

The Northwestern LUTHERAN

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"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:26

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REFORMATION



"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him." Rev. 14, 6. 7.

JEREMIAH 15:15-21

By Pastor H. J. Schaar, Woodland, Wisconsin



LUTHER'S hammer-blows on the castle church at Wittenberg were heard around the world. That history making episode is well known to the Christian mind, and the undersigned was reminded of it as he read and re-read the account of the recent synodical convention at Saginaw. Would that the echo and re-echo of the deliberations and the resolutions be clearly heard in every home of our beloved synod. Our dreadful age, our high-strung nation, our terrifying political and financial unrest, our trials, the maintenance of our parochial schools and synodical institutions, our concern over the boys in the army and navy, — must have added a noticeable graveness to all assembled there.

A great task lies before us. By God's grace we shall be able to carry it out — let us not be discouraged. Let us learn from one who worried much and long over the affairs of Christ's Church. Let us be taught by one of God's great and noble servants, one of the most courageous men that ever lived on this earth. His name is Jeremiah, and his writing, chap. 15, v. 15-21, fittingly encouraged all for the strenuous work that lies before us for the next twenty-four months. Mark therefore,

THE WORRIED JEREMIAH'S CONVERSATION WITH HIS GOD CONCERNING CHURCH WORK IN ISRAEL.

1. What Jeremiah prayerfully told his God.
2. What God graciously promised Jeremiah.

Of the many heroes in God's Word Jeremiah deserves a special and foremost mention. Although lamenting was his specialty, he sorrowful suffered martyrdom at the hands of the very people he lived to serve. Never was there a time when a man was more needed in the affairs of a sin-sick nation than when Jeremiah answered the call of God and appeared on the scene in the kingdom of Judah about seven hundred years before Christ's birth. For forty long years he endeavored to show their leaders the fatal folly of an alliance with Egypt and the need of a closer union with their God. For forty years he pleaded with the people to repent. For forty long years he rebuked the idolatry, the indecency, the corruption among

them. Seemingly all in vain. The forty years passed — and now the ministry of Jeremiah is at an end, the country is worse off than before — ruin seems certain. Is it any wonder that he was forced to cry out — "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

Under such circumstances Jeremiah pleads with God v. 15, "Oh Lord, thou knowest: remember me, and visit me." Fervently the wearied man speaks: "Lord! thou knowest, remember me, visit me." Thou knowest well my agonies, my miseries, my heart-aches, — for thou knowest all things. Therefore "Remember me" — Yet, even though I walk through the valley of the shadow of death I will fear no evil; I will be at ease; "For thy word was unto me the joy and rejoicing of my heart, for I am called by thy name."

This part of Jeremiah's conversation should remind us today that our vice-ridden, crazed age is much like the generation of his time. The indifferentism, the materialism, the unionism, and that great destroyer of nations, WAR, have brought mirrors of confusion to all. Fellow Lutherans, we have just cause for grave concern. We, too, have observed that the Gospel has been preached for years in many villages of our land, in many instances without great outward results. Schools and synodical institutions have been maintained with great sacrifice of men and money, continuous exhortation to commune often — to bring greater sacrifice — to build a large mission program — all of these hopeful ideals are staggering, as it were, under the debt of our Synod. Outwardly our



work too, like Jeremiah's, may appear vain. The depression, economic conditions, the horrors of war have caused many of our souls to become weary in their well doing. Let us all learn to look to God as did Jeremiah and say: "Lord, remember us, thou knowest all things."

Jeremiah proceeds in his speech and reveals like so many of us that he has a "pet worry," v. 15. "Revenge me of my persecutors." Yes, Jeremiah had enemies. No doubt, the most heart-breaking experience of all was the cruel rebuke he received from his own family. In a foregoing chapter (6, 12) we read, "The house of thy father — even they have dealt treacherously with Thee."

Well can we know the root of this bitter lamentation, for even his own kin had heard but had not heeded. That seemed to be his "pain perpetual" and his bodily "wound incurable."

Our Fears Like Jeremiah's

Our present day fear and worry is of much the same nature. In our human sinfulness we fear our enemies too much. Sometimes we become dissatisfied because God does not remove them. We fear, and then we fail to speak boldly. We often tolerate questionable matters in our congregations rather than speak because we fear to have trouble. We fail to establish a larger home mission program for fear of a depression. Even in our own congregations we hesitate to ask for money because we fear for our own salary. So in our day, too, as Jeremiah's, the adage proved true, "The foe within the ranks is more powerful than the foe without."

Jeremiah's conversation with God now reaches its climax. He calls God's attention to the fact that his very life is threatenend. Our text offers expressions to verify this, for instance "Revenge me of my persecutors" — "My wound incurable" — "Know that for thy sake I have suffered rebuke." The aged prophet well realizes that if God would permit the ungodly to have their way his life would necessarily be forfeited. Writers claim that Jeremiah was once cast into an old well there to die. — Our life, too, is in danger. If we really speak "Of the things we have seen and heard," if we really "Preach Christ crucified," if "We earnestly contend for the faith of the saints" — then our enemies will quickly mock. Then, and just then, let us pray as did Jeremiah "Not to take us away," but rather let God continue to call us His by name.

A Silver Lining

Nevertheless Jeremiah's plea contains a silver lining, in spite of his tears. There is that living spark of joy always present when the believing sinner speaks to a known, merciful God. Hear it (v. 16. 17): "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, Oh Lord God of hosts; I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand." — Rightly Jeremiah admits that his preachings and exhortations were not his own, and he properly bases his plea on the thought that all he had came from God. He searched and found. He not only ate, but tasted and digested. He not only knew but rejoiced in the word of his God. And this rejoicing was a rejoicing of the heart. He had not desired to be joined with the proud of this world. He had not joined the assembly of the wicked, — but rather as a lonely voice in the wilderness he ardently went about the important duties of his office. In like manner we should go about our work of preaching the Gospel with rejoicing in our heart. Even though the clouds of human worry are black, though our homes and schools and our beloved country seem to be jarred by the violence of the heinous storms of sin,

"We fear no foes, with thee at hand to bless,
Ills have no weight, and tears no bitterness."

Let us not be given to mistrust or discouragement, but let us continue to fight in the deadly combat against sin knowing that God is not a liar, but realizing, "Ye shall know the truth, and the truth shall make you free." — Thank God, God graciously promised Jeremiah deliverance.

The Promised Deliverance

(Vv. 19-21) "Therefore thus said the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they SHALL NOT PREVAIL AGAINST THEE: FOR I AM WITH THEE TO SAVE THEE AND TO DELIVER THEE, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

God would say: Jeremiah, return!; Jeremiah, come unto me entirely; Jeremiah, be not afraid; Jeremiah, have no more worries, for I the Lord thy God make no mistake. Often we Christians have the peculiar idea that God makes mistakes. The Prophet Jonah, who was sent of God to preach in Nineveh, fled in the belief that God had made a mistake. Jonah became very angry and much displeased with God. Finally the Lord reminded Jonah of his great promise to him and to the city, saying, "Jonah, doest thou well to be angry?" Whereupon God proved to him, "Should I not spare Nineveh, that great city, wherein are more than six score thousand persons."

We, Too, Forget

Today we so often forget that there are still thousands of souls especially precious in the sight of God. V. 19, "If thou take forth the precious from the vile, thou shalt be as my mouth." V. 11, "It shall be well with thy remnant." Jeremiah, as we today, was merely God's spokesman, God's steward, God's preacher, who was rightly to divide the Truth — the Law and Gospel. Under such circumstances God made Jeremiah the wonderful promise of our text, "They shall fight — but they shall not prevail, I am with thee to save thee, yes deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

Would to God that we could begin to realize more the eternal value of God's promises. How carefully we scrutinize an ordinary promissory note, how exact everything must be in order to be legal and yet how suddenly it may become worthless. How different with God's promises. They are all sealed and paid in full in the life and the death of Christ. What Jeremiah saw in the

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EDITORIALS

THE BEST SELLER

FUN, FOOD AND FAITH

IMPLICATIONS OF THE CONFIRMATION CLASS

The Best Seller In the one hundred twenty-fifth report of the American Bible society we are told that the Bible is still the best seller among books published in the United States since 1800. It is gaining in popularity abroad, especially in the South American countries and in China. The Bible is sold today in nearly every country. Its translation has reached a new high mark. Today it may be had in 180 languages and the New Testament in 227 tongues. The officers of the American Bible society estimate that 25,000,000 copies of the Bible were sold in the world last year. In China alone 5,267,529 copies of the Bible were sold last year. The Bible House in New York issued 4,860,345 volumes of the Bible in all languages. Of these 1,090,490 volumes were sold outside of the States, many of them in South America. Many volumes of the Bible were printed and issued abroad. A grand total of all Bibles issued here and abroad reached the figure of 7,695,607, the largest number since 1936. In that year 7,783,018 were issued. Nearly 7,000 volumes were distributed to the blind.

That is the report of the American Bible society. We read that report with mingled feelings. Certainly we are glad to read that the Bible is still the best seller among books. None will be more elated than the sincere Christian because he knows that it is the word of life and that whosoever possesses a Bible has eternal life within his grasp and the Christian's prayer is that every soul may find and possess it. The Christian understands well its value to the individual. He has daily communion with it and knows its power to comfort and strengthen the heart in evil days and good days.

