

# The Northwestern LUTHERAN

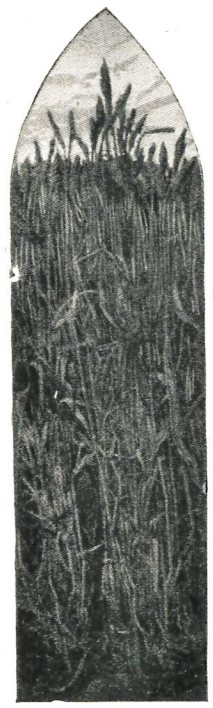
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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Number 14

The Harvest truly  
is plenteous,  
but the laborers  
are few;



Pray ye therefore the  
Lord of the Harvest,  
that He will send  
forth Laborers into  
His Harvest.

Mt. 9, 37. 38

## JOHN 21, 1-14

*Closing address delivered in the chapel of the Theological Seminary*

Professor J. Meyer, President

**I**N Christ dear fellow Christians, particularly Members of the Graduating Class.

You who are to be graduated today from our seminary are offering your services to the church. Christ, who controlled your lives even before you were born, so arranged that you were led to prepare for the holy ministry. He called, and you obeyed. Today you have completed the preparatory course prescribed by our Synod, and now stand ready to work wherever the Lord may send you.

In the Scripture which you heard a few moments ago we are told how Jesus after His resurrection appeared to a group of His chosen apostles in order to show them by a special miracle *in what spirit they were to do their work*.

This is a lesson of special importance for every worker in Christ's kingdom. It applies also to you.

## I

The first thing Jesus impresses upon the hearts of His ministers is the fact that *He is always watching over their efforts*.

The disciples were in Galilee, for so Jesus had given them orders before His great suffering, and had repeated the order through the angel after His resurrection. In Galilee they were waiting for further instructions. Jesus had promised to meet them there.

They were not idle. They plied their regular trade by which they earned their livelihood and in which they served their fellow men. This was according to the will of Jesus, who does not want any one to waste his time even while waiting to be assigned to his particular field.

Where was Jesus while the disciples faithfully labored that night? They knew that He was near them although they could not see Him. Since His resurrection He had appeared to them when they least expected. And just as suddenly he had vanished before their eyes. They learned that Jesus was ever near them and saw what they did and heard what they said. He even understood their secret thoughts. When later Jesus voiced the promise, *Lo, I am with you alway, even unto the end of the world*, they understood from experience what He meant.

This time they had a special proof of His presence. By His question He clearly indicated that He had been sympathetically watching their efforts.

Let this truth be deeply impressed on your minds. You do not know where Jesus may send you to preach His Gospel. He will send some into congregations to lead them in their church work. He may send some into

schools to feed His little lambs. He may send some to orphanages or old people's homes to minister to the helpless; some to colleges and seminaries to help train future servants of the church; some to home and foreign mission fields to gather in the unchurched and the heathen.

No matter where the Lord may send you, He will go with you and watch over your efforts. This truth is a powerful incentive to make you faithful in your work. It will fill your heart with comfort and joy and will be a never failing source of vigor to perform your arduous task.

## II

Jesus is present not only as a silent spectator. Observe, secondly, how *He gives His ministers directions for their work*.

Peter and his companions were experienced fishermen, who knew their trade. They labored very faithfully. Yet on that particular night they caught nothing, and were ready to give up and pull to shore.

Then Jesus directed them to cast their net on the right side of the ship, promising them that there they should find.

We may ask, what difference does it make on which side of the ship you cast the net? It makes no difference. But Jesus was giving His disciples a lesson about their work as ministers. In that work human skill and human ingenuity, human rules, count for nothing. Not even human faithfulness will assure results. A minister of Christ must ever remember that he knows absolutely nothing by himself concerning the proper method to employ in Christ's work.

Christ, and Christ alone, will give instructions, and His ministers must simply carry them out to the letter without any further questions. When He says, *Cast your net on the right side*, then that is the only way to do, no matter how promising other ways may seem to us.

Now Christ says to His ministers, *Preach the Gospel; no more, no less*. But, you will say, people enjoy entertainment. Should not then the minister offer them entertainment in order to draw them under the influence of the Gospel? The people like variety. Why not then diversify? Why always preach about sin and grace?

Or why insist so sternly on the Word? Why not let down the bars a little? Though we preach Christ crucified as the only way of salvation, why be so strict, why not admit into our fellowship also such as believe in salvation by character, and endeavor to build up character by doing a good turn a day?

The Lord is teaching us the lesson that in doing His work we must abide strictly by the rules He lays down. Cast your net on the right side. Preach the Gospel, the whole Gospel, the pure Gospel, nothing but the Gospel. Preach even the Law only as subservient to the Gospel.

Do this in whatever field may be assigned to you. And do not worry about the results.

### III

Jesus, whose work you are doing and whose instructions you are carrying out, in the third place *assures His ministers of success.*

In the case of the fishing disciples the success was very evident. It was a miracle. They were not able to draw the net for the multitude of fishes, 153 large ones. And for all there were so many, yet was not the net broken.

What did Jesus wish to show the disciples by this phenomenal catch?

Was He directing them to measure their success in numbers? The greater the number, the greater the success? Or to watch the size? If they get prominent men, rich men, learned men, famous men to join the church, then they may consider themselves as successful ministers?

That is, indeed, a fisherman's success. A fisherman counts his catch, and weighs it. But size and number are not the standards for measuring our success in Christ's work. That is a mistake we so easily make. Success in church work is judged according to different standards, and will even be frustrated if we insist on applying the standard of size and number.

The success of the church is this that we assist sinners to believe in their Savior. Take the case of a man who is suffering heavy afflictions. He is troubled by the question, Why? Why must I suffer this? Is God punishing me for my sins? And his conscience tells him, you deserve more than you are getting. What do number and size mean in his case? If you can give him the assurance that his affliction is not a punishment, that God loves him and has forgiven all his sins for Christ's sake, that now even his affliction must work together for his good; if you can increase his patience, his willingness, his cheer and hope; if you can calm and strengthen him: — that is success in Christ's work.

What sin-lost men need most is the knowledge of the truth that God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life. The world needs the consolation that God does not demand a righteousness of our own works from us — such a demand would drive us to despair — but that He has forgiven all our sins in Christ. Men need strength to take up the fight against the evil lusts of their corrupt heart, and strength to endure the sufferings which haunt this sin-infested earth.

By granting His disciples a fisherman's success on their fishing expedition Jesus assures to every minister of the Gospel a minister's success in his work, whether human

eye can see it or not. Also you will go and spread knowledge, and comfort, and power unto life everlasting.

Jesus instructs His ministers to devote all their time and energy to their task; and to trust in the success of which He assures them. In addition He, lastly, *promises that He will provide for all their needs.*

When the disciples came to shore they saw a fire of coals and fish laid thereon and bread. Then Jesus invited them to come and dine; and as they were seated around the fire He took the bread and gave them and likewise the fish. It was not a sumptuous feast, but it was a good substantial meal sufficient to refresh them after their night's toil.

Jesus wanted thereby to impress upon their hearts the great truth that He, whose work they are doing, will also provide for all their needs. Their mind should be occupied entirely with the work of administering the Gospel, and their heart should not be burdened with thoughts of earthly things. Rather, they should confidently commit the care for such things to their Lord. He will provide.

