quiet teaching and preaching of the Word, modern churches have been trying other tactics; they have invaded politics and have tried to make the world better by law.

This has now been tried for many decades, but the results have been anything but satisfactory to those who dragged the church into politics. The world seems to pay little attention to these self-appointed world-reformers. Instead of getting better, the world is getting worse. Instead of peace there is war. Greed and immorality and vice have reached dimensions before unknown.

Our Lutheran Church has always insisted that the church has no right to employ political methods even under the guise of moral reform, that the only means which God has placed at the disposal of the church to accomplish its purpose is the Word of God, the Gospel of Jesus Christ. People in other denominations are also lifting their voices and trying to get the church back on the right path. Recently in addressing 8,000 delegates to the California Christian Endeavor Union, Dr. William Thomas, a Presbyterian pastor from Toronto, Canada, said: "Quit meddling with political ideas, — you can't make man good by creating a paradise for him. We have been approaching the whole problem of the present world

order from the wrong angle by holding that if a paradise in which man could be happy is created, man would be good. The Christian church has leaned too heavily toward the sociological, forgetting that a transformed life is not possible by merely human attainment, but needs influence from above. External government control cannot touch the emotions or volition; you cannot make a man good by legislation."

Human or Divine Foundations?

When people want to put over a program, a committee is named and an organization with an impressive name is formed. As many prominent names as possible are enrolled to give the thing prestige. By taking advantage of every publicity angle, by making as much noise and clamor as possible, the movement is kept in the public eye in the hope of influencing public opinion and carrying the day.

The church these days, too, puts a great deal of stress on publicity. It is beginning to be one of its favorite words. The church is beginning to have great admiration for the advertising methods of the world, as though a good advertising agent would make a good executive in the church. Stress is being laid on numbers, on the size of its membership, the prominent men who belong to it, the dollar-and-cents value of its institutions, etc. Much is made of such things. Consciously or unconsciously such considerations are held out to people to win them for that particular church or to impress them with the attractiveness of that particular church. It is not to be denied that such methods are often outwardly effective.

But, after all, the question is not what builds *a* church but what builds *the* church. There is a difference. The one is material, the other spiritual; the one visible, the other invisible. Does God want to influence people and draw them into the church by appealing to the senses? Does he want people drawn into the church by minimizing the outward disadvantages and emphasizing the outward advantages of membership?

You can search the pages of the Bible without finding Jesus and the apostles stooping to such methods. The true church of Christ has emphasized one thing to draw people into the fold and that is this that in Jesus they had a Savior who with His suffering and death has paid for their sins and who can present them pure and spotless

before God. Like the Apostle Paul the true church is determined not to know anything among men save Jesus Christ and him crucified. If this message does not draw people into the church, nothing will. And that is something that is not based on human speculation as to what is effective but on the authority of God, for, as the apostle says, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

There is nothing flashy about the way people are drawn into the church of Christ. There are no publicity angles to the inner workings of the Gospel. It escapes the eyes of man. It is quiet and mysterious but none the less effective. "So is the kingdom of God, as if man should cast seed into the ground and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." The church needs no other authority. That word through the power of the Holy Spirit is its own authority.

Reason and Education

The world today prides itself on its reason, its ability to reason out things. Man's brain, they say, has reached such a high stage of development that it is qualified to pass judgment on all things. Especially are people inclined to be impressed by great names in the fields of science and learning. Much research has been done. There are experts and authorities in every line who are supposed to know all about their subjects. Especially are young people at colleges and universities overawed when they sit at the feet of men who are recognized authorities. They find it hard to retain their former religious beliefs when pitted against such experts. The view is becoming quite prevalent that to be known as a Bible Christian is to be known as an ignoramus.

What is the church to do? Simply drop those doctrines which do not bear the stamp of approval of scientists and university professors? Some have done that, so that, for instance, the theory of evolution is publicly taught in contrast to the Bible record of creation. Or is the church to try to prove how reasonable its doctrines are, that they do not at all conflict with reason and the latest findings of scientists? Should it meet the challenge by quoting other prominent scientists and learned men who are still humble Bible believers? That would seem to be the sensible thing to do. But that will not solve the problem.

The fact is that the Bible teaches things which are contrary to human reason. The preaching of the cross always has been and always will be to the Greeks foolishness. The church is just wasting its time when it tries to convince reason with reasonable arguments. The only argument which the church has against the objections of reason is: Thus saith the Lord; it is written. Its aim should not be to harmonize reason and faith but to call upon men to bring their reason into subjection to faith.

It is to come to men with the authority of the Word of God behind it. It is to proclaim the Word of God regardless of the objections of reason and leave it to the Holy Spirit to see to it that these objections are thrust aside and that the Word does not return void. The Gospel of Jesus Christ is the power of God, not the power of man, unto salvation to everyone that believeth.

Let us then hue to the line. Regardless of how hopeless it seems in the world today, let us stake our all on the inspired Word of God. That is the only proper authority in the church. All other methods to achieve success are human makeshifts and props which do more harm than good. Let the church always come with its "Thus saith the Lord," and then it will not fall short of its God-appointed purpose.

HE SHALL BE A TREE PLANTED BY THE RIVERS OF WATER

Psalm 1, 3

Lord, make me like a tree whose roots
Are planted near the waters' brink.
Be Thou the stream from which I feed
And gain new courage as I drink.
Nourish each leaf, however small,
Dear Father, let me grow so tall
Though storm and wind their fury spend,
Or, Lord, whatever Thou dost send,
These all will for my profit be
To root me deeper still in Thee.

Lord, make me like a tree whose leaves
Give shelter from the heat of day
And let me then to others be
The helping hand for which they pray.
Let me not, Lord, like Judas feed
Upon Thy word and yet not read,
For healthy trees with sturdy roots
Will prove their goodness by their fruits
Not such a tree may I be found
As that which cumbereth the ground.