And yet, we wonder just how much all those figures really mean. If taken at their face value they would, indeed, tell quite a story of the conquest of Christ throughout the world. We hope and pray that each Bible sold represents one person who has found the Messiah. That, however, would be unwarranted extravagance. We could

be persuaded to accept such an interpretation, perhaps, if our experience would not mock us. We know the sales-talk of many of the Bible salesmen, having been importuned by them ourselves. We know the arguments used by some of the salesmen to dispose of a copy of the Bible in the homes of prospective buyers. We also know just how many Bibles lie dormant on some table in the home or stand on the book shelves unused and unsung. The simple fact that it is just commonly accepted that it is the right thing for a home to at least have a Bible that induces many to make the purchase, whether they ever intend to use it or not. And what good is a Bible in a home if it is never opened and if people will not read it? A starving person who has a million dollars at his command but refuses to use it will starve in spite of his wealth.

Figures, just cold figures, do not interest us very much and records much less. It would interest us much more to hear just how many of those who possess the Bible are also students of the Bible and how many of these are willing to accept its every word as God's immutable truth and how many have found in it Christ Jesus who came to seek and save that which is lost and how many live a life in conformity with the Gospel of Christ? An answer to these questions would interest us tremendously. Of course, no one is able to give us an answer to these questions, we know. Nor would we expect it and put much stock in the answers if some one did attempt to answer them. The thing is that statistics and figures are nothing to get excited about.

This may be one result, however, when reading such figures: it may lead those who are Christians and do make good use of the Word of God to appreciate God's grace to them more and more, not only the fact that He gave them His Word but that He also inclined them to read it daily, filling their souls with the bread of life. Still we say, "May the Bible ever remain the best seller."

W. J. S.

Fun, Food and Health All sorts of schemes have been employed to get people to come to church. Especially has the problem of getting people out for the Sunday evening service called for heroic treatment.

If an Associated Press dispatch from Scranton, Pa., can be taken at its face value, Dr. Harold C. Case, pastor of the fashionable Elm Park Methodist Church, claims to have solved the problem. His solution is to provide a program of fun, food and faith. After trying it out he is very enthusiastic about it and expects attendance to double over that of the usual evening service.

The dispatch says in part, as published in the *Denver Post*: "A big part of the 2,500 of our congregation for four hours listened to recordings of Tschaikovsky and Debussy, heard book reviews, enjoyed ping-pong and shuffleboard in the church gym, ate sandwiches, potato chips and coffee at 15 cents each and then had a chance to talk back to the preacher after the sermon." One woman is quoted as saying, "Imagine me staying four hours at church — and I enjoyed every minute of it."

Reading this, one is reminded of the words of the apostle, "They have a zeal of God but not according to knowledge." The impression is left that going to a building known as a church building is a good thing in itself regardless of what draws people there and for what purpose they came there. We wonder by what stretch of the imagination playing ping-pong and shuffleboard or eating sandwiches and potato chips can be called a divine service. Proper church going is not an end in itself but a means to an end: to hear the saving Gospel of Jesus Christ. The spirit of the true worshipper is this: Speak, Lord, for thy servant heareth.

The woman quoted above enjoyed every minute of the "service." We take it that her flesh enjoyed it. There was nothing spiritual in her enjoyment. It was the same kind of joy that people have at a jovial, though clean and restrained party.

There is nothing wrong about good, clean fun, but let us not call it spiritual just because it takes place in a church building. The right kind of service is enjoyed by the truly spiritual worshipper but in a different sense. The cause of his enjoyment is not to be found in the beautiful music, vocal or instrumental, the outward perfection of the order of services or the dramatic speech and masterful oratory of the preacher. The enjoyment of the true worshipper is not diverted by such outward attractions, but rests on the peace which enters his heart when into his guilty heart is preached the sweet message of Christ crucified and there rings in his ears the invitation of the Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That is really "enjoying" a service.

Every preacher would like to have a good church attendance, and there are many tricks of the trade by which this can be accomplished for a while. But what is gained if people are drawn to church by dangling worldly

bait before their eyes? Presence in the church is not an end but only a means to an end. The important thing is not just that they are there but what they get there. People may leave the church with filled stomachs but with souls that are empty.

I. P. F.

* * * *

Implications of the Confirmation Class Our Lutheran Church differs from most Protestant denominations in this that it insists upon a course of instruction before children, and others, are admitted to communicant membership in the church. That is one of the primary reasons for its doctrinal stability, while others are being "carried about with every wind of doctrine." But are we Lutherans getting all that we should out of this praiseworthy custom?

Most pastors feel the great responsibility which confronts them in instructing the confirmation class and send many a fervent prayer to the heavenly throne that they may become more proficient in this difficult work.

The work has been considerably lightened if the children have had the advantage of a good parochial school training, if from earliest childhood they have been made acquainted with the Bible stories and Bible doctrines and have been under truly Christian influence during these formative years. Then the pastor really has something to work with.

But a great many children which enter the class have not had that advantage. All they have had is Sunday school and even that has been of a spasmodic nature. Nor has there been any Christian training and instruction on the part of the parents at home. They lightly shift the responsibility upon the pastor. In one year, or at the most two years, he is to make up for the neglect of a dozen years.

Many parents have a very worldly view of confirmation. They want their children confirmed because it has always been done in the circles in which they were brought up. It is an old, established custom with the halo of holiness above it. The confirmation of their children is a sort of debut, a kind of coming-out party for them. The spiritual significance often retreats into the background. The pastor can accomplish little without the co-operation of the parents. If the children are not urged at home to prepare their lessons, if they are even discouraged from plaguing themselves too much with the pastor's assignments, especially if it is thought to interfere with good grades in school subjects, the pastor's work is completely undermined. Or even if this is not done, even if the children are held at home to study their lessons, little is accomplished if the parents do not live what he preaches to the children in class, if there is a worldly, un-Christian atmosphere in the home, if the parents by their staying away from church, their contempt of God's Word and their whole attitude give the impression that there are more important things in life than being a Christian and living it. God can convert a child and preserve its faith even if it breathes the atmosphere

of such a home, but it is a special miracle of God. Then it is accomplished in spite of the parents upon whom God has laid the responsibility of the souls of their children and from whose hands He will require them.

Let all who are involved, pastors, parents, children, realize the importance of the confirmation instruction. The goal to be aimed at is not merely to put them through such a course and to solemnly confirm them on the set

day but to bring them to the knowledge of the truth, to a true and living faith, so that they may be true children of God here on earth and finally in heaven above be heirs of God and joint-heirs with Christ. "Whoso shall offend one of these little ones which believe on me it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea."

I. P. F.

MARBURG — "YOU HAVE A DIFFERENT SPIRIT"

NO history of the Reformation period or a knowledge of the Reformation is complete that fails to appreciate the importance of the "Colloquy of Marburg," which was held in the castle of Marburg between the Swiss reformer Ulrich Zwingli and Dr. Martin Luther from October 1-3, 1529.

ZWINGLI

Who was this Swiss reformer? He was a native son of the Alpine highlands. He was born in a small Swiss village just one year later than the great Reformer, Dr.



Luther by Lucas Kranach

Martin Luther — on January 1, 1484. He was the son of influential, wealthy parents who were able to give him an excellent education. Unlike Luther his interests were centered on Humanism — a study of the old Latin, Greek, and Hebrew classics — and together with this the study of the source of Christian religion. His hopes for the world he saw in the rise of a re-study of the writings of the wise men of old (humanism) and in democracy. Zwingli had a political mind. Democracy had just begun to establish itself in his own Switzerland. Thirteen small communities had already formed a quasi union for self-government. In this movement Zwingli was very active so that he began his public career as a *social reformer*. The abuses in the church of his day he was satisfied to meet with ridicule at first. After Luther had begun his

reform movement in Germany, however, we suddenly find Zwingli springing into action against Rome in his own land — although he always claimed that his reformation was not a borrowed idea from Luther, but entirely original with him. Being a politician at heart it was Zwingli's belief that the church must exist by the sanction of the government and hence under the protection of the government. In fact, he considered the church quasi part of the government and advocated that the different parishes be given as free a hand as possible in governmental affairs. Far from dissuading the Christians from politics, as Luther did, he regarded the political activity of his followers as a sacred duty and a praiseworthy self-expression in religion.

Zwingli — the Religious Reformer

Zwingli entered the priesthood in 1506 taking charge of a small country church at first. In 1519 he was given charge at Zurich which was a large and thriving community of the young Republic. His eloquence and influence made themselves felt over a great part of Switzerland and by 1525 he had established the Reformed Church in Zurich. At first the Zwinglian doctrines were well in agreement with the doctrines taught by Luther. But it was self-evident that two church bodies so differently conceived and born could not exist very long in full harmony of doctrine and practice.

Luther's Reformation was, as it were, born from the soul of a terrified sinner, who from early youth to manhood battled with the one great thought: "How can I get rid of my sin and guilt and find peace with God?" This was the one thought that haunted him in his waking and sleeping hours until finally he found the answer in the Scriptures: "The just shall live by faith."