You are now ready to enter the ministry. But what would happen to your ministry if you were charged with providing your own livelihood, or if you regarded your ministry merely, or chiefly, as a means for earning a living? Not only would so much time and energy be taken away from your real work, the spiritual character of your work would suffer.

Take the case of the cross bearer we cited before. What would become of the comfort you administer, if all the while the question moves you, How much will he pay for my services? And what will be the reaction of the sufferer, if all the while he thinks, the minister is doing this because he gets paid for it?

Jesus, therefore, gives His ministers the assurance that He will provide for them, so that they may give their undivided attention to the spiritual work which He has assigned to them.

How does He do it? In our text He performed a miracle. There was no other way so effective to impress the truth on the disciples. Today He does so by performing a still greater, though not so spectacular a miracle. Natural man considers the Gospel foolishness, and any money spent on the work of the Gospel as worse than wasted. Yet by the very word of the Gospel which you preach Jesus so transforms the hearts of your hearers that they will for the spiritual service you render them gladly share your temporal needs. Remember, however, Jesus does not promise you any luxury. But He will provide the necessities of life.

Take to heart, then, the lesson which Jesus gave His disciples at the Sea of Tiberias. Jesus constantly watches your work, for which He himself has laid down the rules, and for which He promises success. And do not let worries of this life hamper you in your Ministry of the Gospel.

## THE NORTHWESTERN LUTHERAN

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

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

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

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## EDITORIALS

## FAMILY DEVOTIONS

## HOW NOT TO READ THE BIBLE

## ARE YOU INFORMED?

**Family Devotions** We have spoken about blessings to be derived from conducting family devotions. In family devotions we use the Word of God, and the Word of God has the promise attached that it shall never return void.

But the blessings we briefly outlined were such as flow directly from the Word of God, whether used privately or in family devotions. Some one might be led to think, then, it would be best to encourage every member of his family to read the Bible privately. He might even set a good example himself and thus encourage the others.

To read the Bible privately is a good thing, but it cannot take the place of family devotion, just as little as family devotion would be an adequate substitute for congregational service.

We all know how highly God estimates family life. He has given two commandments to guard and protect its purity, the Sixth Commandment which regulates the relation between husband and wife, and the Fourth Commandment to regulate the relation between children and parents.

We can readily see the beneficial influence of proper family relations in every day life when the parents devote themselves to their children and the children, by the little problems which turn up regularly every day, learn to devote themselves to their parents and to their brothers and sisters.

What a difference in the children physically, in their appearance, their health, their abilities, etc.! What a difference in their mental disposition, their interests, their capacity for learning, and the like! What an interesting occupation for parents to recognize the several needs of their children, to help, to direct, to guide — and to control, or check them physically and mentally and morally, as they may require. And what a task that God has assigned to parents, to preserve the individuality of each child and yet to mold them all into one unit, the family!

And what an opportunity for the children! Today the foolish idea is rampant that the number of children to a

family should be kept comparatively low, so that each one might receive more adequate attention. Nonsense! There is no better way of character building, humanly speaking, for a child than to have many brothers and sisters, to whom it must adjust itself and through contact with whom it will be enriched. Think of the spirit of service, of gratitude, of concession, of sacrifice that will be cultivated, almost unconsciously, by the fact that the children live together and must get along together.

The family, properly conducted, offers the best course of training in practical citizenship.

But we were speaking of family devotions. The family, God's creation, consisting of so many different individuals, yet united in one body and firmly knit together, in family devotions appears before God in a joint meditation of His Word and in joint prayer.

The bonds of the family become sanctified thereby.

J. P. M.

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**How Not to Read the Bible** Recently we heard a remark that the present rubber shortage was foretold in Isaiah 3, 18. At the time we did not think that anyone would seriously connect the Isaiah passage with the present tire rationing, but a discussion found since in a church paper seems to indicate that some people are actually puzzled. They are searching the Scriptures, but some not according to knowledge. The words of Is. 3, 18 are: In that day the Lord will take away . . . their round tires like the moon.

The gross misapplication of the prophet's words to the present rubber shortage belongs in the same class with another, according to which the words of Amos 8, 12, about a "running to and fro," as we read in our early youth, were understood to refer to the steam railway. Later, we read, from the same group of people, that they admitted their former error, but now understood the prophet to be speaking of the automobile.

A case of a similar, but shockingly blasphemous application of a Bible word is reported as follows. Women were wearing their hair done up in a pug on top of their heads. This style was not approved by a certain preacher and he decided to preach against it. His parishioners wondered where he found his text, which he announced as: "Top-knot, come down." He had mutilated a word of Jesus, Matth. 24, 17: Let him which is on the housetop *not come down* to take anything out of his house. Anybody can see at once that this was plain blasphemy.

Now back to the "tires." What are these tires? Read the following passage where the same word occurs in the English Bible. Ezekiel 24, 23: And your *tires* shall be upon your heads, and your shoes upon your feet. The Hebrew word is not the same here as in Is. 3, 18, but you can readily see how the English word "tires" was understood when the English translation of the Bible was made. Read also 2 Kings 9, 30; Ez. 24, 17.

The Hebrew word, translated as "tires" in Is. 3, 18, is found also in Judges 8, 21. 26, where it is translated with "ornaments." These ornaments (tires) were moon-shaped.

Search the Scriptures, says our Lord, John 5, 39, for in them ye think ye have eternal life: and they are they which testify of me. But do not expect the Scriptures to answer all sorts of curious questions. Using the Bible to satisfy our curiosity may induce the Lord to take it away from us, so that the Amos threat will be fulfilled even in us who now enjoy the Word of God so abundantly.

J. P. M.

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**Are You Informed?** As the ministers and delegates are returning home from the various conferences and district meetings throughout our Joint Synod — what interest have you exhibited in their return and in what they have to tell you about the walls of Zion? These men have returned full of renewed enthusiasm for the work in the Church, especially for that part of the work which the Lord has apportioned to our Joint Synod of Wisconsin. They have heard the various reports of their committees and boards on the state of the Church; they have listened with attention to the report of the mission board, the school board, the boards of our institutions of higher education, to the manifold problems that face our synod. Above all, these men heard that the Lord has so blessed our efforts that only \$170,000 remain of the once large debt of our synod and that this will be wiped out, by the grace of God, before another meeting of the Joint Synod will be held.

These men — your pastors and delegates — heard all these things. They did not spend their time there for their own sake alone, but they attended these sessions as *your* mouthpiece and *your* ears. Through them, *you* were present speaking and listening to the things that were said. They are going to bring back a report to you of all that was said and done at these meetings. Of course, they will not be able to go from house to house and give each

one of you a private report. They can't do that; so do not expect it of them. But, they will give their report at the general meeting of the congregation at which you, as a good, interested Christian, will appear and gratefully receive it. That is the will of your Father in heaven and that is the desire of every sincere Christian. He ought to be and wants to be informed as to the work that is being carried on by his synod and he will be present.

Imagine a person who calls himself a child of God and is abysmally ignorant of the things of God? What if his wife or the children at home should ask him questions about the work that is being done by them and he would be unable to give them an intelligent answer? Not only would the shame be his, but he would be guilty before God of flagrant sinful neglect of his own household, those whom God has committed to his spiritual care! Who would want to become guilty of such a crime? Or, perhaps, his neighbor who is confined to his bed from which he may never rise again, — ask him about the state of the Church and our synod — what answer would he have for him? Or, still worse, perhaps this night his soul may be required of him and the Lord will ask him in what condition he left the affairs of the Church on earth, the affairs of HIS synod? WHAT WOULD HE KNOW ABOUT IT? This is a serious question. God wants you and every member of our synod to know and He has made it possible for him to know. Now, what excuse has anyone not to know? Let us ponder on this! W. J. S.