And as such tree demands much care,
Be Thou its Gard'ner, Lord, I pray,
Cut off the evil shoots that sprout
And only take the strength away.
What though I murmur at the cost,
'Tis better that a twig be lost
Than that the whole no profit be
And nothing but an evil tree.
No, Gard'ner, no, no pruning spare,
Lest in the end no fruit I bear.

What are the fruits which God demands
As tokens of His life within?
In whom His Spirit dwells, ah there
Is war against all signs of sin.
The Spirit's fruits are love and peace,
Goodness and meekness, against these
There is no law, love will fulfil
Because it loves the Father's will
And not because good deeds atone,
For we are saved by grace alone.

Esther A. Schumann.

SPIRITUAL WELFARE COMMISSION

For Our Men in Military Service



SINCE the Synodical Convention at Saginaw, Michigan, in August, the Spiritual Welfare Commission and its Executive Committee met several times in order to put into effect some of its policies outlined to and adopted by the Synod.

At its first meeting following the convention, Rev. J. Jeske of Milwaukee, Wisconsin, appointed by the Mission Board to fill the vacancy caused by the resignation of Rev. A. Frey of St. Paul, Minnesota, was elected recording secretary of the Spiritual Welfare Commission. Pastor Jeske's experience as a former camp pastor should prove of value to the Commission.

Much time was given to a study of the location of the various camps and bases and the number of our men stationed at each, with the intention of sending pastors to such camp communities where we have a heavy concentration of Wisconsin Synod men. Alaska, Washington, California, Louisiana and Georgia were finally decided upon as areas to which a pastor should first be sent. However, our men stationed in the northwestern part of the State of Washington are being served by Pastor A. Sydow of Tacoma, who informs us that he conducts Lutheran services at Fort Lewis every Thursday evening. In order to supply pastors for the camp communities in the above mentioned states, the District Presidents of the Synod were requested to provide the Commission with a list of candidates from which a selection may be made, where circumstances warrant the calling of such service pastors.

The overture of the Army-Navy Board of the Missouri Synod, directed to the Synodical Convention at Saginaw, Michigan, seeking "coordinated effort" of the two bodies, was given much consideration. Although repeated efforts toward this end have been made, the undersigned was directed to request the Army-Navy Board to suggest ways and means how this might be done. We are awaiting their reply.

Our program of preparing spiritual literature for the men in service is well under way. A number of meditations and sermonettes have been printed in tract form and will be mailed at stated intervals. At the present time every man listed in our files hears from this office every three weeks. The following tracts have been printed in quantities: A meditation on John 6, 66-69, by Prof. E. Kowalke, sermonettes on Matthew 22, 21 by Rev. Wm. Nommensen and on 1 Pet. 5, 7 by Rev. C. Buenger. Samples of these tracts may be had from this office. Christmas, Lenten and Easter literature is in preparation.

That the concentrated literature mailing program of the Commission is justified and welcomed by the men in service, can be seen from the following letter which is but one of many received daily:

Corozal, Canal Zone, September 29, 1941.

"I have been receiving the "Daily Devotional" booklets for some time now and I would like to thank you from the bottom of my heart. They are really the only attachment to the church that I have. Being situated deep in the Panamanian jungles we have but few opportunities to get into the Canal Zone. Even when we do, as yet, we have been unable to find a Lutheran Church in the Canal Zone. . . . There is a fellow Lutheran here that would appreciate it greatly if his name could be put on the mailing list of the Spiritual Welfare Commission. His name is . . .

Thanking you again for the services you have done for me I remain a

Fellow Lutheran,

PASTOR'S NOTE — Important as it is that we receive names and addresses of men entering the service, it is equally important, if not more so, that this office be informed at once when a man LEAVES the service. This department can function at maximum efficiency and at a minimum cost only if our mailing files are accurate. At present our files list over 2,000 men from our Synod in the defense service. With our "stepped-up" literature mailing program and the contemplated sending of pastors to certain camp communities the cost of operating this emergency Mission endeavor will mount rapidly. Have you taken steps to meet this emergency Mission expenditure? Some have — more than 20,000 of the special S. W. C. offering envelopes have been requested.

Have you a supply of Form Cards for sending in names and addresses and changes of address? Have you sent a Communion Identification card to your men in service? Have you ordered a supply of the special S. W. C. offering envelopes? Write this office for any of the above.

E. R. BLAKEWELL.

OUR MISSION AT VASSAR, MICHIGAN — A NEW HOUSE OF WORSHIP

MORE than 600 worshippers were present for the two services that had been arranged for the church dedication ceremonies of St. Luke's English Lutheran Church of Vassar, Michigan, on March 30, of this year. On a beautiful spring day the congregation assembled outside the building, and opened its day of praise and thanksgiving with the singing of "Open Now Thy Gates of Beauty." After the reading of a prayer, the doors were opened by the local pastor, and when Psalm 100 had been read responsively, the worshippers moved slowly into their new house of God. In the regular service Pastor M. C. Schroeder of Bay City, chairman of the local Mission Board, strengthened and admonished the listeners with a sermon based on the story of the twelve-year old Jesus in the Temple. Dr. Ottomar von Renner beautified the service with the vocal solo: "How Lovely are Thy Dwellings, O Lord." In the afternoon Pastor R. H. Hoenecke of Chesaning spoke appropriate words on the basis of Psalm 127, 1. Dr. Renner again sang a song, this time: "The Lord is my Shepherd."