Zwingli, on the other hand, had no such dark experiences. He never experienced the pangs of conscience nor the deep realization of the damnableness of sin. He never knew the hopeless cry for assurance of the forgiveness of sin and salvation. He rested his case on the intellectual promises of great learning — humanism.

Attempts of Phillip of Hesse

Luther, well informed as to the doctrines of Zwingli, refused ever to make common cause with him in the battle against the sins of Rome. It was Phillip, ruler

of Hesse, who for political reasons attempted a union of the forces of all Protestants as a defensive measure against Rome and Emperor Charles V. Charles V had successfully brought his war in Italy to a close and was on his way to Germany to force the Protestants back into the fold of Rome. Phillip of Hesse tried to persuade Luther to unite forces with the Zwinglians in order to show Charles a united front. Luther, however, refused to do this, even in the face of the threatening danger to the young church which had accepted him as its leader. Finally Phillip arranged a meeting between Zwingli and Luther at the Castle of Marburg hoping that the divided Protestants would come to some agreement.

At Marburg

Luther and Zwingli met in October of the year 1529. Present at this meeting were Phillip of Hesse and Duke Ulrich of Wuerttemberg together with perhaps fifty others. With Luther were the well known theologians, Melanchthon, Justus Jonas, Brenz, and Osiander; with Zwingli: Okolampadius and Butzer. The debate began on October 1 between Luther and Okolampadius and between Melanchthon and Zwingli in the Rittersaal of the castle. The two following days, however, Luther and Zwingli had the floor almost entirely.

At the beginning of the colloquy there were fifteen points on which they disagreed. These were the doctrine of the Trinity; of the person of Christ; of faith and justification; of the Scriptures; of Baptism; of good works; of Confession; of government; of tradition; of infant Baptism; and of the Lord's Supper. This last mentioned doctrine was the main point of contention. During the course of the debate the Lutherans and Zwinglians reached an agreement on fourteen points but at the fifteenth point concerning the Lord's Supper, no agreement was reached.

Luther: "It is my body, It is my blood"

Luther insisted that the words of the Scripture four times separately recorded — by Matthew, Mark, Luke and Paul — must stand exactly as they are written: "It is my body, it is my blood" and as interpreted by St. Paul in 1 Corinthians 10, 6: "The cup of blessing which we bless is it not the *communion* of the blood of Christ? The bread which we break is it not the *communion* of the body of Christ?" St. Paul clearly teaches the *real presence* of the body and blood of Christ in the Lord's Supper. He clearly states that the cup of blessing (wine) and the blood of Christ *commune* (unite, come together) and that the bread and the body of Christ *commune* (unite) so that there are four elements in the Lord's Supper — wine and blood, bread and body. These are received by each communicant so that Christ gives us *in, with, and under* the bread and wine, as we eat and drink, His *true* body and His *true* blood which was given and shed on the cross. During the debate which continued for more than two days Luther took his firm position on the Scriptures and refused to permit any other interpretations offered repeatedly by Zwingli.

ZWINGLI'S POSITION

In the year 1526 Zwingli issued a pamphlet, "Instruction concerning the Lord's Supper." In this pamphlet Zwingli insisted that the Lord's Supper was merely intended by the Lord Jesus to be a commemorative and symbolical ceremony. He took the position that the words: "This *is* my body, this *is* my blood," are to be taken figuratively and that Christ meant to say: "The bread *represents* my body and the wine *represents* my blood." He protested to agree with Luther as to the presence of Christ in the Lord's Supper, but refused to accept as a fact the "*real, bodily presence*." Rather, he believed in a *spiritual* presence only. Hence, he insisted, that the communicant does not receive the body and blood of Christ *by mouth*, but *spiritually*, by faith. (Luther, Erlanger Ed., Vol. 26, p. 296.) In the churches of the Zwinglians a table was arranged for the celebration of the "Love Feast of the Congregation" (Lord's Supper). The wine and the bread, contained in wooden cups and plates, was passed from one worshipper to the other. Thus was the Lord's Supper celebrated as a mere commemorative and symbolical ceremony.

In this interpretation Zwingli insisted in the debate at Marburg. Luther insisted that the words of Scripture must stand: "This is my body; this is my blood," and they must be taken *literally*. When in the course of the debate it became evident that Zwingli continually side-stepped the words of Scripture and tried to establish his interpretation on the evidence of *reason* and *senses* — Luther wrote the words: "This is my body; this is my blood" in large letters on the table before him and in answer to Zwingli's arguments merely pointed to them as though begging Zwingli: "What are you going to do with these words?"

"YOU HAVE A DIFFERENT SPIRIT"

The debate ended as it had to end — in failure! Here were two entirely different men — Zwingli and Luther. One was everything that the other was not. Luther was the poor son of a poor father — Zwingli was not; Luther, from childhood was haunted by the consciousness of his sin — Zwingli was not; Luther experienced all the tortures recommended by the church of Rome for the peace of heart and conscience — Zwingli had not; Luther's conviction that the Word alone is "the light unto our path" was not shared by Zwingli. He believed that man's reason also must bear evidence to the truth; Luther bowed humbly before the Word of God — Zwingli did not; Luther believed that the Church must confine itself to the spiritual sphere alone — Zwingli did not; Luther kept himself scrupulously clear of political ambitions — Zwingli did not. In fact, Zwingli died in 1531 in a civil war resulting to a great extent from political ambitions.

Two men, so very different in their nature, their purposes, their principles, their ambitions, can hardly be imagined. They have little in common. Small wonder, then, that these two leaders could not agree on the doc-

trines of the Scriptures, especially, on the doctrine of the Lord's Supper. To bow before this great mystery demands humility and child-like trust in the very Word of God and in these Zwingli was wanting.

After the close of the debate a private discussion took place between Luther and Zwingli, but to no avail. On parting Zwingli offered Luther the right hand of fellowship. Zwingli insisted that though they held divergent views in regards to certain doctrines, yet they could work side by side and acknowledge each other as "brethren." Luther refused to become a party to such hypocrisy and was enraged at Zwingli's proposal. In refusing to take Zwingli's extended hand, Luther uttered those memorable words: "*You have a different spirit.*"

WILL WE HEED?

Let the Lutheran church of today weigh well the words of Luther. It meant much to Luther to take the step he did at Marburg. The Lutheran church was still in its infancy and small in number. The Roman church was numerically strong and mighty. The Zwinglian church would have been a mighty help to Luther and the

two combined a real power to reckon with. Yet Luther preferred that his little group stand alone rather than accept augmentation by way of compromise with Zwingli, rather stand alone than compromise one doctrine, one iota of the Scriptures. And, alone, Luther faced the future. The cry of, "a united front" did not intrigue the intrepid Reformer. Who shall say in the face of history that it was not a wise step?

We hear that cry again today: "Let us unite against the enemies of the church and show them a united front." What would Luther answer to this cry? We know! Just what he told Zwingli at Marburg: "YOU HAVE A DIFFERENT SPIRIT." We will not unite in a common cause unless we are entirely agreed in doctrine and practice. The strength of the church and her ability to withstand the foe, whoever he may be, is not dependent upon great armies and great numbers but upon the Lord alone. He is able to give victory, if it pleases Him, to the few against the many, yea, against hell itself. In fact, His people will always be "the little flock," comparatively speaking. Let Luther's spirit abide in us!

W. J. S.

THE STORY OF THE REFORMATION

TOLD IN LUTHER'S HYMNS

NO less than twelve hymns are included in our new English Hymnal under the rubric "Reformation."

It is in this section of the new hymnal that the name Martin Luther appears most frequently in the headings of the authors. Of the twelve hymns in this rubric five are original Luther-hymns. No section of the new English Hymnal is so typically Lutheran as this.

Luther is unique among the reformers as a hymn writer. It will be remembered that John Calvin "whose scholarly attainments brought him fame" labored with rigor and vigor in Geneva as a reformer in Luther's day. Calvin is the father of the Reformed Church. Ulrich Zwingli, born about seven weeks after Luther, will never be forgotten as one of the great men of his age. But he was more political than religious, more the patriot than the theologian, a characteristic which his followers in the Reformed Church still seem to have. — England also experienced a reformation in Luther's day with Henry VIII as the determining factor. The rupture between Rome and England came when Henry VIII desired a divorce from his queen, Catherine, and the Pope would not accede to his wishes. Far from being a reformer, Henry VIII was more of a disgruntled Roman Catholic, who finally proclaimed himself the chief protector and head of the Church of England. The Church of England became an independent body, but there was little change in the doctrine of the Roman Catholic Church. Later Calvinism exerted an influence on the Church of England. The Reformation also reached into France. It received its

first impulse from Germany and Luther, but in time the Calvinists were successful in spreading their doctrine in almost every part of France. And no country, perhaps, presents a more deplorable spectacle of Roman Catholic intolerance and cruelty than does France in the days of the Reformation. We remember St. Bartholomew's Day, August 24, 1572, on which there was not a street in the city of Paris which was not covered with bodies of the Huguenots, men, women, and children, slain by instigation of Rome.