### WHAT FOOLS MEN ARE

What fools men are:  
To clutter up their lives with petty show  
And seek to build their heaven here below  
Only to weep when God their plans doth overthrow.  
What fools men are!

What fools men are:  
To make this world the end of every plan,  
When it is but a journey and our life's short span  
A training and a testing time for man.  
What fools men are!

What fools men are:  
To worry and to weight themselves with care  
To dim their sight with fretting and despair  
When they have access to the throne of God in prayer.  
What fools men are!

What fools men are:  
A wiser hand than ours rules all things.  
Honor is fleeting and all wealth has wings.  
God is the Lord of lords and King of kings.  
What fools men are!

What fools men are:  
Like the rich man they build a greater store,  
Their grasping fingers never satisfied, seek more and more.  
Fettered to earth, they do not see death's angel near their door.  
What fools men are!

What fools men are!  
When Jesus has prepared for them in heaven a place;  
They too, could run with patience the Christian race  
And shout at last the glories of God's grace.  
What fools men are! Esther A. Schumann.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### ARTICLE VIII WHAT THE CHURCH IS

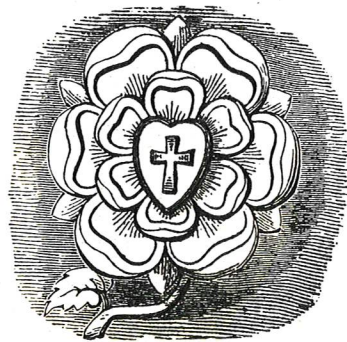
Read again the first part of this Article VIII in previous issues of the *Northwestern Lutheran*. Here follows the second part.

*They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.*

#### III

**W**HO were the Donatists?

In the year 303, under the Roman Emperor Diocletian, the last bloody persecution broke over the Christian Church, after a comparatively long period of rest. This persecution raised several problems for the church, of which two had to do directly with the rise of Donatism.



During the quiet spell many Christians had become soft. Their faith did no longer have the vigor to remain steadfast. Others of the Christians had become fanatic. Some unduly pressed toward martyrdom and in almost suicidal fashion delivered themselves up; some manifested an unhealthy veneration for such Christians as had faithfully confessed their Savior. Under these conditions it became extremely difficult for the leaders of the church to steer a sane and sober course.

The second problem concerned the attitude the church should take toward such as had shown themselves weak during the persecution.

The problem itself was not new. There had always been Christians who during times of persecution had denied their faith, and when the persecution was over asked to be reinstated in the church. They were called *lapsi*, that is, fallen ones, and in dealing with them the church had developed a system of discipline in order to safeguard herself and to strengthen the *lapsi*.

During the Diocletian persecution a new class of *lapsi* developed. Christians were demanded to hand over the sacred writings of the church, or the sacramental vessels, or lists of the members. Some complied, even ministers,

while some tried to quiet their conscience by substituting heretical writings for the Scriptures. These *lapsi* were called *traditores*, that is, such that handed over. Our English *traitor* is derived from this word.

In Carthage there lived a rich Spanish widow, Lucille. She belonged to the fanatic group, and before taking Communion she kissed the bones of a martyr. The archdeacon Cecilian openly censured her for this; which she never forgave him.

Soon thereafter the bishop of Carthage died, and according to the custom of the time the archdeacon should have succeeded him. Lucille and the fanatics opposed his election. Then his friends committed an irregularity. They rushed the election and had Cecilian ordained by a certain Felix of Aptunga, instead of by the Elder of the province in the presence of the other bishops.

Then a synod was called, and the bishops attending it declared that Felix of Aptunga could not perform an ordination because, as they charged, he was a *traditor*.

We may omit the details of the schism which resulted. Three men by the name of Donatus were connected with the movement: Donatus of Casae Nigrae, Donatus of Bagae, and Donatus the Great. From the last mentioned the sect received its name.

The Donatists held that the existence of the church depends on the holiness of the ministry. A minister whose character is tainted cannot perform any rite or sacrament of the church. The ordination administered by a *traditor* was not valid. A *traditor* could not perform a baptism, or give any one Communion. A baptism performed by a *traditor* was no baptism. Hence the Donatists had the custom of re-baptizing all those that came to them from the regular church.

Optatus of Mileve, who wrote a history of the Donatist movement, maintained correctly over against them that the holiness of the church depends on the sacraments, not on the assumed holiness of persons, and that the sacraments have their holiness in themselves, the ministers being merely stewards, not proprietors.

The Synod of Arles in southern France (316 A. D.) held that baptism administered by heretics is valid provided it was performed in the name of the Father and of the Son and of the Holy Ghost. Likewise the synod decreed that such as had been ordained by a *traditor* should not be removed from office if they conducted it properly.

The Donatists, who were nearly as strong numerically in northern Africa as the regular church, received a great setback when Augustine in a debate in 411 upheld the truth against them. Shortly thereafter both the Donatists and the regular church suffered great hardship during the invasion of the Vandals. They continued as a sect till the Mohammedans took possession.

The regular church, sad to say, did not remain pure in the controversy. The afore-mentioned Optatus, e. gr., treated the church as an external organization and declared its universality to depend on its wide distribution over the earth. The Donatists he considered as a sect because they were practically limited to one province. — Augustine appealed to the police force of the state to check Donatism and to bring Donatists back to the church. In support, he cited Luke 14, 23: Compel them to come in.

Our Confession adds: *and such like*.

In the Apology Melancthon mentions the English reformer Wyclif together with the Donatists. There were also the Anabaptists in his day, although they are not

mentioned by name. Schwenkfeld developed his errors a little later. The Formula of Concord rejects them in Art. XII, 35: "That the minister of the Church who is not on his part truly renewed, righteous, and godly cannot teach other men with profit or administer real, true sacraments."

Even the Roman Catholic Church should be mentioned in this connection because it demands that there must be on the part of the officiating priest the intention to administer the sacraments in harmony with the faith of the church, if his acts are to be valid.

No, thank God, the sacraments have their efficacy in themselves by virtue of their divine institution.

## NATURAL RELIGION

By Pastor I. P. Frey, Denver, Colorado

**M**AN, it is said, is incurably religious. From the earliest times religious feelings and practices have played a prominent part in the lives of men. Read the history of the various nations and you will read much there of altars and temples and priests and religious sacrifices. Men throughout the ages have had the feeling that there is a Supreme Being and have thought much about getting into the right relationship with that Supreme Being.

### The Fool Hath Said

From time to time there have been isolated movements to stamp out all religious emotions and observances, for instance, the French Revolution which was engineered by rabid freethinkers who prided themselves on their freedom of thought and action and who were determined to enthrone reason in the place of God, or, in more recent times, the bolshevik revolution in Russia which established the society of the godless and tried to wipe out the last vestiges of religious thought and feeling.