The Mission is Organized

Our mission in Vassar was begun more than five years ago upon the urging of one of its charter members, Mr. John Bodeis, who felt the need of a Lutheran church in this village of about 2,000 inhabitants. Pastor E. Kasischke, who then served the neighboring congregation at Mayville, presented the matter to our Mission Board. On March 15, 1936, the first service was held at the home of Mr. Bodeis, where Pastor A. F. Westendorf of Bay City preached to fifteen people. A little later an arrangement was made with the local Seventh Day Adventist congregation for the use of their building. The agreement was a most convenient one, since their Saturday worship would not interfere with our time of services, and since they charged us no rent, merely asked that we pay the light and fuel bills for both groups. Until the reopening of the school year at our Michigan Lutheran Seminary at Saginaw, the time of the services was rather indefinite. Then the tutors at the institution, Messrs. E. Froehlich and A. Schultz, conducted Sunday school and services regularly. The congregation was duly organized in July of that year.

Three calls were extended before the new mission received its first resident pastor. On November 25, 1935, Pastor A. W. Voges of Kenosha, Wisconsin, was called, and he was installed on January 17, 1937, by Pastor B. Westendorf of Flint. Almost a year later the congregation acquired its first property in the purchase of a parsonage, but this first manse was resold, because it was too small, and because the land belong-

ing to it was not suitable for a church building. For the low sum of \$2,800 a six-lot site with a recently-remodeled house, located on the main street of the town was purchased.

Plans for a New House of Worship

With the beginning of 1940 there was much talk about the acquisition of our own house of worship, and the movement gained in momentum when the Adventists informed us that unless we take definite steps to get our own church, we would have to abandon their building after three months. Upon the advice of the Mission Board an architect, Mr. J. C. Goddeyne of Bay City, was engaged. Although plans for a complete structure were drawn, the original intention was to build a basement church. This idea was dropped when the congregation succeeded in obtaining private loans amounting to \$3,500, through the kind efforts of Pastor A. F. Westendorf and one of his members, Mr. E. Loll. This amount, together with \$1,200 from the chapel fund, and \$2,500 on a first mortgage made it possible for Vassar to erect its first church building.



St. Luke's English Lutheran Church, Vassar, Michigan

When the bids for the building project were opened they exceeded by almost \$3,000 the anticipated \$6,500. Then the building committee set about to eliminate all things that could possibly be left out in an emergency and still give us a place of worship, although not complete. The items to be omitted were: chancel furniture, basement floor, most of the plumbing, and the permanent heating plant. These changes and the promise of the members to do the excavating, grading, and painting themselves, brought the cost down to \$7,200. Since this figure still exceeded the original grant by the Mission Board the work could not be started until the Executive Committee had ap-

proved of the additional expenditure. On September 3, of last year the excavating was begun, and on a beautiful fall day, October 13, the cornerstone was laid. Pastor A. F. Westendorf preached on the words of Isaiah 28, 16.

In order to accommodate the members of the Baptist church, whose building was destroyed by fire, we began using our incompleting church on February 23, so that they could use the Adventist church building, where we had worshipped for more than four years. While our building was in the process of being erected, ways and means had been found to include most of the items that had been eliminated when the contract was let. A good used furnace was installed for \$300, by special arrangement with the contractor the cost of the chancel furniture was reduced to \$200, and with the bequest of \$300, made by Mr. George Hecht of a Missouri Synod congregation near here, pews could be purchased. This legacy to our church is exemplary because it shows such simple faith in the determination of the Lord to have the Gospel preached in every locality. Although the will was made in 1926, when there was not even any talk of a mission in Vassar, yet the terms of the will were: "for a Lutheran mission in Vassar."



Interior of St. Luke's English Lutheran Church,
Vassar, Michigan

Including the basement floor and the sidewalk, which were added during the summer, the total cost of the building is less than \$8,700. The overall length of the building is 61 feet and its width is 25 feet. A 13 foot narthex and a 14 foot chancel leave a 34 foot auditorium which seats about 150. The architecture is consistently colonial. The interior and exterior is done in white, except for light buff walls with a faint tint of rose, and a little Adam brown trim. Even the backs and the ends of the pews are finished in white eggshell enamel. The cross on the altar and those in the pulpit and lectern are covered with gold leaf. Special gifts for the church building include lectern and pulpit Bible, a hymn board and communion set

(Zion Lutheran Church, Toledo), a reed organ, carpeting, sacristy furniture, lectern and pulpit lights, new hymnbooks, altar hangings, individual communion service, organ light, candlesticks (St. Paul's, North Fond du Lac), and many other donations.

Reflecting upon the progress of our five-year old mission at Vassar, we cannot help but be moved by the gracious Providence of our Lord. From 7 voters, 18 communicants, 38 souls, and 14 Sunday school pupils, we have grown to 25 voters, 112 communicants, 188 souls, and 58 Sunday school pupils. Four adults and 25 children have been baptized, 31 adults and 20 children confirmed, five couples united in holy wedlock, and only three people buried.

Christ, the Head of the Church, has prospered our work; He worked on, when we were slothful; He overcame the hindrances that our sinful flesh put in His way; to Him we humbly and sincerely sing our praises. Out of gratitude for what the Lord has done among us, and because He has promised to prosper the preaching of the Word, we pray that He ever let this church building be His House, where His Word, and His Word only, is preached, so that men may be saved from doom, and that His Name be glorified.

A. W. Voges.

THE DIFFERENCE

(Continued from page 322)

remembered the deep need in which he had been, he remembered Christ's mercy. He saw that he was made whole and returned to give thanks to the Giver of all good gifts.

Jesus tells him, "Thy faith hath made thee whole." This man was really healed in body and soul. His faith made him a member of God's people. His eyes were opened to see his Savior. In the future, though he passed through sorrows and afflictions, he knew that the heart of his Savior was ever the same toward him. In joy or sorrow he knew peace and contentment, and his heart was ever filled with thanks toward his Lord. He cast himself at his Savior's feet and gratefully offered himself as a sacrifice to his Lord. —

And he was a stranger!

A. P. V.

EDITORIALS

(Continued from page 324)

Let us be alert and on the watch. Satan knows how to use times like these to catch the unwary in his net of lies and deceptions. Our watchword and standard of judgment in these matters must be that which is given to us in Isaiah 8:20: "To the Law and to the Testimony (to the Scriptures)! If they speak not according to this word, it is because there is no (spiritual) light in them." Let us watch and pray lest we fall into temptation.