The Reformation in Germany was different from every "religious movement" in Geneva, or Zurich, or England and France. It differed in this respect also that it gave birth to some of the most cherished hymns of Christendom. Luther gave the people not only the open Bible and the Catechism but he also led the believers in singing the songs of Zion. The hymnology of the Church has nothing more beautiful, more sound, more inspiring than the "Lutherlied."

We turn to the hymns of Luther at this time to read in them the story of the Reformation and to mark some of the great truths of Luther's doctrine pure.

"The Battle Hymn of the Reformation," Luther's "A Mighty Fortress is Our God" is the story of the Reformation in a nutshell. One is reminded of David as he went to meet the boasting Goliath and said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Popery

indeed defied and continues to defy the Lord God. This is St. Paul's description of the antiChrist, "He opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God; showing himself that he is God." 1 Thess. 2, 4. This is the defiant foe whom Luther met. Yet it was not flesh and blood with which Luther must battle, but one mightier than the Pope himself. "The old evil Foe," "the Strong Man," saw his kingdom attacked and raged against Luther. Luther knew it and went forward to meet this foe in the name of Him who alone can subdue the Prince of Darkness. "A mighty Fortress is our God — For us fights the Valiant One — Jesus Christ it is — And there's none other God; He holds the field forever."

In his hymn "*If God had not been on our side and had not come to aid us, the foes with all their power and pride would surely have dismayed us — Blest be the Lord who foiled their threat — Our help is ever, Lord, in Thee —*" Luther again makes David's words in the 124th Psalm his own and extols the mighty God and Savior. In this hymn Luther's view of the Church is also presented. To Luther the Church is not a great, self-sufficient power and organization here on earth. Luther chides those who "parade with outward show." To Luther the Church is "Thy little flock." He says, "How few are we within Thy fold." Yet the Church is Thine own congregation," united in faith on the sure foundation of God's Word. To Luther the Church is the body of "Thy saints." — Rome's most pernicious error is its doctrine of the Church. The clergy, the Pope and his cardinals, the bishops and priests constitute the Church according to Roman Catholic doctrine; and the laity, the people, are merely the beneficiaries of the clergy. — With the Scriptures Luther taught that the Church is the communion of saints, the congregation of all believers on earth, from the greatest

apostle to the baptized infant in its cradle. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. 2, 9. Read this doctrine of the church in Luther's hymn, "O Lord, look down from heaven, behold and let Thy pity waken; how few are we within Thy fold, Thy saints by men forsaken!"

"Defend Thy truth, O God, and stay
This evil generation;
And from the error of its way
Keep Thine own congregation.
The wicked everywhere abound
And would Thy little flock confound;
But Thou art our Salvation."

Against the evil powers of darkness there is but one weapon — the Sword of the Spirit, the Word of God. Luther's outstanding trait was his obedience to that Word and his trust in that Word. His prayer was, "*Lord, keep us steadfast in Thy Word!*"

One hymn in the rubric of Reformation hymns in our new English Hymnal bears the heading, "Author unknown." Will we not make it our own as we look back to Luther and the Reformation and sing and say,

"O God, our Lord, Thy holy Word
Was long a hidden treasure
Till to its place It was by grace
Restored in fullest measure.
For this today Our thanks we say
And gladly glorify Thee.
Thy mercy show And grace bestow
On all who still deny Thee."

A. P. V.

JEREMIAH 15:15-21

(Continued from page 339)

dim future, the convention of Christians convened in Saginaw have in the living, resurrected, ascended Christ. To every Christian in our Synod God renews his promise of grace every day. Therefore, my brethren, be not dismayed. He promises "Water for the life of the thirsty," John 4. He promises "Deliverance for the troubled," Psalm 19. He promises "Strength for the weak," Is. 42. He promises "Protection for the oppressed," Is. 54. He promises a "Comforter for the church," John 14. He promises "Eternal life for His sheep," John 10. To all of us His promise in Baptism and the Lord's Supper is eternal. Now every soul in every congregation in our Synod can be certain that God's promise to be with us even as he was with Jeremiah cannot fail. Christians, mark well this great prayer of a gallant man directed to a gracious God whose promises are eternal! "Oh, earth, earth, earth, hear the word of the Lord!" Amen.

How Beautiful Are the Feet of Them That Preach the Gospel of Peace!

Rom. 10:15

How beautiful are the feet of them
That preach the gospel of peace!
The messengers, whom the Father has sent,
Proclaiming the sinner's release
From bondage of sin and eternal death,
Through faith in the Savior alone,
Who lived on this earth, the Law to fulfill,
And died for man's sin to atone.

Yes, beautiful are their feet, indeed,
For they walk in the Lord's command,
The messengers bringing the tidings of joy
As water in desert land.
Lord, guide the beautiful feet of them
That preach as Thy oracles true;
And when their work on earth is done,
Guide their beautiful feet to You!

Adeline Weinholz.

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.

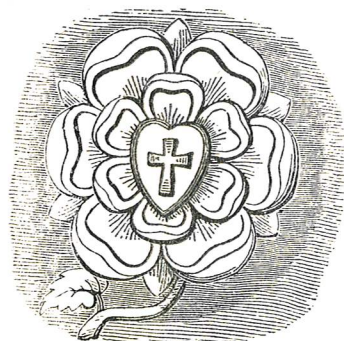
II

JUSTIFYING faith is produced through the means of grace, the word of the Gospel and the Sacraments.

How do they work faith?

Here we must carefully avoid the idea as though these means operated in the manner of a charm. You just wear an amulet about your person, and expect it to produce the results.

People often treat the means of grace as though they were charms. They may not go to this extreme that they



copy a portion of Holy Writ and then carry it about on their person for protection; but do people not frequently "sit through" a sermon, or mechanically read a chapter from the Bible, and then are disappointed when they do not feel the desired results? Or do not people take Holy

Communion and expect that by that very act they have secured for themselves a favorable stand with God?

No, the means of grace do not operate in that way, mechanically or like a charm.

These means, in different ways, contain the deep and everlasting thoughts of God concerning our salvation.

These truths of God must in some way get into our hearts in order to create faith. How can this be?

How does any thought get into our mind? If your friend has some good ideas, how can they reach you? If your friend has some deep feelings of joy or of grief, how can they be communicated to you? If your friend has some strong desire, some wish or some fear, how can you become aware of them and react to them?

There is only one way: Your friend will express what is on his mind, and you must listen to those expressions. If you pay no attention, then no matter how unmistakably your friend may express his thoughts, his feelings, his wishes, you will remain unaffected by them.

By the same natural channel God wants His truths to enter into our hearts. He has expressed them in Word and Sacrament, and they are to produce their blessed results, as our Article says, *in them that hear the Gospel*.

Some may go out into the fields and forests and rave about nature; some may indulge in day-dreaming: but that will not get them any closer to God. Faith does not start that way. It comes by hearing.

God might have devised different ways for reaching our heart, but He simply did not. He gave us ears; and now He says: He that hath ears to hear, let him hear (Matth. 11, 15). It pleased God (and so He decreed) by the foolishness of *preaching* to save them that believe (1 Cor. 1, 21).

If any one refuses to hear, or fails to give attention to the Word, or forgets what he has heard, or adulterates the truths of God with foreign ideas: he has only himself to blame if the Word does not produce saving faith in his heart.

It would be doing an injustice to the Word of God, however, if we simply placed it on a level with ordinary human speech. It has this in common with human speech that it reaches the heart and mind through hearing. But it is far more powerful than human speech.

It must be, for else, how could it produce faith in the Gospel *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?* This is intolerable foolishness to natural man, and it takes more than human speech to overcome his resistance to create faith in our hearts.

The Gospel of God has a far superior power.

In our Article we express it this way: *Through the Word and Sacraments, as through instruments, the Holy Ghost is given.*

The Holy Ghost, what a mighty, life-giving Person He is! When the world in the beginning was without form and void, and darkness was upon the face of the deep, then the Spirit of God moved upon the face of the waters (Gen. 1, 2). And what a wonderful world He produced out of that chaos in six days!

But remember, from the beginning the Spirit of God was always joined to the Word of God. By the word of the Lord were the heavens made, and all the host of them by the breath (the Spirit) of His mouth (Ps. 33, 6). And so it is today. Jesus emphatically declares about His words: The words that I speak unto you, they are Spirit and they are life (John 6, 63). Thus the Spirit

and the Word are inseparable. Where the Word is there is the Spirit also, and you cannot find the Spirit except in the Word.

Our Article says the Word and Sacraments are *instruments* of the Spirit. He uses them as His vehicles to reach our hearts, and then He uses them as His tools to work in our hearts.

What a strong incentive for us Christians to embrace the Third Commandment: that we do not despise preaching and the Word of God, but hold it sacred, and gladly hear and learn it! *An instrument of the Holy Spirit!*

When Jesus said to the twelve, Will ye also go away? Peter answered in the name of the rest: Lord, to whom shall we go? Thou hast the *words of eternal life*. And we *believe* and are sure that thou art that Christ, the Son of the living God (John 6, 61-69).

In and through the means of grace the Holy Spirit operates. Hence they are able to create faith.

Our Article contains a peculiar expression, which we dare not pass by: *where and when it pleases God*. — God granting, we shall devote a special, though brief, study to it.