But such movements never got very far because religion or, what amounts to the same thing, the feeling that there is a Supreme Being, a God over all, is too deeply ingrained in the hearts of men. The psalmist rightly says: "The fool hath said in his heart, There is no God." Only a fool, only one who closes his eyes to the things round about him, only one who denies the plain testimony of his senses can say, There is no God. There are some who say it, especially for public consumption. They would like to convince themselves that there is no God, and so they keep on repeating it to themselves and others, hoping thereby to silence the voice within them. But though some have said that there is no God, no one in possession of his right senses believes it deep down in his heart.

Yes, religious feeling, the conviction that there is a God is universal; it is common to all men the world over.

It is born in them and strengthened by their observation in life. But does that mean that the knowledge which men have of God by nature is enough? Is it all men need for life and salvation? An examination of natural religion in the light of the Word will show that it is all right as far as it goes but that it does not go far enough.

### The Book of Nature

All nature is a book on whose pages men read that there is a God who made all things and to whom they are accountable. "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech or language where their voice is not heard." Attempts have long been made to invent and introduce a universal language, a language which would be understood by all the peoples of the earth, regardless of what their mother tongue might be. God introduced a universal language long before He confused the languages at the Tower of Babel and which still serves as a universal language today, and that is the language which the heavens declare, which the firmament utters, which all nature proclaims. All men can hear this language and all can understand it. Nature would be all question marks if the existence of an almighty Creator were denied.

How did the sun, moon and stars get to the places which they occupy in the firmament of heaven? Did they just happen to land there by chance? Who or what produced the substance or material of which the earth is composed? It must have come from somewhere. All students of nature, all scientists, even the crassest evolutionists know that, what is known as, the First Cause, in other words, a Supreme Being, a Creator, is indispensable for a reasonable explanation of the origin of this physical universe. Look up at the starlit heavens, at the vast expanse of the oceans, look from the vantage point of the mountain passes at the millions upon millions of evergreens and the

awe-inspiring scenery, note the regular succession and harmonious co-operation of day and night, summer and winter, seedtime and harvest, see how wonderfully man is made — look at these things, take note of them and see whether you can tell yourself that there is no God.

### Seeing the Invisible from the Visible

This thought finds expression in the first chapter of the Epistle to the Romans, verses 19 and 20: "That which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." St. Paul here speaks of natural religion or the natural knowledge of God, the religion or knowledge of God which all men have by nature even without any formal instruction in religion. Men without exception know something about God because God hath shewed it unto them.

Certain invisible things concerning God are known and understood from something outside of Him, so that men get some idea what God is like. God is invisible. You can't see Him. God is a Spirit. He has no flesh and bone such as we have. And yet we look at something and learn something about God. We look at the work of creation, at the things made, and from them draw conclusions about the nature of God. We, together with all men who look into nature with open eyes, reach the conclusion that there must be an eternal and almighty God who made these things, otherwise they would not be here. From our observation of the visible things in nature we arrive at some understanding (we do not say full understanding) of the nature of the invisible God. A good Indian tracker looks at the track made by a human foot or horse's hoof and reads many things in it. So we and all men look into nature and read there the signs that there is an almighty, all-wise and eternal God who made all these things.

### Moral Conclusions

However, the natural knowledge of God which is common to all men is not confined to a recognition of the almighty, eternal and supernatural nature of God, to a recognition of God as the Creator and Preserver of all things. Man by nature also realizes his accountability to God. He feels under obligation to God. He realizes that he owes full obedience to God and that sin and disobedience to God will have the most terrible consequences. Conscience, which is deeply graven in every man's heart from the day of his birth, does not let him forget that. Romans 2, 14, 15 the apostle says: "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their

thoughts the meanwhile accusing, or else excusing, one another."

Men know by nature that they should not sin, and yet they do it. They know that sin will be punished with eternal perdition. Still they can't keep from sinning and don't know what to do about it.

### Natural Religion — a Failure

That is the great weakness of natural religion. That is why it will never do. It can't cope with sin and the eternal consequences of sin. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness." By nature all men know the truth and there is a God and that they owe perfect obedience to that God. They know also that the wrath of God rests upon the godless and the unrighteous, and yet they live and act as though there were no God. There is no power in natural religion to make people good or to take away their sin. Just knowing what is right and wrong does not give a person the power to do what is right and to avoid what is wrong.

If natural religion were enough, God would never have revealed the religion of the Bible, the Gospel of Jesus Christ, which reveals and makes known things which are beyond the confines of natural religion, for "eye hath not seen nor ear heard neither have entered the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." Some people, whether in sincerity or just as an alibi for neglecting the church and the Word, say that they can adequately worship God in nature, in the great outdoors, but if that is the extent of their worship they never acquire the true and saving religion, for in the book of nature no man reads the blessed name of Jesus, the only Savior and Redeemer of sinners. We need the revelation of righteousness which God prepared when He made Him to be sin for us Who knew no sin that we might be made the righteousness of God in Him.

In newspapers, magazines and printed cards we sometimes read prayers of cowboys and other outdoor men to the effect that though they do not set much store by formal worship in churches they find God and worship Him in the great cathedral of Nature. Such sprightly verses appeal to the superficial sentimentality in man. But such a religion falls far short of truth and salvation which is to be found only in Jesus Who said: "I am the way, the truth and the life, no man cometh unto the Father but by me."

The heav'ns declare Thy glory, Lord,  
In ev'ry star Thy wisdom shines;  
But when our eyes behold Thy Word,  
We read Thy name in fairer lines.

Thy Gospel-heralds dare not rest,  
Till through the world Thy truth has run;  
Till Christ has all the nations blest  
That see the light, or feel the sun.

I. P. F.



# Siftings

BY THE EDITORS

*Religious Instruction on Released Time.* — A released-time plan for New Mexico has been ruled illegal by the state's attorney general. Public school teachers would have to use time to check excuses for absences from the religious instruction classes, which would indirectly result in *use of public funds for religious purposes*, it is contended. Release of pupils from the school would be construed as *compelling them to attend a place of worship*, another infraction of the state constitution. If credit were allowed for the religious instruction, the school would in effect be *ratifying the teaching of religion*. (*The Lutheran*.)

Let us cherish our parochial schools while we yet have them.

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*Persecution in Spain.* — All Spanish Protestant churches, with the exception of those in Madrid and Seville, have been closed. Stocks of Bibles at Madrid have been burned, and the prohibition of the Bible has been carried to the extent of confiscating copies owned by individuals. Persecution of Protestants continues. Their members are subjected to cruel and petty treatment. In the country there are even persons who are not able to sell the products because they are Protestants. In the cities, laborers and office workers cannot find work and do not receive government assistance if they are known to be Protestants (from the *Watchman-Examiner*).

\* \* \* \*

*Sweeter than Honey.* — In a prison camp for Soviet soldiers a few copies of Russian and Ukrainian Scriptures were distributed. A soldier pressed his copy to his heart. But he could not endure the anguish on the faces of his comrades. Finally he tore off the covers, dividing the copy among them — a portion to each. Even this seemed too much to possess; so the portions were divided and distributed so that each man possessed at least a leaf. Tears were seen in the eyes of those who got one, just a leaf. They even kissed them. — There were cases where these prisoners would fast for several days — which was a great sacrifice in view of their meager rations. The fasting continued until enough food was collected to tempt some owner of the Scripture — one leaf — to exchange it. (According to the *Bible Society Record*, quoted in the *Missionary Lutheran*).

