

# 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

Volume 29

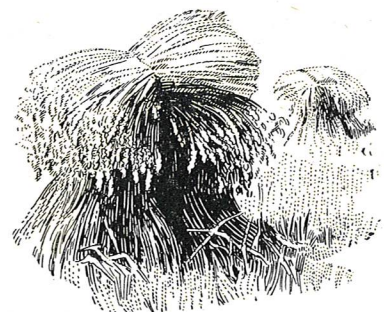
Milwaukee, Wisconsin, October 4, 1942

Number 20



## Harvest-Home

Come, ye thankful people, come;  
Raise the song of Harvest-home.  
All be safely gathered in  
Ere the winter storms begin;  
God, our Maker, doth provide  
For our wants to be supplied.  
Come to God's own temple, come;  
Raise the song of Harvest-home.



## MEDITATIONS ON THE 46th PSALM

By Pastor George Luedtke, Toledo, Ohio

Behold, the Works of the Lord

**W**AVE NO. 3 — "All thy waves and thy billows have gone over me." So exclaims the writer of Psalm 42, which is a psalm giving expression to religious, spiritual depression. In our Psalm 46 God's waves of courage and confidence go over us and carry us out of depressed and discouraged thoughts and carry us up! Each wave sings and speaks: *Sursum corda!* Lift up your hearts! — It is this strophe, running from Verse 8 to 11, which brings to you and me another downpour of comfort and courage and good cheer.

Right from the Hebrew original it would literally read like this: — "Come! Behold marvelous works of Jehovah, which He hath made — desolations in earth — cease wars unto the ends of earth — bow breaketh and cut asunder, splintered — the spear — chariots burning with fire." — It sounds like the report of newsmen allowed to go to the front after an air raid or battle to view the damage. These words are an invitation to go over the big battle field and view the wreckage and waste of war. Come and take a good fixed long look at the desolations made by God's omnipotent power and great push. It is here in the Psalm presupposed that these wrecks are still visible.

There lie the weapons of war out of commission — horse and rider dead. The fields and roads are littered with broken bows, arrows scattered everywhere, splintered spears split wide open like trees struck by lightning — half-charred chariots — and Israel can go out, and without fear feast their eyes on these tokens of what God has done for them and sing their *Te Deums*. Were these the relics of Sennacherib's huge forces?

"Like the leaves of the forest, when Summer is green  
That host with their banners at sunset were seen!  
Like the leaves of the forest, when Autumn hath blown  
That host on the morrow lay withered and strown,  
For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed!

And the tents were all silent — the banners alone,  
The lances uplifted, the trumpet unblown;  
And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord."

Whenever we read history present or past, it should be read with this verse sounding in our ears. We should read the newspapers in the same spirit and see the progress

God's Kingdom is making in the war-scarred earth. Romans 8:28 fits us 100%: "All things work together for good to them that love God" and are by God's Grace and Spirit members of this invisible church. The field of history is littered with broken and abandoned weapons forged in the furnace and fire of hate "against the Lord and His anointed." All the hands, which once flourished and waved them defiantly, have long turned to dirt and dust! And God's Throne remains. — Isaiah writes: "In the year that King Uzziah died, I saw also the Lord sitting upon a Throne, high and lifted up, and His trailing robes filled the Temple." — Just as men will frost a window, so that the light may come in, but the sight cannot go out, so by our own fault and misuse of the good things of the Gospel and means of

### THE 46th PSALM

*God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah.*

grace, which Christ brings, are frosted over, so that we cannot see what we ought to see. Then the mighty and merciful Hand of God shatters and shivers the painted glass into fragments, because it has been dimming the Cross and the Church. — When the leaves drop there is a better view! When the great tree falls there is opened a view of the blue sky. When the night falls the stars sparkle. When other props are struck away we can lean our whole weight on God. When Uzziah died the King became visible.