OBITUARY

† MRS. LOUISE EBERT †



Mrs. Louise Ebert, née von der Heide, widow of the late Pastor Herman H. Ebert, entered her eternal rest on Monday, October 13, 1941. She was the daughter of Christian von der Heide and his wife Wilhelmine, née Backus, of Detroit, Michigan. She was born July 1, 1865, at Detroit and received into the covenant of God's grace

by Holy Baptism at Trinity Lutheran Church of that city. She received her early Christian education in the parochial school of Trinity church and was confirmed by Pastor Huegli.

On September 28, 1892, she entered holy wedlock with Pastor Herman Ebert of Town Franklin, Wisconsin. This union was blessed with six children. Since 1895 she made her home in Milwaukee where her husband,

Pastor Ebert, served Saron Ev. Luth. Church. In 1937 Pastor Ebert retired from the holy ministry and with Mrs. Ebert affiliated with St. James Lutheran Church.

An invalid for several years, Mrs. Ebert's strength failed noticeably in the last few weeks before her death. She fell asleep peacefully in Christ, her Savior, on October 13. Funeral services were held at St. James Church. Pastor Wm. Schaefer and Prof. John Meyer officiated. In a private service for the family Pastor Walter Hoencke preached. The body was laid to rest in Pine Lawn Cemetery awaiting the great Day of Resurrection.

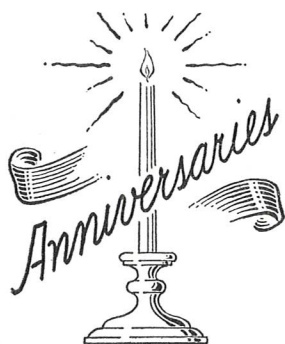
Mrs. Ebert is survived by her children, Camilla and Lydia Ebert, Louise Voss of Milwaukee, Pastor Edmund Ebert of East Troy, Wisconsin, Adelia Backer, and Herman Ebert of Milwaukee, one sister, Alvina von der Heide, a brother, Edmund von der Heide, eight grandchildren and other relatives and a host of friends.

Mrs. Ebert reached the age of seventy-six years, three months, and twelve days. — "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit that they may rest from their labors; and their works do follow them."
A. P. Voss.

ANNIVERSARIES

ANNIVERSARY AT SALEM

On the fifth Sunday after Trinity, July 13, 1941, the members and friends of Salem's Ev. Luth. Church at Nasewaupée Twp., Door Co., Wis., gathered to give thanks to God for His boundless blessings and guidance over a period of sixty years. In this service of thanksgiving the newly installed electric lights were dedicated. The Rev. W. Schink



of Haven, Wis., was the guest preacher.

"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.
V. J. Siegler.

FIFTIETH ANNIVERSARY IN THE MINISTRY 1891-1941

On Wednesday, September 24, 4 P. M., the members of Zion's Church, Clatonia, Nebr., assembled to observe the fiftieth anniversary in the ministry of their pastor, E. C. Monhardt. Two jubilee sermons were delivered by the Pastors J. Witt, president of the Nebraska District, who preached in the German language on the text Ps. 34, 4, and A. C. Baumann, who preached in the English

language on the text Luk. 9, 8ff. Pastor E. J. Hahn was in charge of the altar service.

The jubilee service was greatly enhanced by a choir selection, "Grosser Gott, wir loben dich," a song by the Sunday school, "The Lord is my Shepherd," and a song by the ladies' choir, "Lord, Pour Thy Spirit from on High."

Many congratulatory letters and messages were read from congregations served by Pastor Monhardt, Muscoda and Burnette Junction, Wis., and Garrison, Nebraska, and from the various conferences of the Nebraska District, and also from individuals from near and far. Many were the personal felicitations spoken in regard to God's wonderful grace, coming from the lips of friends, former confirmands, and the co-workers in the Lord's vineyard.

Pastor Monhardt, quite overcome by the messages of the speakers and the deluge of felicitations, reflecting upon what was said and sung, responded with these touching words: "Who am I, that the Lord permits this to come upon me? Not to me, but to God and His name belong honor, glory and praise."

After the services all were invited to partake of a well prepared supper by the ladies of the congregation. We were all seated at tables that graced and breathed the spirit of the jubilee occasion.

During the course of the program which followed, Zion's Congregation, by the voice of its elders, presented their pastor with a beautiful reclining chair with an ottoman to match. Following this act of love and esteem the pastors of the Nebraska District and the neighboring Missouri brethren presented Pastor Monhardt with a purse.

Under Pastor Monhardt's guidance Zion's Congregation has prospered and grown. As an official of our District he has always been looked upon as a humble, yet fearless leader, esteemed by his co-workers in the Lord's Kingdom. Since God has permitted Pastor Monhardt to be perhaps the first of the pioneering pastors in the history of our District to reach his reclining chair, after fifty years of a history making past, may He continue to be with him and his flock in the future.

E. F. Hy. L.

DIAMOND JUBILEE OF ST. PAUL'S CONGREGATION AT TOWN OF FRANKLIN

On the 21st of September the members of St. Paul's Congregation, Town of Franklin, Milwaukee County, gave expression to their feelings of gratitude to Almighty God in two special services. During 75 years of trials, growth, expansion, the Lord of the Church had gloriously carried out his promise: "My Word . . . shall not return unto me void, but it shall accomplish that which I please."

It has pleased the Lord to bring St. Paul's Congregation from rude beginnings in 1865 to its present vigorous status. In September of that year the first German Lutherans in Town Franklin on and around the Smith Road

resolved to give the infant congregation the name of "German Evangelical Lutheran Congregation." A truly Lutheran spirit pervaded the thoughts and actions of these early settlers, the fathers of the congregation, for they resolved by common consent to found their church on the Apostles and Prophets, whose foundation was Jesus Christ. Obviously the inspired Word of God was to be their norm of faith and conduct.

This spirit of faithfulness towards the unadulterated Word caused much concern to be felt by the elders for the Christian training of their youth. Although the building



St. Paul's Evangelical Lutheran Church,
Town of Franklin, Milwaukee County

of the first frame church and other normal activities of a struggling congregation kept the charter members busy financially and physically, it was unanimously resolved to build a Christian day school as soon as possible. This was completed in 1866. From this time on to the present day the congregation has never been without a parochial school or a teacher. Reverend Brenner, resident pastor at Oakwood, Wis., served the congregation during its initial years, preaching, at first, every other Sunday afternoon. But since the heavy duties incumbent upon Rev. Brenner made the situation unsatisfactory for the congregation, the latter called Rev. P. Lukas as the first resident pastor. Throughout the following years the congregation has enjoyed the manifold blessings of God which are attendant upon the faithful and uninterrupted preaching of His Word.

The pastors of the congregation were the following: Brenner, 1865; P. Lukas, 1868; W. Hinenthal, 1874; H. Ebert, 1887; H. Monhardt, 1895; G. Schaller, 1936.

Teachers of the congregation were the following: G. Blankenhahn, L. Hansen, Ph. Martin, M. Gruber, A. Brockmann, K. Zautner, H. Meyer, R. Jehn, Frieda Monhardt, Mrs. G. Schaller, J. Ingebritsen.

A capacity attendance heard Rev. A. Koelpin of Caledonia address many communicants on September 17 in a Confirmation Reunion Service, which was held in connection with the Jubilee celebration. On September 21 a German service was held in the morning with Rev. Phil. Martin of Brownsville, Wis., preaching the sermon. A jubilee dinner was served in the afternoon to a record crowd of members, friends and well-wishers. In the evening President John Brenner addressed another large audience in an English service. Both jubilee speakers presented the reason for much rejoicing on the part of members of the congregation, both when looking into the past history of the congregation and when looking into the future.

For spiritual and material gifts received in the past from Christ, the Head of the Church, St. Paul's is humbly grateful. May the God of our fathers continue here to increase and multiply his spiritual blessings especially to the preservation of His Kingdom here on earth.

G. Schaller.

TWENTY-FIFTH ANNIVERSARY OF PASTOR W. LUECKEL, PORTLAND, OREGON

Sunday evening, October 12, Grace Church, Portland, Oregon, with the pastoral conference of the Pacific Northwest celebrated the twenty-fifth anniversary of the ordination of the Rev. W. Lueckel.

A praise and thanksgiving service was held. The Rev. C. Bernhard, assistant pastor of Grace Church, served as liturgist and the Rev. Arthur Sydow preached the sermon using for his text the words of the Master, "Rejoice rather that your names are written in heaven," Luke 10, 20b. Both conference and congregation manifested their appreciation by a silver gift. Mr. H. Karg, president of Grace Church, made the presentation for the congregation. After the formal service a social hour was spent in the parish hall where the women of the church served coffee and cake.

Arthur Sydow.

ANNOUNCEMENTS

CALL FOR THE NOMINATIONS OF CANDIDATES FOR THE NEW PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY, SAGINAW, MICHIGAN

As the Synod has granted the calling of another professor for Michigan Lutheran Seminary to take the place of one of the tutors, the Board of the institution herewith requests the nomination of candidates for the new professorship.

The new professor must have the following qualifications:

- 1) Experience in the ministry as he is also to assume the office of inspector at the institution.
- 2) Be capable of teaching the classical languages.