W. J. S.

COLORADO PASTORAL CONFERENCE

THOUGH conferences on the outposts of our Synod have from time to time given a report of their sessions in the church papers, the Colorado Conference, to the knowledge of the writer, has never done so.

It met September 16 and 17 in Mancos, Colorado, and was housed by our very young congregation there, of which W. Krenke is the pastor. Twelve pastors were present, which constituted a perfect attendance. Two vacancies in the ranks, which had existed for some time, had just been filled a few weeks before.

Mancos lies on the so-called Western Slope in the extreme southwestern part of the state and is the most outlying of all the Colorado parishes. To get there several pastors had to drive more than 500 miles; in fact, the average round trip of those present was over 800 miles. That will give the reader an idea of the geographical extent of the Colorado Conference.

For those making the trip over the high mountain passes, particularly Wolf Creek Pass, for the first time it was an experience which will not soon be forgotten, though they traveled over fine roads. On every side

they saw the awe-inspiring handiwork of God, the Almighty Creator. The scenic beauties: the towering mountains, the yawning canyons, the millions of evergreens strewn over the mountain sides with a profligate hand, intermingled with the beautiful aspen trees just assuming their golden autumn colors, — these and other wonders in nature could not help but remind the Christian observer of the words of the Psalmist: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

But attractive as was the prospect of viewing the beautiful mountain scenery, it was not this which drew these pastors into these mountains but interest in something else so beautiful in the sight of God, as expressed in the words, "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!" It was the promotion of the Gospel work in Colorado which drew these men across the mountains. They wanted to be strengthened for that work by the joint study of the Word of God and

to plan together the carrying on of the work in the future.

The first work of the Conference was the reading and discussion of a paper by Pastor Victor Tiefel of the ninth chapter of the Prophet Amos, with its soul-shaking threats upon backsliding, stiffnecked Israel. God is gracious and merciful, willing to forgive all sins for Jesus' sake, but those who keep on trampling His grace underfoot will not escape His punishing hand though they try to hide themselves from His wrath "in the bottom of the sea."

The delegate to the Synodical Convention in Saginaw, Pastor V. C. Schultz, gave a detailed report on what transpired there. Of outstanding interest was the action of the Synod which gave to the Colorado Conference, as to the Arizona Conference, status as a

Mission District with power to elect its own Mission Board and administer its own mission affairs under the direct supervision of the General Mission Board, though in other respects remaining a part of the Nebraska District. The Conference was truly appreciative of the privileges granted by the Synod and conscious



A Group of Colorado Pastors and Their Families

of its responsibility to employ them to the best interests of the Kingdom of God in Colorado and at large. Since the members of the Mission Board are to be elected by the Delegate Conference, which meets in February, and several practical problems are involved, a committee was appointed to study the resolutions of the Synod and make suitable recommendations to the Delegate Conference.

As always at its conferences, the various mission stations and phases of mission work were discussed quite thoroughly. The hope was expressed that the chapels so badly needed, especially in our city work in Colorado, would soon be provided out of the enlarged Chapel Fund set up by the Synod.

The sermon at the Tuesday evening communion service was preached by Pastor O. Kreie of Hillrose.

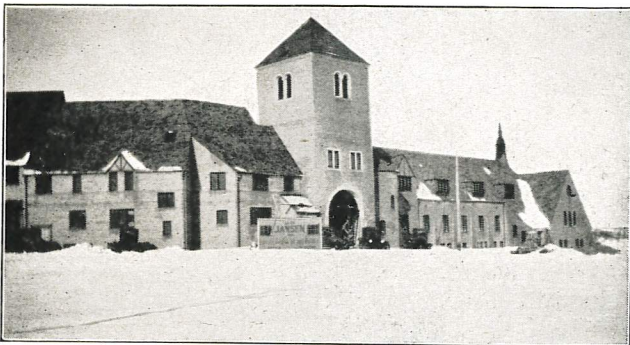
After two full days of sessions, all started out early the next morning on their return trip over the mountains and late that night all had arrived safely at home.

I. P. F.

SEMINARY CHAPEL FUND

DURING August of this year an appeal was again sent out to neighboring congregations to help our Seminary kitchen with provisions of various kinds. Such help will be especially welcome this year since prices on all commodities are beginning to soar, meats, baked goods, groceries, dairy products, potatoes and vegetables not excepted. Any donations along these lines will help our steward appreciably to stay within the limits of the budget, and at the same time, when thus the Seminary's demands on the Synodical Treasury will be reduced, corresponding amounts will be set free for other purposes of our Synod's work.

It has been our experience during past years that with the gifts for our kitchen there were frequently included small sums of money, some people whose heart moved them to contribute finding it more convenient to send cash instead of canned goods.



Theological Seminary, Thiensville, Wis.

Collections, as a rule, do not reach us before October. This year, however, one load was delivered on September 15, sent by the congregations of Pastor H. Grunwald, with the promise that more is to follow. We might mention here that on the same day the church of Pastor A. Mittelstaedt sent some potato salad and nine cakes, which were left over from their

Mission Sunday dinner and were greatly relished by our students. The collection delivered by Pastor Grunwald included also \$7.50 in cash. Even while I am writing this item, September 24, a letter reached my desk carrying a check for \$15.00 from the Ladies' Aid of St. John's Congregation at Lannon (Rev. P. Kneiske), with instructions to use it at our discretion for Seminary purposes.

During past years we accumulated such money donations in what we called our "Linoleum Fund." From this fund a very good linoleum tile floor was laid in the dining room during the past summer. Now a "Chapel Fund" is to take the place of the Linoleum Fund.