The great chastisement and housecleaning, which God has brought over the whole world, for it is a globular war, — has brought into view again — the Cross of Christ — the Prince of Peace — the value of the Gospel, the value of our Baptism and the comforting value of Holy Com-



munion and prayer. We are now learning the value of intercessory prayer. We are thinking of death! We are more serious. God is operating to keep the world from drowning in their pus. He is shaking the church out of her state of complacency and greatest thief, indifference. — "Come, behold the works of the Lord!" We are thinking of our tragic neglect of heathen missions! —

The Church lives and lives and outlives all else in the world. "All else beside, by storm or tide, may yet be overthrown" — but not our Church of Christ. Little men are overthrowing the earth and have and are throwing over the earth elements of death and destruction, but the Cross of Christ towers over the wreck of time! — How forcibly is this verse impressed on us at the present day and date! Where are the empires of the world? Assyria! Babylonia! Persia and Media! Alexander the Great — Julius Caesar — Napoleon — the glory of Greece — the Roman Empire — French Revolution — Persecutions — engineered by them against the Lord and His "little flock"? — Monuments of marble and mud speak one language — fruit. They were — "The place thereof shall know it no more."

#### God's Scourges

God has four scourges or horse-whips for the world. This He spake by the Prophets. They are war, famine, pestilence, death by flood and wind. Jeremiah writes, 28, 8: "Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people. The Prophets that have been before me and before thee of old prophesied both against many countries and against great kingdoms — of war, and of evil, and of pestilence." Ez. 6, 11: "They shall fall by the sword, by the famine and by the pestilence. He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by famine. Thus will I accomplish my fury upon them." — They are the four horsemen of Revelation — God's plunging backfield.

Rev. 6, 1-17: And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, measure of wheat for a penny, and three measures

of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

Outriding them all, riding over all, is Christ on the Throne, bringing closer and quickly closer the Day of Judgment — *dies irae*.

Rev. 19, 11-16: And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.



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And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Desolations — desolations by war, desolations by famine, desolations by plague and pestilences, desolations by fire and flood, desolations by earthquakes, desolations by wild beasts, desolations on the sea, desolations in the sky and on land — scorched earth. Oh! warnings by the carload — plenty of them. Remember Lot's wife. Remember the destruction of Jerusalem — Sodom and Gomorrah — Nineveh and Tyre. In Psalm 105, 34 we read: "He spoke the word and the grasshoppers came and caterpillars innumerable." Whoever be the instrument — God is the Author! — Luther: "Der den Kriegen steuert in aller Welt."

#### "He Burns the Chariot in the Fire"

The chariot was a recognized force in war and was dreaded by infantry men. It was a devastating force. It is often mentioned in the Scriptures. For instance: Psalm 76, 6: "At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a deep sleep." Psalm 20, 7: "Some trust in horses, and some in chariots, but we will remember the name of the Lord our God." Chariots were very noisy and a nuisance. The rushing sound of the wheels, the noise of the horses' hoofs and the trembling and shaking of the ground as "the prancing horses and jumping chariots" Nahum 3, 2 described. — "Pharaoh took 600 chariots and all the chariots of Egypt and captains over every one of them and pursued Israel. Ex. 14, 7. They were armed with javelins and scythes in some places and cut things in pieces. Elijah is called, as he left the earth: "the chariot of Israel and horseman thereof." This one prophet in his faith and prayer and power with God was worth more than all the weapons of war assembled in army, infantry and cavalry collectively — for his country's defense and offense. It was a kind of mechanized infantry, swift and sure. Like the tanks of our days, which have magnified fire power and means of attack; and our flying fortresses — the chariots of the sky — bombers.