Nominations must be in the hands of the secretary of the Board of the institution by December 1, 1941.

O. Frey, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President Karl Krauss, Teacher Lawrence Pohlmann was installed as second teacher of St. Matthew's Ev. Luth. School of Benton Harbor, Michigan, on the eleventh Sunday after Trinity.

Address: Lawrence Pohlmann, 714 Lavette Ave., Benton Harbor, Michigan. H. C. Haase.

Authorized by President H. Kirchner the undersigned on September 7, installed Kurt Oswald as principal of St. Mark's Ev. Luth. Christian day school of Watertown, Wisconsin.

Address: Mr. Kurt Oswald, 110 College Street, Watertown, Wisconsin. W. A. Eggert.

At the request of Pastor Karl Krauss, President of the Michigan District, the undersigned installed Willmer Valleskey as pastor of Hope Church, Detroit, on the sixteenth Sunday after Trinity.

Address: Pastor Willmer Valleskey, 16912 Evanston, Detroit, Michigan. Kenneth W. Vertz.

Upon authorization of President R. O. Buerger of the Southeast Wisconsin District the undersigned ordained Candidate Adalbert Schultz in Zion Church, Phoenix, Arizona, on the seventeenth Sunday after Trinity, October 5. Pastors R. Schaller, O. Hohenstein, and Herb. Koehler assisted. Pastor Schultz will serve the mission-field Chandler-Coolidge-Casa Grande, Arizona.

Address: Rev. A. Schultz, Chandler, Arizona.

F. E. Stern.

Authorized by the President of the Western Wisconsin District, Pastor Herbert Kirchner, the undersigned ordained and installed Candidate Harold Neubauer on the seventeenth Sunday after Trinity (October 5, 1941), as pastor of St. Paul's Ev. Lutheran Church, near Whitehall, Wisconsin. May the Lord bless both pastor and congregation!

Address: Pastor Harold Neubauer, Whitehall, Route 3, Wisconsin. F. H. Senger.

By the authorization of President Ackermann, Candidate Edwin R. Becker was ordained and installed by the undersigned, Rev. Edw. Birkholz assisting, on October 12, as the pastor of St. John's Congregation at Milroy, Minnesota. May the Lord Jesus bless shepherd and flock.

Address: Rev. Edwin R. Becker, Milroy, Minnesota.

Aug. Sauer.

Authorized by President Karl Krauss, the undersigned ordained and installed Candidate Martin Toepel as pastor of Trinity Congregation at Elkton, Michigan, on the eighteenth Sunday after Trinity. Pastor C. Frey assisted.

A. W. Hueschen.

MISSION FESTIVALS

Ninth Sunday after Trinity

St. John's Church, Salemville, Wis.
Offering: \$50.50. T. W. Redlin, pastor.

Tenth Sunday after Trinity

Salem Church, Nasewaupee Twp., Door Co., Wis.
Offering: \$117.75. V. J. Siegler, pastor.
Friedens Church, New Prague, Minn.
Offering: \$206.14. Alfred Martens, pastor.

Eleventh Sunday after Trinity

Immanuel Church, Greenville, Wis.
Offering: \$217.59. L. Kaspar, pastor.

Twelfth Sunday after Trinity

Calvary Church, Valentine, Nebr.
Offering: \$40.36. Edward Weiss, pastor.

Fourteenth Sunday after Trinity

St. Paul's Church, Hustler, Wis.
Offering: \$100.92. F. Gilbert, pastor.
Zion's Church, Cream City, Wis.
Offering: \$200.00. C. E. Kurzweg, pastor.
Salem's Church, Stillwater, Minn.
Offering: \$275.00. J. W. F. Pieper, pastor.
St. Paul's Church, Ixonia, Wis.
Offering: \$303.64. R. C. Hillemann, pastor.

Grace Church, Zillah, Wash.
Offering: \$55.06. E. F. Kirst, pastor.

St. John's Church, Reedsville, Wis.
Offering: \$603.16. Harold H. Eckert, pastor.

St. Paul's Church, Ft. Atkinson, Wis.
Offering: \$873.29. H. Gieschen, pastor.

Mt. Calvary Church, La Crosse, Wis.
Offering: \$247.71. Theo. J. Mueller, pastor.

Christ Church, Marshall, Minn.
Offering: \$179.64. E. R. Gamm, pastor.

Friedens Church, Abrams, Wis.
Offering: \$42.00. Paul C. Eggert, pastor.

Bethlehem Church, Raymond, So. Dak.
Offering: \$82.00. Karl G. Bast, pastor.

Bethlehem Church, Hague Township, So. Dak.
Offering: \$79.15. Karl G. Bast, vacancy pastor.

Emanuel's Church, South Shore, So. Dak.
Offering: \$72.00. Charles E. Found, pastor.

St. Paul's and St. John's Churches, Town of Forest, Wis.
Offerings: St. Paul's, \$168.70; St. John's, \$22.80. E. G. Behm, pastor.

Lutheran Church at Eitzen, Minn.
Offering: \$200.50. Frank F. Ehlert, pastor.

Trinity Church, Caledonia, Wis.
Offering: \$150.00. A. Koelbin, pastor.

St. John's Church, Riga, Mich.
Offering: \$230.56. C. H. Schmelzer, pastor.

Lutheran Church at Flint, Mich.
Offering: \$230.00. Ben Westendorf, pastor.

Emanuel Church, Tawas City, Mich.
Offering: \$150.25. J. J. Roekle, pastor.

Fifteenth Sunday after Trinity

St. Lukas Church, Kewaskum, Wis.
Offering: \$113.86. Gerhard Kaniess, pastor.

Zion Church, Colome, So. Dak.
Offering: \$53.90. L. F. Groth, pastor.

Zion's Church, Bristol, Wis.
Offering: \$322.12. Eugene Hinderer, pastor.

St. Peter's Church, Helenville, Wis.
Offering: \$301.20. Edw. C. Fredrich, pastor.

Immanuel Church, Oshkosh, Wis.
Offering: \$85.14. A. F. W. Geiger, pastor.

St. Jacobi Church, Glenham, So. Dak.
Offering: \$109.66. Gustav J. Schlegel, pastor.

Emanuel Church, New London, Wis.
Offering: \$730.78. Walter E. Pankow, pastor.

Trinity Church, Jenera, Ohio.
Offering: \$809.78. J. Gauss, pastor.

Our Savior's Church, Jamestown, No. Dak.
Offering: \$110.30; \$5.00 Ladies' Aid. O. W. Heier, past.

Zion's Church, Columbus, Wis.
Offering: \$892.81. Wm. Nommensen, pastor.

Zum Kripplein Christi Church, Town Herman, Dodge Co., Wis.
Offering: \$160.00. G. Bradtke, pastor.

Zion Church, Kingston, Wis.
Offering: \$84.87. T. W. Redlin, pastor.

Grace Lutheran Church, Sioux City, Iowa.
Offering: \$45.24. L. Sabrowsky, pastor.

St. John's Church, Northfield, Mich.
Offering: \$327.31. Alfred F. Maas, pastor.

First Ev. Luth. Church, Minnesota City, Minn.
Offering: \$34.00. H. H. Kesting, pastor.

St. John's Church, Hastings, Minn.
Offering: \$152.92. P. R. Kurth, pastor.

St. Peter's Church, Balaton, Minn.
Offering: \$270.00. H. C. Sprenger, pastor.

St. Paul's Church, North Freedom, Wis.
Offering: \$82.70. G. Vater, pastor.

St. Paul's Church, Plymouth, Nebr.
Offering: \$191.00. A. T. Degner, pastor.

Trinity Church, Hutchinson, Minn.
Offering: \$137.38. P. R. Kuske, pastor.

Sixteenth Sunday after Trinity

St. John's Church, Milroy, Minn.
Offering: \$68.10. E. R. Gamm, pastor.

Libertyville, Ill.
Offering: \$282.17. W. H. Lehmann, pastor.

St. Paul's Church, Bangor, Wis.
Offering: \$317.47. C. W. Ziegler, pastor.

St. Paul's Church, Livonia Center, Mich.
Offering: \$206.77. Theo. Sauer, pastor.

Trinity Church, Saline, Mich.
Offering: \$620.00. H. Engel, pastor.

St. Michael's, Church, Fountain City, Wis.
Offering: \$336.57. H. Nommensen, pastor.

St. John's Church, Waterloo, Wis.
Offering: \$592.81. H. C. Nitz, pastor.

St. John's Church, Tappen, No. Dak.
Offering: \$128.27. Wm. P. Holzhausen, pastor.

St. John's Church, Maribel, Wis.
Offering: \$190.98. Gerhard Struck, pastor.

Zion Church, Clatonia, Nebr.
Offering: \$272.22. E. C. Monhardt, pastor.

St. John's Church, Herrick, So. Dak.
Offering: \$115.00. E. A. Knief, pastor.

Christ Church, Fontenay, Wis.
Offering: \$63.31. Norman Schlavensky, pastor.

St. Andrew's Church, Milwaukee, Wis.
Offering: \$33.27. L. F. Karrer, pastor.