The walls and ceiling of our Seminary chapel, after more than twelve years of service, are still as bare as when the plasterers finished their job in 1929. The only improvement made in the chapel were three art glass windows in the altar niche, donated by Mrs. Louise Dammann Griebing. It is our purpose to save the extra gifts of money that may come in till we have enough to paint the chapel properly.

A caution may not be out of place. Our Synod at Saginaw surveyed the work which our Lord has called us to do and preestimated the probable cost at about \$531,426.13. This amount must be raised if our Synod is not to become remiss in its regular work, and moneys collected for special purposes dare not take the place of or hamper the regular contributions toward the Synod's work. But if any one, in addition, wishes to contribute to some praiseworthy purpose his gift will be acceptable to our Lord.

Names of pastors from whose congregations contributions are received will be listed from time to time in these columns. The amounts of money received will be stated specifically. Joh. P. Meyer.

A MASS CHORUS OF SEVEN CHOIRS

CHURCH music has a twofold effect. It is first a means by which the Christian, "filled with the Spirit," quickens and expresses his emotions, his faith and hope; and again it is a means of admonishing and stirring the careless and unbelieving around us. It was Luther who said, "The devil can stand anything but good music; that makes him roar." And Luther's hymns are as famous and were as fruitful as his sermons and doctrinal discussions. Before long the mighty "Battle-Hymn of the Reformation" will again fill the air to strengthen every believer and irk the powers of darkness.

It was inspiring to hear a mass chorus of seven choirs from our congregations at Cambria, Dalton, Fox Lake, Friesland, Kington, Randolph, and Trenton, Wisconsin, sing praises to the Savior at Fox Lake on June 1, 1941. The choir was under the direction of H. Klatt of Columbus. In the course of this sacred song service Pastor Martin Drews of Oak Grove addressed the assembled congregation. An offering of \$86.17 was gathered for our Synod's debt retirement fund.

On June 15 the choir again sang to a large and appreciative audience at Randolph. On this occasion Pastor H. Zimmermann addressed the assembly, and the offering

of \$35.00 was again remitted to the treasurer of the Synod's debt retirement fund.

In the course of these months the combined choirs will sing at the mission festivals of their respective congregations. To the joy of joining their voices in singing praises

to the Lord of the Church is added the pleasure of fellowship and neighborliness.

The director, Mr. Klatt, has been busy selecting sound sacred music for this choral group in preparation for the coming year.
A. G. D.

NORTHWESTERN COLLEGE

NORTHWESTERN COLLEGE began its 77th year with the customary opening exercises in the gymnasium on September 23.

On September 22 the last returning student was finally registered, bringing the enrollment up to 221, an increase of four over last year's total. There are 166 students in the dormitory.



Northwestern College, Watertown, Wis.

The first-year class in the preparatory department (once upon a time called Sexta, now better known as the ninth grade) has 29 members. That class is some-

what larger than first-year classes have been during the last eight years. The college Freshman class with 29 members is, however, somewhat smaller than the average for that class.

At the Synod meeting in Saginaw this summer the installation of new wash-bowls in the three dormitory lavatories and new stokers for the furnaces was authorized. The new lavatories were all in use by September 25, after some little inconvenience for the students during the period of installation. The stokers are now being installed, with many little delays, but fortunately the weather has been so mild, even hot for a few days, that the delay in delivering of materials caused no suffering from lack of heating facilities.

The only change in the teaching force is in the tutor's position. Edwin Breiling, of last year's seminary graduating class, will be the Inspector's assistant this year.

Once more we make the annual appeal to congregations within a reasonable distance from Watertown to remember that the college can make excellent use of any and all vegetables and other supplies that they might wish to donate. Such gifts have always been gratefully received and have helped greatly in keeping our expenditures for food within the amount appropriated by the Synod.
E. Kowalke.

ANNIVERSARIES

SILVER JUBILEE AT SODUS, MICHIGAN

On the eighth Sunday after Trinity it was twenty-five years since St. Paul's, Sodus, Michigan, dedicated its first church and ordained its first minister.

Pastor Berndt and after him Pastor H. C. Haase, both of Benton Harbor, served Sodus and King's Landing community, situated between Benton Harbor and Dowagiac, along the beautiful St. Joseph River, with services in homes

of the fruit farmers. As more Lutherans moved into the community, it became apparent that a congregation should be established.



In June, 1916, the M. E. Church of the village was purchased from the M. E. Conference by Pastor Haase and three trustees of the St. Paul's Congregation, of whom Gust. Froehlich is still a member. A call was sent in by the Michigan Mission Board and Candidate E. Walter Hillmer of Montello, Wisconsin, was appointed for the place. On August 6, 1916, he was installed and the church building dedicated by Pastors H. C. Haase and H. C. Richter of Sturgis.

The 17 charter members now have grown to 72 voters, 160 communicants and 260 souls. Of the original group many have gone to their eternal reward; 43 were buried, 224 baptized, 226 confirmed and 70 couples married. The present pastor A. J. Fischer is the fourth resident pastor of the congregation: E. W. Hillmer, 1916-1922; R. C. Timmel, 1922-1930; O. R. Sonnemann, 1930 to the time of his death in 1933; 1933 to the present A. J. Fischer.

Three festival services were held on August 3, 1941 — two in the morning and a joint service in the very hot afternoon, and the church was filled. Psalm 122 was chosen by the undersigned to show a Christian's regard for his church. "I was glad when they said unto me, let us go unto the house of the Lord. Our feet shall stand within thy gates, Jerusalem. Whither the tribes go up, the tribes of the Lord. There are set the thrones of judgment. Pray for the peace of Jerusalem; they shall prosper that love thee." In the second morning service Pastor Haase preached in German on Matthew 16, 18: "Upon this rock will I build my church." The St. Paul's mixed choir sang Psalm 98 in the two morning services. In the afternoon service Pastor L. Nuechterlein of St. Joseph urged all the members, but especially the youth of the congregation: "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." — Jeremiah 6, 16. Then followed a review of the sermon on Psalm 122 — this time in German. The offering of the day was dedicated to Synod Debt Retirement.