What are we ready to sacrifice in thanksgiving, we, to whom God has given His Word so richly? To the ungrateful, God issues a threat: Behold, the days come that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of *hearing the words of the Lord*. They shall run to and fro to seek the word of the Lord, and shall not find it (Amos 8, 11. 12).

*Care for Lepers.* — The American Mission for lepers, jointly supported by 37 denominations, received about \$300,000.00 during the year 1941 — more than was ever before raised for this purpose. The work is international, both American and British societies participating. Together they maintain 200 colonies of lepers in 48 countries. 50,000 inmates are being treated. (According to *Chrl. Botschafter*.)

\* \* \* \*

*Behind the Scenes in Russia.* — We look at Russia. What happened there is so recent that even comparatively young people can recall it. Russia had a state religion, the Orthodox or Greek Catholic Church. There were also some Roman Catholics and some Protestant bodies, the largest among these being the Lutheran. According to statistics there were at the time over three million Lutherans. Today, some twenty years after the revolution, there is hardly a skeleton of a church left, Orthodox or Protestant. Doubtless, there are still Christians there, probably goodly numbers if they could be found. But there seems to be no organization and no way of counting them. From last reports, there may not be a single Lutheran parish or pastorate in all vast Russia. — The cause? The government was an absolute monarchy, run chiefly in the interests of Czarists, officeholders in both state and church, landowners, and the like. Of course, the people had nothing to say, but they were conscious of being squeezed; that squeezing went so far that they determined at an opportune time to break away. When the break came, the result was that the autocracy was overthrown, and with it went the church, for the simple reason that the church was allied with the state. (*Luth. Standard*.)

We have every reason to thank God that in our United States He has preserved to us the precious gift of religious liberty. Though politicians may ever and again try to press the organization of the church into the service of the state, and though churchmen may be tempted to stoop to methods employed by politicians, yet, the correct principle of separation has till now prevailed. Woe to our church if we should deviate from the course so clearly prescribed by our Savior. His mandate is: **Preach the Gospel**. The church is not called by Christ to bolster up Autocracy, nor Communism, nor even Democracy. Though we thank God for the democratic form of government we enjoy, our only business as a church is to lead sinners to repentance, to proclaim God's free justification and to train Christians in sanctification. This can be accomplished only through our testimony of the Gospel. Numbers will not strengthen our testimony, nor will money, nor organization, nor human greatness of our leaders. The Gospel is in itself the power of God unto salvation. (J. P. M.)

## YOUR CHURCH'S MISSION PROGRAM

By Pastor Im. P. Frey

**W**HEN the General Missionary entered upon his work in Colorado the summer of 1939, one of the first objectives was to start a mission in the large and growing city of Denver. One of the great difficulties was to find a hall or meeting-place in a suitable location. In the fall of the year services were begun in a second-story lodge hall at Fourth Avenue and St. Paul Street, primarily because the hall was available there and because the nearest Lutheran church was a considerable distance away. It was an older part of the city where there was little building activity and where church connections, if any, were of long standing. The work was begun without a nucleus, and the Sunday school that was organized was made up almost exclusively of children from unchurched homes.

It was realized from the beginning that a chapel would be a great aid in doing our work in Denver more effectively, and a request for a loan from the synod was forwarded at an early date. When last year those charged with the responsibility for our synodical mission work came to the conclusion that the period of expansion in mission work, which had been going on for several years, demanded the providing of chapels, funds for a chapel were also allocated to Denver.

Much time and thought was devoted to the location. It was decided finally to pull up roots completely and build the chapel at South Elizabeth Street and East Arizona Avenue, in the southern section of Denver, about two miles from the first location. This location was chosen because it was a new section, most of which had been built up in the past two years and in which there was still much building activity. Until the government clamped down on all but the most essential building, whole blocks of residences were going up at one time. Restrictions in the original deeds made it impossible to build in the center of the building activity, but lots were obtained at the edge of it.

Plans for a modest building, 44×22, were drawn, with full basement. The superstructure was to be of cinder block construction with white stucco finish. Work was begun about the middle of February and, in spite of unexpected difficulties, dedicatory services could be held on April 19.

Two services were held, Pastor A. C. Bauman of

Ordway and Pastor V. C. Schultz of Golden preaching the Word in the morning and evening respectively. The services were held in the middle of a three-day rainstorm, with the rain coming down in sheets much of the time. This naturally interfered with the attendance. However, fair-sized audiences braved the heavy rain to rejoice in the Lord. All our pastors within a radius of one hundred miles drove to Denver through the heavy rain to attend the evening service after conducting their own services at home. It was a fine expression of fellowship.

The chapel is a simple structure and yet neat and attractive enough to fit into the surroundings of modern homes. Altar, pulpit, lectern, font and pews were made locally. The floor is of oak and the ceiling of celotex. Heating is provided by a gas furnace.

This is one of two missions of our Synod in Denver. The other one, which was started a year ago Easter and which since October is served by Pastor Schultz of Golden, is located in the northern part of Denver. The two missions are about eleven miles apart.

There is much war work in and around Denver. Many workers are coming here, among

them people from our Wisconsin Synod congregations. People easily drift from the church when coming into new communities, and, therefore, our pastors in Denver should be notified as soon as members of our congregations move into the city. Our work in Denver is still in its infancy and offers a fine opportunity to those of our Christians who not only wish to feed their own souls but who would like to take an active part in building our Lutheran Zion in a new field. We have a responsibility toward the unchurched and the unsaved. The call is to go out into the highways and byways and to compel them to come in, so that furnished with the spotless garment of Christ's righteousness they may be made worthy to sit at the eternal banquet table of our God. May our Denver mission also be enabled to do its part in this work of the Gospel.

Im. P. Frey.

### A New Chapel in Denver, Colorado

Chapels are the very backbone of mission work. Without a place to worship the missionary's hands may be tied, yea, he may be forced to quit his labors. Let us provide the chapels.

## THE CONVENTION OF THE SOUTHEAST WISCONSIN DISTRICT June 22-25, 1942

By Pastor G. A. Thiele, Milwaukee, Wisconsin

**T**WO hundred and sixteen laymen, teachers, and pastors registered at the 1942 convention of the district. The Theological Seminary played host to the delegates, while the closing communion service took place in our mission, Calvary Church, Thiensville. Gleaning material for a popular report from the minutes, we find that in the midst of the trying times in which we live, willingness to proceed with our work was manifest in all discussions and resolutions. Attendance at all meetings and services was large, and

sion, Matthew 28. Further, we were edified by Prof. Adelbert Schaller's essay on the "Justification by Faith" in Current Union Discussions." Herein all heresies pertaining to the Bible-doctrine of justification were rejected. We believe and teach that God has justified the sinful world in Christ and imparts this justification to every believer. Pastor Waldemar Sauer gave us a timely presentation on "Civil Government and Christian Citizenship." Both essays were received with rapt attention and deep



Convention of the Southeast Wisconsin District held at the Theological Seminary, Thiensville, Wisconsin

the debate, though often animated, was always cordial. President Richard Buerger struck the right note emphasizing the need of repentance for past sins and faith in God's forgiving love as the spur for continued effort, when he delivered his opening address Monday morning.