Christ Ev. Luth. Church, Morristown, So. Dak.
Offering: \$63.07. B. R. Hahm, pastor.

Faith Lutheran Church, Tacoma, Wash.
Offering: \$76.19. R. Jaech, pastor.

Immanuel Church, South Lyon, Mich.
Offering: \$44.00. Alfred F. Maas, pastor.

St. Luke's Church, Pickwick, Minn.
Offering: \$52.00. H. H. Kesting, pastor.

Salem's Church, Lowell, Wis.
Offering: \$300.00. O. W. Koch, pastor.

St. John's Church, Town Gibson, Manitowoc Co., Wis.
Offering: \$122.95. Henry E. Pussehl, pastor.

St. Peter's Church, Allenton, Wis.
Offering: \$92.61. Geo. A. Barthels, pastor.

Immanuel Church, Town Clayton, Wis.
Offering: \$54.92. L. Kaspar, pastor.

Immanuel Church, Farmington, Wis.
Offering: \$352.54. A. W. Paap, pastor.

St. Paul's Church, Manchester, Wis.
Offering: \$100.00. Wm. Wadzinski, pastor.

CALENDAR OF CONFERENCES

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet November 5, at 9:30 A. M., at New Ulm, Minnesota.

Essays: Sermon Study, W. Frank; Catholic Action, H. Scherf; Exegesis on 1 Tim. 4, 6ff, E. Blifernicht.

Confessional Address: H. Sprenger, L. Ristow.

W. Frank, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

The seventieth annual Wisconsin State Teachers' Conference will meet this year on Thursday and Friday, November 6 and 7, in Beaver Dam at St. Stephen's School, Pastor L. Kirst.

Program

Thursday A. M.

Inspirational Address.....Rev. L. C. Bernthal
Self-Expression, Its Use and Abuse.....Dr. E. Kiessling
Substitute: The Significance of the Common Service.
.....Rev. G. Fischer
Assignments.....C. Finup
Substitute: Science Theories in the Light of Scripture.....Prof. G. Martin

Thursday P. M.

Modern Methods and Material in Reading.....H. Sitz
Substitute: The Teaching of Science in Our Schools.
.....W. Pape

Progress in Spelling.....	M. Roehler
Substitute: School Music.....	Prof. E. Backer
Practical Demonstration in Choir Conducting.....	Rev. M. Albrecht

Friday A. M.

Motivation — How to Make the Pupil Do the Work.....	Prof. E. R. Blieferticht
Substitute: The Proper Use of Law and Gospel in Teaching Religion.....	Rev. P. Gieschen
Remarks from the Office of the Executive Secretary.....	F. Meyer
Introduction to the Liturgics of Our New Hymnal.....	Rev. G. Fischer
Substitute: Symbolisms.....	Rev. W. Krueger

Friday P. M.

Commentary on the Bible History.....	Prof. J. Meyer
Daily Devotions.....	Rev. M. Drews
Substitute: How to Cope With Individual Differences in Pupils.....	M. Dommer
The Relationship of the Personality of a Lutheran School Teacher to His Message.....	Rev. H. C. Nitz
Conference services will be held on Thursday evening in St. Stephen's Church.	R. C. Jacobs, Sec'y.

CHANGE OF ADDRESS

Rev. W. Valleskey, 16912 Evanston St., Detroit, Mich.

NORTH WISCONSIN DISTRICT

July, August, September, 1941

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$	\$
Boettcher, Imm. P., Christus, Maple Creek.....		
Boettcher, Imm. P., Immanuel, Maple Creek.....		
Brandt, F. M., St. Paul, Appleton.....	400.00	
Brenner, Theo., St. Peter, Freedom.....	4.75	
Gieschen, Walter A., St. Paul, Green Bay.....	212.80	
Gose, Roy B., Zion, Jacksonport.....	208.55	
Henning, Otto C., St. John, Valmy.....		
Hinnenthal, E., Immanuel, Forestville.....		
Johnson, S., St. Matthew, Appleton.....	49.30	
Kaspar, L., Immanuel, Greenville.....	223.03	
Kaspar, L., Immanuel, Clayton.....	54.92	
Kuether, W. A., Immanuel, Kewaunee.....	88.82	
Kuether, W. A., St. Peter, Carlton.....		
Lederer, R., Erste Ev. Luth., Green Bay.....	5.00	
Masch, John, Immanuel, Black Creek.....	48.35	
Oehlert, Paul Th., Trinity, Kaukauna.....	140.13	
Pankow, W. E., Immanuel, New London.....		
Redlin, E., Trinity, Ellington.....	227.00	
Redlin, E., St. Paul, Stephenville.....	17.60	
Reier, F. A., Immanuel, Waupaca.....	115.00	
Schumann, F., St. Peter, Sawyer.....	48.77	
Siegler, V. J., Salem, Nasewaupce.....	145.36	
Thierfelder, F., St. John, Dundas.....	137.69	
Toepel, K. F., St. Paul, Algoma.....	550.00	
Uetzmann, F. C., St. John, Wrightstown.....		
Valleskey, Wilmer, St. Paul, Greenleaf.....		
Valleskey, Wilmer, Bartholomew, Kasson.....	42.06	
Werner, A., St. John, Center.....	200.25	
Weyland, V. J., Friedens, Hartland.....	133.61	
Weyland, V. J., St. Paul, Angelica.....	213.50	
Wichmann, W. F., Mt. Calvary, Kimberly.....	63.60	
Wicke, Harold, Bethlehem, Hortonville.....	338.35	
Ziesemer, R., Mt. Olive, Appleton.....	483.08	163.35
Zink, W., St. Paul, Dale.....	340.35	
Conference Total	\$4,491.87	\$ 163.35

Lake Superior Conference

Croll, Melvin W., St. John, Florence.....	
Eggert, Paul C., Friedens, Abrams.....	37.00
Eggert, Paul C., St. Paul, Brookside.....	
Eggert, Paul C., St. John, Little Suamico.....	
Fischer, G. W., St. John, Grover.....	357.21
Fuhlbrgge, W. G., Trinity, Coleman.....	182.79

Fuhlbrgge, W. G., St. Matthew, Beaver.....	
Gentz, A. A., Trinity, Marinette.....	3.50
Geyer, K., Zion, Peshtigo.....	
Henning, Carl J., Grace, Crivitz.....	62.18
Henning, Carl J., St. John, Athelstane.....	9.00
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	8.50
Hoffmann, Theo., Martini, Rapid River, Mich.....	43.00
Hopp, H., Holy Cross, Daggett, Mich.....	
Hopp, H., St. Mark, Carbondale, Mich.....	
Kahrs, H. A., Grace, Powers-Spalding, Mich.....	21.01
Kahrs, H. A., Trinity, Hermansville, Mich.....	
Lederer, K., Our Savior, Lena.....	
Lehmann, L. G., St. Paul, Hyde, Mich.....	
Lemke, H. F., St. Peter, Manistique, Mich.....	6.85
Lemke, H. F., Grace, Germfask, Mich.....	2.00
Lutz, W. F., Salem, Escanaba, Mich.....	
Roepke, W., Trinity, Marquette, Mich.....	7.60
Roepke, W., St. Paul, Green Garden, Mich.....	74.30
Thurrow, Theodore, Christ, Menominee, Mich.....	214.07
Tiefel, Geo., St. Peter, Stambaugh, Mich.....	
Tiefel, Geo., Zion, Crystal Falls, Mich.....	
Zarling, F. H., Emanuel, S'te Marie, Mich.....	
Conference Total	\$1,029.01

Manitowoc Conference

Braun, M. A., Parochie, Centerville.....		
Eckert, Harold H., St. John, Reedsville.....	707.41	
Ehlke, Roland, St. John, Sandy Bay.....	22.62	
Gladosch, Br., Zion, Morrison.....	36.50	
Grunwald, Harold, Zion, Louis Corners.....		
Haase, W. G., St. John, Two Rivers.....	105.40	1.00
Kionka, Ed. H., St. John, Newton.....	258.56	
Kionka, Ed. H., St. Paul, Newton.....	15.45	
Koch, Henry, Grace, Manitowoc.....	60.72	
Koeninger, L. G., Erste Ev. Luth., Manitowoc.....	431.50	
Kuether, H. A., St. Paul, Town Herman.....	459.75	
Pussehl, Henry E., St. John, Gibson.....	39.86	
Pussehl, Henry E., St. John, Two Creeks.....	13.11	
Sauer, M. F., Trinity, Brillion.....	149.25	
Schink, W. F., St. Peter, Haven.....		
Schlavensky, Norman, Immanuel, Eaton.....	22.00	
Schlavensky, Norman, Christ, Fontenoy.....		
Schroeder, E. C., Trinity, Liberty.....		
Schulz, C. P., Immanuel, Mosel.....		
Schwartz, H. Marcus, St. Peter, Collins.....	111.41	33.25
Struck, Gerhard, St. John, Maribel.....	70.52	
Voigt, A. W., Immanuel, Shirley.....	143.00	
Voigt, A. W., St. Paul, Pine Grove.....	18.82	
Zell, Ed., St. Peter, Mishicot.....		
Zell, Ed., Rockwood Lutheran, Rockwood.....	24.75	
Zell, Ed., Jambo Creek.....	7.25	
Conference Total	\$2,697.88	\$ 34.25