In the evening a social time was enjoyed at supper, and older pastors of the neighborhood reminisced on the early history of the Lutheran Church in Berrien County. Pastor L. Nuechterlein related how a letter, simply addressed to "A Lutheran Pastor in Detroit" was handed to a pastor of the Missouri Synod who came in answer to the letter, arranged for services and had Chicago pastors take over. Thus St. Joseph, Benton Harbor, and finally Sodus was founded.

Our hopes and prayers be with Sodus!

E. Walter Hillmer.

N. B. Coloma and Eau Claire both were organized from Sodus, and for one year Covert was served.

CORNERSTONE-LAYING SERVICE

Phoenix, Arizona

On September 21, 1941, the cornerstone was laid for the chapel of the newly organized Resurrection Evangelical Lutheran Church of Phoenix, Arizona. This congregation was organized in July of this year by the undersigned. The use of an empty store-building had been obtained free of rent out on the east side of the city. The first church service was here held on Easter Sunday of this year, April 13. A lot was bought on the southwest corner of 17th and Yale Streets. After the organization of this mission-congregation steps were taken to build a chapel on this lot.

For the cornerstone laying by the local pastor, the Rev. F. E. Stern, General Missionary of Arizona, and the Rev. Otto Hohenstein of Glendale, Arizona, assisted.

The new chapel is to be a 45x23 feet frame building and will follow a simple churchly type of architecture. The plans were drawn for this chapel by a member of the

congregation, and the work of building the chapel will be done entirely by the members themselves. The seating capacity will be 150, and the cost of the entire project is not to exceed \$1,500.

May God enable the people of Resurrection Ev. Luth. Church to realize their hopes of dedicating their new house of worship within the planned six weeks.

H. P. Koehler.

ANNOUNCEMENTS

ORDINATIONS AND INSTALLATIONS

On the 15th Sunday after Trinity, September 21, the Rev. Gervasius W. Fischer was installed by the undersigned as pastor of St. Jacobi Evangelical Lutheran Church of Milwaukee, Wis. Prof. H. W. Schmeling and Pastor Louis Karrer assisted. May the Lord bless both flock and shepherd.

Address: Rev. G. W. Fischer, 1321 W. Mitchell St., Milwaukee, Wis.
R. O. Buerger, Pres.
S. E. Wis. Dist.

Authorized by President J. Witt of the Nebraska District, the undersigned installed the Rev. R. Vollmers on Sunday, September 14, 1941, as pastor of the Locust Grove and Frankstown Missions of Colorado.

Address: The Rev. R. Vollmers, Castle Rock, Colorado.
V. S. Schultz.

Authorized by President Richard Buerger the undersigned on the Eighth Sunday after Trinity installed Waldemar Nolte as principal of St. Paul's Ev. Luth. School at Cudahy, Wis.

Address: Mr. Waldemar Nolte, 4656 S. Packard Ave., Cudahy, Wis.
Gerald Hoenecke.

Authorized by President A. Ackermann of the Minnesota District, I ordained my son, Candidate Lester Schierenbeck and installed him as pastor of the St. John's Ev. Luth. Church, Darfur, Minn., and of the St. Matthew's Ev. Luth. Church of Butterfield, Minn., on the thirteenth Sunday after Trinity. Pastors R. Marquardt, H. Kothe, Chr. Mack, and H. Schmidt assisted. May the Lord bless shepherd and flock.

Address: Rev. Lester Schierenbeck, Darfur, Minn.
R. Schierenbeck.

Authorized by the President of the Southeast Wisconsin District, Pastor R. O. Buerger, the undersigned installed Pastor Reginald Siegler as assistant pastor of Friedens Church, Kenosha, Wis., on Sunday, September 7, 1941.

Address: Rev. Reginald A. Siegler, 5026 21st Ave., Kenosha, Wis.
Carl H. Buenger.

Authorized by President W. T. Meier of the Dakota-Montana District the undersigned ordained and installed Candidate Allen Hoff as pastor of Salem's Church at Circle, Montana, and the Lutheran Mission at Olanda, Montana, on the Sixteenth Sunday after Trinity, September 28, 1941.

Address: Pastor Allen Hoff, Circle, Montana.
Hogey W. Bergholz.

Messrs. Paul O. Manz and Edgar Wehausen were installed in office by the pastors of St. Peter's Congregation of Fond du Lac, Wisconsin, on the 12th Sunday after Trinity by authorization of President Pankow. The first named is Director of Music in Winnebago Lutheran Academy and in St. Peter's Congregation, the latter teacher of the fifth grade in the parish school.

May the Lord richly bless their work.

Addresses:

Mr. Paul O. Manz, 333 E. 2nd Stree, Fond du Lac, Wis.

Mr. Edgar Wehausen, 333 E. 2nd St., Fond du Lac, Wis.

Gerhard Pieper.

CALENDAR OF CONFERENCES

CENTRAL CONFERENCE OF NEBRASKA DISTRICT

Place: Stanton, Nebr., Rev. H. Hackbarth.
 Time: October 23 and 24. Opening session: 9:00 A. M.
 Program: 1. Signs of the Times, with reference to the day of judgment, Rev. L. A. Tessmer; 2. Our Liturgy — History, Scriptural Basis, Teacher Carl Fuhrmann; 3. Scriptural Refutation of the Theory of the Existence of Things Millions of Years Ago, Rev. L. Sabrowsky; 4. Exegesis of Titus 1, Rev. N. Mielke.
 Sermon: H. Schulz. Herbert Hackbarth, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Valentine, Nebr., October 14 and 15 at 10:00 A. M., Mountain Time (Pastor H. Fritze).
 Papers: 1. The Lord's Prayer — W. Oelhafen; 2. Isaiah 4 — Im. Frey, Jr.; 3. John 3, 1-15 — E. Knief; 4. 1 Tim. 6, 20, 21 — H. Fritze; 5. Foreknowledge of God it not foreordination — R. Stiemke.
 Speaker: Weiss (Ellwein).
 Please announce to local pastor.
 Wm. Neujahr, Sec'y.