District synods meet for business and counsel, the King's business and mutual counsel. But no church is able to do business, no synod can please God with her work, if she does not abide by the Scripture and Biblical doctrine. Thus Synod opened with a stirring sermon by President Buerger on the Great Commis-

appreciation. Both help us in our faith and life as Christians in a country, where, God be praised, the Church is unmolested by government interference. Synod closed Thursday night with the celebration of Holy Communion. Pastor Herman Cares used the Aaronic Benediction, Numbers 6, as the basis of a reassuring sermon on "The Blessing of the Lord." In His Word God was present with us, also in the devotions led by Pastor Alfred Schewe, throughout the week. May He so be present in all our congregations.

The reports on the twenty-four missions in our district reveals steady growth all along the line. The

total growth in all missions since 1940: 387 souls, 121 voters, 370 communicants, 53 day-school and 291 Sunday school children. Such a total would amount to a fine, strong congregation if they could all be gathered in one place. Some day they will be so gathered, with all believers, and then we will really know the fruits of our labors, when the harvest is gathered in. The assembly was grateful to God for this blessed increase sent upon the work of our hands.



Professor August Pieper, the veteran member of the faculty. In spite of his nearly 85 years he was able to take active part at the graduation

In the field of finances, our district has been privileged to better its record for contributions to the Lord's work. Hoping to have recovered some of the face we lost in the past, we are pledged to continued improvement. Our district resolved to apply itself conscientiously to the collecting of its fair share of the remaining debt of our Synod, \$175,000.00. Plans for conferences, circulars, and collections were discussed and adopted, so that, with our sister districts, we may achieve the complete removal of this millstone of debt by December 31, 1942.

Balloting resulted in the re-election of President Buerger, Vice-Presidents A. Voss and Ph. Koehler, Secretary W. Keibel, Treasurer C. E. Werner, Recording Secretary E. Sponholz. The Boards for Missions, Support, Schools, and Auditing were filled with other competent laymen, teachers, and pastors. All in our district hope divine blessing will rest on their labors.

Six new congregations, four new teachers, and eleven new pastors were received into the district fellowship. Three deceased brethren were honored in a memorial resolution. All churches and individuals in our district were urged to do mission work, urgently needed today, and invited to submit information on promising fields to the Mission Board. The cause of Christian education and of all day-schools in our entire synod was ably presented and pleaded by Superintendent F. W. Meyer. The extensive work of our Spiritual Welfare Commission, as described by Secretary E. Blakewell, was acknowledged and approved. To our joy, we heard that two of our Synod's pastors are now actively serving at Camp McCoy and Camp Douglas, both in western Wisconsin.

This, then, was the work we reviewed and resolved to continue. The Church's task is still what it always was, always is, always will be: To bring the precious Gospel of salvation in Jesus to mankind, to preach, teach, and work hard, in season, out of season. Only in the sweat of our collective brows will anything worth-while be accomplished under God, by us.



A view of the tower-entrance

This was the first meeting of the Seminary, but we are going back in '44, God willing. The school, if not the building, is the Alma Mater of our pastors and the fountain head of great influence for good throughout our Church. We were certainly received and treated hospitably by the faculty and staff of our Seminary and shall long hold in grateful recollection the 1942 sessions, — and meals. Let us keep on working, press hard toward the goal of our high calling in Christ Jesus, and finish the course without fainting or weariness, for we know that we labor not in vain.

## COMMENCEMENT AT MICHIGAN LUTHERAN SEMINARY

COMMENCEMENT exercises of Michigan Lutheran Seminary were held on the evening of June 9 at St. Paul's Lutheran Church, Saginaw, Mich. As customary, the program consisted of several speeches and musical selections. The English oration was given by James Mayer on the theme, "God Giveth Wisdom." In the German language Walter Firchau reviewed the early history of our school, called attention to the many changes in the course of time, and encouraged his hearers to enlist as many new students as possible for the coming school year. Ruth Wilch, also a member of the graduating class, had



The Dormitory

the honor of being valedictorian. The baccalaureate address was rendered by Pastor Herman Mayer of Bay City, Mich. Interestingly and encouragingly for students and teachers he spoke of the great need and of the vital importance of a Christian high school education in this present time of unbelief and confusion. Director O. J. R. Hoenecke dismissed the class in the name of the Triune God and awarded the diplomas. Pastor O. Eckert read the Scripture lesson and spoke the prayer. The Seminary choir ably rendered several chorales, among which the always beautiful "Jesus, Priceless Treasure" was outstanding.

The graduating class numbers thirteen members, eight boys and five girls, seven of whom will continue their studies, God willing at other institutions in preparation for work in the church. It is our hope and our prayer that through our work and our efforts in Christ these young people have been advanced in Christian understanding and life.

During the afternoon of Commencement Day the customary athletic contests and a baseball game with an alumni team took place. On Monday evening the M. L. S. Club held its annual meeting with a banquet, which was attended by over 160 former students and friends of our school. It was gratifying to note that over eighty graduates of Michigan Lutheran Seminary were present. Let us hope that this fine attendance and the encouraging enthusiasm displayed will help to bring to our school a large

number of new scholars next September. One hundred students for Michigan Lutheran Seminary for 1942-1943! Adolf Sauer.

## DIAMOND JUBILEE

THE first Lutheran service in Waterloo, Wisconsin, was held on January 6, 1867, by a Rev. C. H. von Snell. Two weeks later nineteen persons adopted a constitution and organized what is now known as St. John's Evangelical Lutheran Church.

According to hearsay the first services were held in the public school, but a frame church was soon built and served for twenty-five years.

After Pastor von Snell's brief pastorate, Student H. Oppen, Prof. Meumann, and Pastor Hachelberger of Lowell served for short periods. In 1869 Waterloo became a preaching station served every two weeks by Pastor Carl Haese of Newville. In 1874 Candidate Eugene Notz was called. St. John's School was founded by him. His pastorate was cut short by his call as professor at the seminary in Milwaukee. He was succeeded by Candidate Andreas Schroedel. Finally in 1874 Prof. A. F. Ernst, president of the Wisconsin Synod, secured Candidate Martin Denninger, who was St. John's first resident pastor.

Serious difficulties arose in connection with the adoption of an orthodox Lutheran constitution. False believers and even unbelievers had been received into the congregation. The number of members shrunk to twelve. There were only twenty-two members when Pastor Denninger was installed.

Pastor Denninger was succeeded by the following pastors: J. J. Meyer (1879), R. Bock (1889), M. F. Pankow (1894), O. Kuhlow (1917), G. M. Thurow (1924), H. C. Nitz (1937).

In 1892 the present church was built, at which time the congregation again sustained the loss of nearly one-fourth of its members. A new parsonage was built in 1917. The present substantial school was built at a cost of \$20,000 in 1922. In 1927 the church was redecorated and refurnished at a cost of \$15,000, including a new pipe organ.

The school begun by Pastor Notz was continued uninterruptedly, at times under great difficulty. At times Pastor Pankow and his wife not only taught the school, but also paid the salary of the teachers.

The present teachers are Mr. Paul G. Kolander and Miss Lois Fredrich. They were preceded by Angela Pankow, Martha Heidtke, Clara Mayer, Helen Haase, Lena Splittgerber, Elsie Splittgerber, Gertrude Thurow, Gertrude Gieschen, Mrs. Elmer Draeger; Henry Mitzner, E. F. Hartmann, Siegfried Duin, Carl Wendt, Theo. Schultz, E. W. Ebert.