Rhineland Conference

Bergfeld, Fred, Bethany, Bruce's Cross., Mich.....	
Gieschen, Paul J., Zion, Rhineland.....	236.58
Koepsell, W., St. Paul, Crandon.....	
Koepsell, W., Friedens, Argonne.....	
Koepsell, W., First English, Hiles.....	
Krubsack, J., Christ, Eagle River.....	41.37
Krubsack, J., Grace, Three Lakes.....	10.75
Lemke, H. J., Grace, Monico.....	10.21
Lemke, H. J., St. John, Enterprise.....	64.59
Raetz, F. W., Trinity, Wabeno.....	
Raetz, F. W., Laona.....	
Conference Total	\$ 363.50

Winnebago Conference

Behm, E. G., St. Paul, Forest.....		16.25
Behm, E. G., St. John, Forest.....		7.50
Bergmann, P. G., Trinity, Menasha.....	50.00	
Dowidat, John, St. Luke, Oakfield.....		
Engel, Armin L., Trinity, Red Granite.....	12.28	
Engel, Armin L., St. Paul, Seneca.....	40.54	
Fleischer, M. A., Zion, Ripon.....	18.81	
Geiger, Adalbert F. W., Immanuel, Oshkosh.....		
Gieschen, W. W., Friedens, Wautoma.....		
Habeck, Irwin J., St. Peter, Weyauwega.....	276.09	
Hartwig, Wm. J., St. John, Montello.....		
Hartwig, Wm. J., Immanuel, Mecan.....	59.22	
Hoyer, O., St. Paul, Winneconne.....	78.06	
Hoyer, O., Zion, Town Omro.....		

Kaniess, G., St. Luke, Kewaskum.....	236.28	
Kleinhans, Harold O., Martin Luther, Oshkosh	105.14	26.26
Kleinhans, Harold O., Trinity, Mears Corners	37.63	
Kobs, Geo., St. John, Markesan.....	.....
Lawrenz, Carl, St. Paul, No. Fond du Lac.....	.....	22.20
Pankow, E. P., Friedens, Green Lake.....	.....
Pieper, G., St. Peter, Fond du Lac.....	781.23	
Pless, W. O., Redeemer, Fond du Lac.....	44.41	
Redlin, T. W., Zion, Kingston.....	.....
Redlin, T. W., St. John, Salemville.....	47.50	
Schaefer, Gerhard A., Trinity, Neenah.....	723.05	
Schlueter, E. B., Grace, Oshkosh.....	230.58	
Schneider, A. E., St. John, E. Bloomfield.....	270.00	
Schulz, J., Zion, Van Dyne.....	95.00	
Strohschein, Walter, Trinity, Dundee.....	310.39	
Strohschein, Walter, Immanuel, Campbellsport	28.73	
Uetzmann, I. G., Grace, Pickett.....	.....
Wadzinski, Wm., St. Paul, Manchester.....	.....
Wadzinski, Wm., St. Paul, Marquette.....	3.43	
Warnke, Harold, St. John, Princeton.....	33.10	
Weyland, F. C., St. Peter, Winchester.....	.....
Weyland, F. C., Zion, Readfield.....	.....
Weyland, F. C., St. John, Caledonia.....	.....
Wojahn, W. A., St. Paul, Eldorado.....	.....
Wojahn, W. A., St. Peter, Eldorado.....	71.30	
Conference Total	\$3,552.77	\$ 72.21
District Total	\$12,135.03	\$ 269.81

Memorial Wreaths

In memory of	Pastor	Amount
August Bergelin	Henry E. Pussehl, Gibson.....	\$ 20.00
Miss Blank	Gerh. A. Schaefer, Neenah.....	1.00
Mrs. Elvin Boettcher.....	Walter Gieschen, Green Bay....	4.50
Mrs. Wilhelmina Bratz.....	Harold H. Eckert, Reedsville....	3.00
Frank Dahlke	N. Schlavensky, Denmark.....	22.00
Albert Dammann	R. E. Ziesemer, Appleton.....	2.00
Robert J. Denslow.....	Gerh. Pieper, Fond du Lac.....	5.00
Mrs. Rev. Wm. Schlei.....	Marcus H. Schwartz, Collins..	3.00
Robert Hahn	Marcus H. Schwartz, Collins..	3.00
Mrs. Harold Hammer.....	R. E. Ziesemer, Appleton.....	5.00
E. E. Hanke, Early, Ia.....	A. A. Gentz, Marinette.....	3.50
Mrs. Emilie Heger.....	Harold E. Wicke, Hortonville..	11.00
Augusta Kuether.....	H. A. Kuether, Town Herman	1.00
Ferdinand A. Matznick.....	Harold O. Grunwald, Collins	5.00
John Ordng	L. H. Koeninger, Manitowoc....	6.50
Mrs. Harold Rockhoff.....	W. G. Haase, Two Rivers.....	3.00
Mrs. M. Rusch, Minocqua.....	Irwin J. Habeck, Weyauwega....	1.00
John Seefeldt	Irwin J. Habeck, Weyauwega....	1.00
Arthur Spiegel	W. G. Haase, Two Rivers.....	2.00
Mrs. Wm. Umnus.....	Br. Gladosch, Morrison.....	36.50
Pastor H. C. Westphal.....	Th. Thurow, Menominee, Mich.	5.00
Alfred Witt	R. Lederer, Green Bay.....	5.00

HERBERT VOECKS,

Appleton, Wis., October 4, 1941 District Treasurer.

TREASURER'S STATEMENT

July 1, 1941 to September 30, 1941

Receipts

Cash Balance July 1, 1941.....	\$ 7,009.49
Budgetary Collections:	
General Administration	\$ 15,538.99
Educational Institutions	6,541.28
Home for the Aged	253.00
For Missions	41,866.71
Indigent Students	473.16
General Support	889.31
To Retire Debts	441.93
School Supervision	25.00
Revenues	18,549.05
Total Collections and Revenues.....	\$ 84,578.43
Non-Budgetary Receipts:	
From Debt Retirement Committee....	1,000.00
Sale of Minnesota Lot	525.55
Notes Payable — Money Borrowed	36,700.00
Total Receipts	122,803.98
	\$129,813.47

Disbursements

Budgetary Disbursements:	
General Administration	\$ 7,649.91
Theological Seminary	6,126.20
Northwestern College	19,340.54
Dr. Martin Luther College	12,670.92
Michigan Lutheran Seminary	3,070.95
Northwestern Lutheran Academy....	5,851.24
Home for the Aged	1,090.54
Missions, General Administration....	229.15
Indian Missions	7,937.17
Negro Missions	2,953.13
Home Missions	37,691.03
Poland Missions	1,566.25
Madison Student Mission	249.99
Spiritual Welfare Committee	635.56
General Support	6,116.00
School Supervision	684.01
Total Budgetary Disbursements.....	\$113,862.59
Non-Budgetary Disbursements:	
Notes Paid	15,800.00
Total Disbursements	\$129,662.59
Cash Balance September 30, 1941.....	\$ 150.88

C. J. NIEDFELDT, Treasurer.

Debt Statement

Budget Debt:	
Notes Payable July 1, 1941	\$152,525.55
Net Increase in Notes Payable	20,900.00
	\$173,425.55
Accounts Payable (Unpaid Bills).....	2,280.09
Budget Debt September 30, 1941.....	\$175,705.64
Church Extension Debt:	
Notes Payable July 1, 1941.....	\$ 40,642.69
Debts Paid Since	2,950.00
Notes Payable September 30, 1941.....	37,692.69
Total Notes and Accounts Payable	
September 30, 1941	\$213,398.33
Inmates Deposits Reserves	16,297.09
Annuities Reserves	8,350.00
Total Debts September 30, 1941.....	\$238,045.42

Allotment Statement

District	Comm.	Receipts	Allot.	Deficit	Percent- age of
Pacific Northwest ..	1,051	\$ 489.64	\$ 1,051.00	\$ 541.36	47.49
Nebraska	4,708	2,249.08	4,708.00	2,458.92	47.77
Michigan	15,985	7,121.09	15,985.00	8,861.91	44.55
Dakota-Montana ...	5,798	3,755.58	5,798.00	2,042.42	64.77
Minnesota	31,637	13,495.05	31,637.00	18,141.97	42.65
North Wisconsin ...	39,905	11,949.05	39,905.00	27,955.97	29.94
West Wisconsin ...	40,788	12,249.75	40,788.00	28,538.27	30.03
Southeast Wisconsin	43,895	9,616.42	43,895.00	34,276.58	21.90
Total	183,743	\$ 60,925.60	\$183,743.00	\$122,717.40	33.15

Collections for Chapels

Cash Balance June 30, 1941.....	\$ 1,720.78
Collections since July 1, 1941.....	390.61
Repayments on Chapel's Loans	173.77
	\$2,285.16
Less Disbursements	400.00
Cash Available	\$ 1,885.16

C. J. NIEDFELDT, Treasurer.

The September report of Revenues and Expenditures from Michigan Lutheran Seminary received too late to be included in above report. C. J. N.