SOUTHWESTERN MICHIGAN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets at Muskegon Heights, Mich. (A. Hoenecke, pastor), October 22 and 23. Conference Papers: Hugo Hoenecke: 2 Tim. 3; Kionka: 2 Tim. 2; H. Haase: What was the origin of the Apostle's fearless courage-
 Confessional address: A. Fischer, W. Essig.
 Sermon: N. Engel, W. Essig. L. Meyer, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Ixonia, Wis. (Pastor Roland Hillemann) October 28 and 29, 1941.
 Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:30, Exegesis of Paul's Epistle to the Galatians, Prof. H. Fleischer. 1:30, Opening. 1:45, Biography of Paul Gerhard, Pastor H. Warnke. 3:00, Financial Report. 3:10, Continuation of Exegesis of Ps. 51, Pastor Fr. Miller. — Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 9:45, Study of Dr. M. Reu's Essay on the Scriptures, Prof. E. Kowalke (every member is requested to bring his copy along). 1:30 Opening. 1:45, Latin Hymns in "The Lutheran Hymnal," Prof. M. Franzmann. 3:00, Forum Discussion on Mixed Marriages, Pastor L. Kirst, Leader. Substitute Papers: Zweck and Nutzen der Beichtrede, Prof. H. Schmeling.
 Sermon: Prof. M. Franzmann, W. Krueger (German).
 Confessional: Fr. Loeper, Prof. Schmeling (English).
 Please, do not fail to announce early!
 H. Geiger, Sec'y.

ARIZONA CONFERENCE

The Arizona Conference will meet in Grace Ev. Luth. Church, Pastor O. H. Hohenstein, at Glendale, Arizona, October 28 to 30. Sessions will begin Tuesday morning.
 Program: Organization of a mission district, pursuant to the resolution of Joint Synod at Saginaw.
 Papers: E. Sprengeler, An Exegesis on Corinthians; A. E. Sitz, Arguments of Chiliasts and Millennialists; F. Knoll, John 14, 15; O. Hohenstein, Exegesis on 1 John 4, 5; R. Schaller, Cure of Soul; H. Rosin, The Significance of the Sermon on the Mount; F. Uplegger, Personal Equipment in our Profession in the Life of Ministers and Teachers; W. Huber, Phil. 4, 8, 9 (Christian Behavior).
 Kindly announce with the local pastor.
 Arthur P. C. Kell, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District meets at Marshall, Minnesota (Rev. E. R. Gamm), beginning at 9 a. m. October 28 and 29.
 Essays: Exegetical and Homiletical Treatise on Lk. 7, 36-50, H. Buch; Our Savior's Letter to the Church of Philadelphia, C. Found; Exegetical Treatise on Rom. 8, 18-23, Wm. Lange; Exegesis on 1 Cor. 7, H. Schultz.

Sermon: C. Found (W. Dorn).
 A timely announcement to the host-pastor, please!
 H. A. Schultz, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference convenes, D. v., October 28 and 29 at St. Paul's Ev. Luth. Church, East Troy, Wisconsin, with Pastor Edmund Ebert. Sessions begin at 9:30 A. M.
 Essays: Hebrews, chap. 4, 13-16, Jonathan Mahnke; Chap. 5 and 6, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Adult Instruction, J. Ruege; Study of the Liturgy in the new hymnal with suggestions for uniformity, M. Albrecht (chariman), C. Otto, A. Schewe.
 Communion service Tuesday evening.
 Sermon: H. Wojahn (Martin Albrecht) English.
 Th. Monhardt, Sec'y.

MINNESOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota Lutheran Teachers' Conference will meet in its fifty-fifth annual convention on October 23 and 24, 1941, at St. Paul's Evangelical Church, New Ulm, Minn. Please announce intended presence by October 12 to Theo. Pelzl, 306 N. Jefferson St., New Ulm, Minn.
 Arthur J. Meier, Sec'y.

ANNOUNCEMENT

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on October 22, at 9:00 A. M.
 Preliminary meetings:
 School Committee — Monday, 10:00 A. M., Jerusalem School.
 General Mission Board — Monday, 10:00 A. M., St. John's School.
 Board of Trustees — Monday, 2:00 P. M., St. John's School.
 Conference of Presidents — Tuesday, 9:00 A. M., St. John's Parsonage.
 Representatives of Institutions — Tuesday, 10:00 A. M., Grace Church.
 John Brenner.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene in Salem Lutheran School at Owosso, Mich., Pastor W. C. Voss, beginning October 22 at 9:00 A. M. until noon of October 24.

PROGRAM

Wednesday A. M. (Upper Grades)
 9:00- 9:40 Job (Bible History).....Rev. W. C. Voss
 Subst.: A Lesson in Catechism.....J. Gehm
 9:40-10:10 Corn and its Uses.....Wm. Woltmann
 10:10-10:40 Civil Government.....A. Schmidt
(Lower Grades)
 10:50-11:20 A Parable.....Miss R. Koeninger
 Substitute: R. Bode
 11:20-11:40 Reading in Lower Grades.....Miss E. Lahmann
 Substitute: Miss A. Kuhnke
 11:40-11:55 Penmanship.....Miss E. Wassmann
 Substitute: G. Fischer
 P. M. Chairman's Address and School Report.
 Discussion of lessons taught.
 Business.
 7:30 P. M. Church service.....Rev. Arthur Voss

Thursday A. M.
 Round Table Discussion — Aims, methods, and subject Material in the teaching of geography in the grades. Leaders: Grades 3 and 4 Miss M. Bode, Grades 5 and 6 Wm. Arras, Grades 7 and 8 E. Kirschke.
P. M.
 How to make Bible Reading interesting.....
 Rev. A. Westendorf
 Progressive Methods used in teaching singing in the grades A. Jantz

Substitute.....E. Backer
 History of Parochial Schools (continued).....
 Rev. B. Westendorf

Friday A. M.
 Essay — The Position of our Christian Schools as
 to the nature of education and its obligations to
 American democracy Prof. W. Manthey
 Report on Teacher Certification.....Rev. B. Westendorf
 Other Business.
 Kindly announce early to Fritz Bartels, 524 W. Stewart
 St., Owosso, Mich. Wm. Woltmann, Sec'y.