The diamond jubilee was observed with special services June 7, on which day Pastor O. Kuhlow, Prof. Adalbert Schaller, and President Walter Pankow were

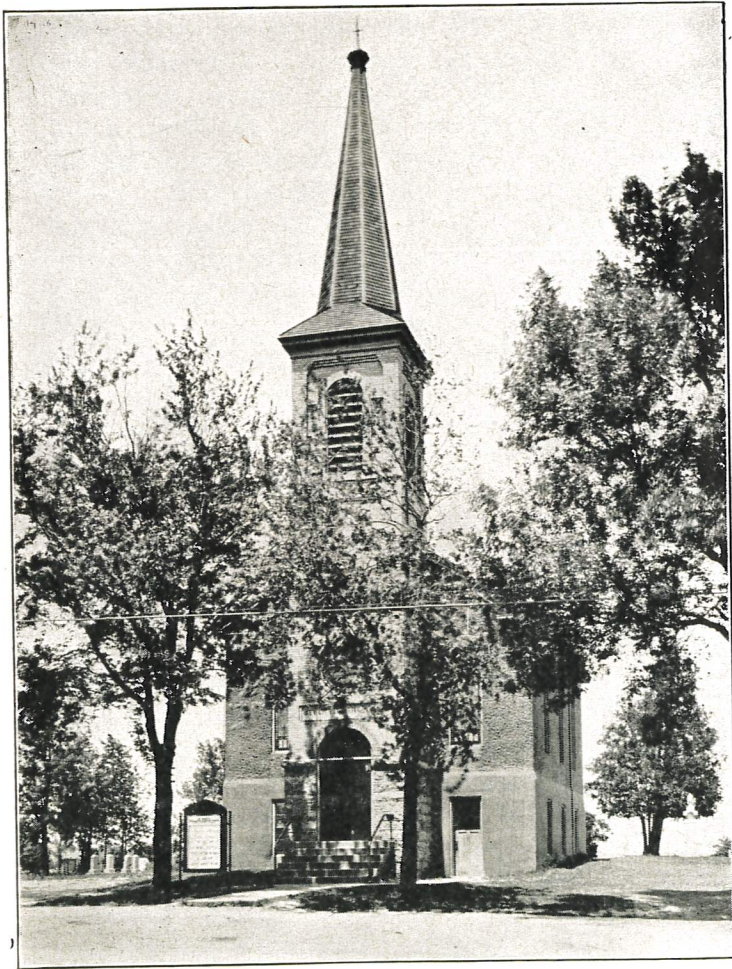
the guest preachers, while Teachers E. W. Ebert, O. Jungkuntz, and Edw. Matthes functioned as guest organists.

By way of marking its seventy-fifth milestone St. John's retired all its debts; the church interior was improved by moving the organ console to the balcony; and the Western Wisconsin District was invited to hold its thirteenth biennial convention in Waterloo June 15 to 18.

H. C. Nitz.

**SEVENTY-FIFTH ANNIVERSARY**  
**ST. JOHN'S EV. LUTH. CHURCH,**  
**Good Hope Road, Milwaukee**

ON Sunday, June 7, the members, former members and friends of St. John's Congregation, West Good Hope Road, Milwaukee, met in three services for the purpose of observing, in a God-pleasing man-



St. John's Ev. Lutheran Church,  
Good Hope Road, Milwaukee

ner, the Diamond Jubilee of the dedication of its church building. The day, although a dreary, rainy day, was nevertheless filled with a spirit of joyful and humble gratitude. And the church auditorium, newly decorated for the occasion in an ivory and buff com-

bination, plain, nonetheless attractive in its simplicity, resounded with hymns and prayers of praise to the Lord of the Church, Christ Jesus, for His abiding presence during the long past. The House of Worship was further enhanced by new altar hangings, which were the anniversary gift of the Ladies' Aid.

In the morning German service, the Reverend Carl H. Buenger of Kenosha, occupied the pulpit. In the following English service, six children of the congregation publicly promised faithfulness to their Savior and His church in the rite of confirmation. And in the afternoon service, again held in the English language, the Reverend Arnold Schroeder, Institutional Missionary of Milwaukee, delivered the sermon.

The church building was erected seventy-five years ago by nine families, who had the courageous trust that the Lord their God would prosper their undertaking. He did! And we today, again have tangible evidence of the truth and absolute reliability of His Word and promises. Fifty years ago, at the occasion of the twenty-fifth anniversary, a tower was erected for the building. And this stands today yet as a monument of the heavenly hope we have in our dear Lord Jesus.

Six pastors have served the congregation during the seventy-nine years of its existence. They are: Pastors P. Sieker, H. Hoffmann, C. Duecker, A. C. Auerswald, Carl Bast and the undersigned.

Humbly and penitently we pray: Abide with us, O dearest Jesus, for it is toward evening, and the day is far spent!

Adolph C. Buenger.

**SEVENTY-FIFTH ANNIVERSARY**  
**ZION EV. LUTH. CHURCH, HARTLAND, WIS.**  
**The Rev. Henry Hartwig, Pastor**

ON May 5, 1867, a meeting was held at the home of Mr. Jacob Blitsch in the village of Hartland, Wisconsin, for the purpose of establishing a Lutheran congregation in this community. At this meeting John Krause, Ola Hansen, Hans Hansen, and Jens Petersen were present with their host Mr. Blitsch. These men issued a call to all Lutherans in and around Hartland to meet on June 2. Henry Hochmuth, Sr., was also present at this second meeting. A sufficient sum of money was subscribed for the erection of a house of worship. A Mr. Middlewood had granted a deed of three acres of land on the old Milwaukee, Watertown, and Madison Plank Road. On this land the church was to be erected. Building operations were begun at once and the church was completed in about six months.

**Pioneer Pastors**

The first service was conducted by Prof. O. J. Hattstaedt of Milwaukee on January 12, 1868. A strange

decision was reached at one of the first meetings of the congregation: "In no case shall this church be allowed to join any Synod." — The name of the congregation was to be St. Martin's Church. The constitution was prepared and adopted. On two Sundays in September, 1869, a Pastor Christie conducted services; he also served the church until the end of that year. In the Spring of 1870 the Rev. M. P. Ruh was called as resident pastor. On February 12, 1873, the German and Danish members of the little congregation formed separate groups with the understanding that both groups should own and control the property. A third group was soon formed which required services in the English language. In 1873 a Pastor Ehmke served the church. Later Pastor Fleischer ministered to the flock for a number of years. Then Pastor H. G. A. Loeber was called. He was pastor of a congregation in Milwaukee but consented to serve in Hartland also. His ministry continued until 1884. The first entries in the church records beginning with the year 1880 were made by Pastor Loeber. In the years that followed professors from Milwaukee and Watertown conducted services. Prof. A. F. Ernst of Northwestern College ministered to the congregation from 1885 to 1888. In October, 1888, Pastor Osw. Lugenheim became resident pastor. He served for two years, and Prof. Ernst again filled the vacancy. On May 8, 1892, Candidate of Theology, Paul Brockman, was installed as pastor of the congregation. He served four and one-half years. During his ministry the present parsonage was erected at a cost of \$875.00. The records of the church show a voting membership of forty and a communicant membership of 131 in the year 1896.

#### Zion Becomes Selfsupporting

In September, 1896, the congregation decided to become selfsupporting. In the same meeting Pastor Paul Schroeder was called. He served seven and one-half years. In these years a summer school was organized. In March, 1904, a call was extended to a Pastor Albrecht. He, apparently, refused this call, since the secretary's report relates that on July 10 Pastor Stock was installed.