MISSION FESTIVALS

Third Sunday after Trinity

Christ Church, Cochraine, Wis.
 Offering: \$293.73. C. F. Kurzweg, pastor.
 St. John's Church, Fairfax, Minn.
 Offering: \$426.00. Im. F. Albrecht, pastor.

Seventh Sunday after Trinity

St. Luke's Church, Germantown, So. Dak.
 Offering: \$66.65. Charles E. Found, pastor.

Eighth Sunday after Trinity

St. Paul's Church, McNeely, So. Dak.
 Offering: \$40.00. L. F. Groth, pastor.

Ninth Sunday after Trinity

St. Paul's Church, Mayville, Mich.
 Offering: \$18.69. A. W. Voges, pastor.

Eleventh Sunday after Trinity

St. Peter's Church, Indian Creek, Wis.
 Offering: \$129.40. F. Gilbert, pastor.

Twelfth Sunday after Trinity

St. Peter's Church, Florence, So. Dak.
 Offering: \$46.83. H. E. Russow, pastor.
 Zion's Church, Valentine, Nebr.
 Offering: \$90.17. Hugo Fritze, pastor.

Thirteenth Sunday after Trinity

St. John's Church, East Bloomfield, Wis.
 Offering: \$157.42. A. E. Schneider, pastor.
 St. Matthew's Church, Marathon, Wis.
 Offering: \$158.25. E. E. Kolander, pastor.

REQUEST

If there are any congregations who have begun to use
 the New Synodical Hymnal and would like to dispose of
 their old Wisconsin Synod Hymnals, a new Mission Station
 would appreciate same.

Please address letters to: Pastor Karl G. Bast, Raymond,
 So. Dak.

ANNOUNCEMENT

Mrs. A. E. Siddon, Huntington Park, California, kindly
 donated the sum of \$5.00 toward Dr. Martin Luther College
 library. Our thanks to the donor.

E. R. Blifernicht, Librarian.

TREASURER'S STATEMENT

July 1, 1941 to August 30, 1941

Receipts

Cash Balance July 1, 1941.....	\$ 7,009.49
Budgetary Collections:	
General Administration	\$ 8,292.42
Educational Institutions	3,347.26
Home for the Aged	109.00
For Missions	21,202.35
Indigent Students	113.70
General Support	441.22
To Retire Debts	263.81

School Supervision	25.00
Revenues	4,014.24
Total Collections and Revenues.....	\$ 37,809.00

Non-Budgetary Receipts:

From Debt Retirement Committee....	1,000.00
Notes Payable—Money Borrowed....	32,700.00

Total Receipts	\$ 71,509.00
	\$ 78,518.49

Disbursements

Budgetary:

General Administration	\$ 5,349.96
Theological Seminary	3,207.71
Northwestern College	12,359.21
Dr. Martin Luther College	8,432.12
Michigan Lutheran Seminary	3,070.95
Northwestern Lutheran Academy....	1,960.77
Home for the Aged	1,090.54
Missions, General Administration....	145.54
Indian Missions	3,891.04
Negro Missions	784.57
Home Missions	25,601.15
Poland Missions	1,451.25
Madison Student Mission	166.66
Spiritual Welfare Committee	354.94
General Support	4,059.00
School Supervision	505.22

Total Disbursements	\$ 72,430.63
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Non-Budgetary Disbursements:

Notes Paid	5,800.00
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Total Disbursements	\$ 78,230.63
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Cash Balance August 30, 1941.....	\$ 287.86
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Debt Statement

Budget Debt:

Notes Payable July 1, 1941.....	\$152,525.55
Net Increase in Notes Payable.....	26,900.00

Budget Debt August 30, 1941.....	\$179,425.55
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Church Extension Debt:

Notes Payable July 1, 1941.....	\$ 40,642.69
Debts Paid Since	950.00

Notes Payable August 30, 1941.....	39,692.69
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Total Notes Payable August 30, 1941	\$219,118.24
Inmates Deposit Reserves.....	16,297.09
Annuities Reserves	8,000.00

Total Debts August 30, 1941.....	\$243,415.33
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Allotment Statement

District	Comm.	Receipts	Allot.	Deficit Collected	Percentage of Allot.
Pacific Northwest ...	1,031	\$.....	\$ 515.50	\$ 515.50
Nebraska	4,708	708.48	2,354.00	1,645.52	33.22%
Michigan	15,983	2,986.41	7,991.50	5,005.09	37.36%
Dakota-Montana	5,798	1,822.20	2,899.00	1,076.80	49.33%
Minnesota	31,637	8,647.87	15,818.50	7,170.65	54.66%
North Wisconsin	39,905	5,213.82	19,952.50	14,738.68	26.12%
West Wisconsin	40,788	4,635.97	20,394.00	15,758.03	22.73%
Southeast Wisconsin..	43,893	4,734.43	21,946.50	17,212.07	21.50%
Total	183,743	\$28,749.18	\$91,871.50	\$63,122.52	31.29%

Collections for Chapels

Cash Balance June 30, 1941.....	\$ 1,720.78
Collections for July	301.28
Collections for August	29.00

	\$ 2,051.06
Less Disbursements for Chapel at Carrington, N. D.	400.00

Cash Available	\$ 1,651.06
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C. J. NIEDFELDT, Treasurer.