#### A Parochial School

The congregation now took a step forward. It was decided that a parochial school be conducted during nine months of the year, four days of the week. The classes were held in a large airy room below the parsonage. In these years the church grew considerably in membership; and under the faithful ministry of its pastors also increased in spiritual knowledge and understanding. — At the annual meeting in December, 1906, Mr. Charles Bierman was elected president of the congregation. He has held this office, excepting an interruption of three months, since that time. In March, 1910, at a special meeting, a resolution was

passed to sell the share of Zion Congregation in the first church to the Danish group for \$1,000.00. At the same time a building committee was elected and plans were made for a new church which was to be erected beside the parsonage. Much labor and material was contributed by the members of the congregation in the months that followed. During the building program Pastor Stock received and accepted a call to another congregation. Some time elapsed before the vacancy was filled by Henry Geiger who had completed his studies in Theology at the Seminary.



Zion Ev. Lutheran Church, Hartland, Wisconsin

#### The New Church Is Dedicated

In December, 1910, the new church was dedicated. Now services were conducted regularly every Sunday. The following year services were held in the English language also on every second Sunday of the month. The membership of Zion had grown to two hundred and fifty communicants. Pastor Geiger ministered to the church for about two and one-half years. The Rev. Theo. Hartwig was called in his place. He was installed on June 20, 1913. The new church building had been erected at a cost of approximately \$9,500.00. During the ministry of Pastor Hartwig funds were solicited to wipe out the debt. Pastor Hartwig served the congregation until 1921 when the Lord called him to his rest. The vacancy was filled by his son Pastor Henry Hartwig, the present pastor, who came to Hartland on October 21, 1921. In the years that followed many improvements have been made in and around

the church at Hartland. The property today is one of the most attractive in Wisconsin.

Zion Congregation, a member of the Wisconsin Synod, now numbers three hundred and eighty-five baptized members, two hundred and ninety-five communicants and one hundred and twenty-six voting members. There are sixty-two children in the Sunday School with eight teachers. A Ladies' Aid was organized in 1909 with thirteen members. There are now forty-seven members. On Sunday, May 24, 1942, Zion Church of Hartland observed its seventy-fifth anniversary with thanksgiving to the Lord for His many blessings. At these services Dr. Paul Peters of our Seminary at Thiensville preached in the German services in the morning and Prof. D. Rohda of Northwestern College at Watertown addressed the assembly in English. In the Jubilee service in the afternoon the Rev. Phil. Koehler of Milwaukee preached. Prof. C. Trapp and the Rev. H. Geiger served as liturgists in these services. An octet of students from Northwestern College beautified the services with appropriate anthems.

The Lord our God has kept His Zion in Hartland. He has truly been the Shepherd of this flock. Under His protection Zion, as a congregation and as individual members, shall fear no harm. To Him be praise and glory.

H. H.

## ANNOUNCEMENTS

### ATTENTION -- Synodical Conference Announcement

#### ANNOUNCEMENT REGARDING THE CONVENTION OF THE SYNODICAL CONFERENCE OF NORTH AMERICA

At the request of the officers of one of the constituent Synods, the officers of the Synodical Conference together with the presidents or representatives of the four constituent Synods held a meeting and discussed the matter very carefully as to whether the convention of the Synodical Conference should be held this year or cancelled. After due deliberation the officers decided to cancel the meeting of the Synodical Conference for this year because of the present war situation and the existing, and probably increasing, difficulty in traveling. The business of the Synodical Conference will be taken care of under its constitution by the officers and the boards of the conference. Further announcements of the matter will appear in due time in the church papers.

L. Fuerbringer,  
President of the Synodical  
Conference of North America.

#### CALENDAR OF CONFERENCES CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will convene July 21 at 9 A. M. at the Gymnasium of the Northwestern College, Watertown, Wisconsin.

Essay: On Mixed Marriages.

H. Geiger, Sec'y.

#### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet July 14 and 15, 1942, beginning 9 A. M. at Kimberly, Wis., Rev. W. F. Wichmann.

English confessional sermon: Rev. E. Redlin — F. Reier. Ex. Hom. treatise of Rom. 6, 19-23, Rev. Fr. Thierfelder; Isagogics on Esther, Rev. A. Voigt; The Proper Handling of Communion Announcements, Rev. G. E. Boettcher; Scriptural Doctrine of Repentance, Rev. L. Kaspar; History of the Period Between the Old and New Testament, Rev. D. Halle-meyer; The Pastor's Approach to the Unchurched, Rev. C. Johnson; Sabbath or Sunday, Rev. M. Croll; Our Attitude Toward the Wedding Dance, Rev. W. Hoepner.

Old Assignments: Im. P. Boettcher, C. Weyland, E. C. Hinnenthal.

Please announce to the host.

F. A. Reier, Sec'y.

### ORDINATION AND INSTALLATION

Authorized by President H. Kirchner the undersigned ordained and installed his son, Candidate Ernst H. Wendland as pastor of Immanuel Lutheran Congregation at Washington, Iowa, on the third Sunday after Trinity, June 21, 1942. May the Lord bless his work in this mission.

Address: E. H. Wendland, 715 East Main Street, Washington, Iowa.

E. A. Wendland.

### NOTICES

If anyone desires an outline of the essay "Civil Government and Christian Citizenship," which was read at the Southeast Wisconsin District Convention, send stamped and self-addressed envelope (large) to Rev. W. P. Sauer, 807 Walnut Street, West Bend, Wisconsin. None mailed after September 1, 1942.

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Any congregation having an extra communion set not in use at present, please get in touch with Ernst H. Wendland, 715 E. Main Street, Washington, Iowa. We have just begun a Mission here and would appreciate any assistance of this kind.

E. H. Wendland.

### ACKNOWLEDGMENT AND THANKS

The class of '39 of Dr. Martin Luther College gathered a memorial wreath in the amount of \$15.00 in memory of their deceased classmate, Ruben Bode. This sum was sent to me by Mr. E. Wehausen with the stipulation that it be used for our college library. Our thanks to the donors.

E. R. Bliefernicht, Librarian.

### CHANGE OF ADDRESS

Prof. Werner Franzmann, 2304 Court Street, Saginaw, W. S., Michigan.

Rev. J. B. Erhart, 2410 2nd Avenue, Pueblo, Colorado.

Rev. R. A. Gensmer, Coloma, Michigan.

### MISSION FESTIVALS

#### First Sunday after Trinity

St. Matthew Church, Tn. Cady, St. Croix County, Wis.  
Offering: \$103.00. August Saremba, pastor.

St. John's Church, Tn. Weston, Hatchville, Wis.  
Offering: \$223.00. August Saremba, pastor.

#### Second Sunday after Trinity

St. Paul's Church, Tp. Eldorado, Wis.  
Offering: \$98.60. W. A. Wojahn, pastor.

#### Third Sunday after Trinity

Mount Calvary Church, Kimberly, Wis.  
Offering: \$44.07. W. F. Wichmann, pastor.

#### Fourth Sunday after Trinity

Zion Church, Jacksonport, Wis.  
Offering: \$166.23. Roy B. Gose, pastor.

St. Paul's Church, Henry, So. Dak.  
Offering: \$84.18. B. R. Hahm, pastor.