Of God it is said: "Who maketh the clouds His chariot." Ps. 104, 3. "His chariot shall be as the whirl-

wind." Jerem. 4, 13. "And the Philistines gathered themselves together to fight with Israel, 30,000 chariots, 6000 cavalry." Ps. 68, 17. "The chariots of God are 20,000, even thousands of angels." "The Lord is among them as in Sinai in the Holy Place." And Isaiah warns, 31, 1: "Woe to them that go down to Egypt for help, and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord." Good advice for our time. — "Now the Egyptians are men and not God, and their horses are flesh and not Spirit. Fear the Lord — where fire is in Zion and His furnace in Jerusalem." Yes, *ceterum censeo* — "He burneth the chariot in the fire." This is not wishful thinking. This is cold fact.

A Roman Emperor — Vaspasian by name — finishing a war, his war in Italy and other parts of the earth, had a medal struck, representing the goddess of peace holding an olive branch in one hand and with a lighted torch in the other setting fire to a heap of armor! The same practice by the command of Jehovah prevailed among the Jews. Joshua 11, 6: "And the Lord said unto Joshua, be not afraid because of them, for tomorrow about this time will I deliver them all slain before Israel; thou shalt hamstring their horses and burn their chariots." This Omnipotent God is Christ Jesus, our Lord, in whom dwells the fullness of the Godhead bodily. He can create and He can destroy. We can never know defeat. Our Lord always says: We have won. — Since He cried on Calvary, "It is finished," all His enemies must always lick the dust! — "The Kingdom ours remaineth." He burns and buries the opposition. We can't be on the losing side. There is only one side to the Church — God's side and always and only victory. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

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Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

— Psalm 127, 1. 2.



## EDITORIALS

ST. ASPERN PATRON SAINT AGAINST HEADACHE

TOO MILITANT?

WE DO NOT PUT ON A CAMPAIGN

**St. Aspern Patron Saint Against Headache**

The pagan Romans like most other heathen had their patron saint for every day of the year and for practically every disease and occasion. When the Christian Church became the Roman State Church and the process of conversion by means of preaching the Gospel seemed too slow to build the kingdom of Christ on earth, the popes and bishops began to use political force, persecution of pagans, and carefully planned propaganda to bring the heathen into the body of the church. Although the heathen became nominal church members, at heart they still remained heathen and clung to their many idols and patrons. It can be proven from history that instead of teaching the people the Truth as revealed in the Bible concerning idol worship, the Roman church permitted people to substitute for their pagan idols Christian saints and martyrs. It is in this way that the adoration of Virgin Mary and the intercession of saints originated, and gradually the church developed its own complete calendar of patron saints. From time to time saints no longer popular were replaced by such who had a more popular appeal.

Recently we saw the August number of the well known Roman Catholic magazine, the *Ligourian*, which published the list of Roman patron saints for August. The *Ligourian* according to its own approbation is published by Roman Catholic priests in the interest of Catholic faith. So by giving the list of saints the periodical wishes to further the Roman faith in our state and country.

### The Patron Saint for Burnt Steaks

August 24 is dedicated to St. Owen, patron saint of cooks. Concerning this saint the *Ligourian* writes: "In 2000 years she (the church) has canonized kings, queens and pious paupers. She has distributed eternal laurels (!) to priests, nuns, and saintly novices. But she did not stop there. Here we find her on duty, a sort of glorified K. P. standing next to the stove and the sink in search for saints. She found St. Owen. And we hope your brief acquaintance with him will help you during those impatient moments when the steak burns to an ugly black or the stew clings to the bottom of the pan." What mockery to Christianity, and what a disgrace upon the name of Christ! How we are horrified to think that Lutherans who have been freed from such superstitions by the teachings of the pure Word of God will consent to bring up their children in a church which encourages such heathenish superstitions. What folly for such parents to believe that they can save their own soul when they throw the souls of their children to popery and unbelief. Young to win its members by giving them what they like, rather

WINNING YOUR WINGS

YOUNG PASTORS

people, think twice before you sell your soul for a few years of married life with a certain man or woman.

### St. Aspern for Headache

August 3 according to the *Ligourian* has as its patron saint, "St. Aspern. Bishop. Patron against headaches." We wonder whether the church invented the patron saint, because aspirin has become such a popular cure for headaches, or did aspirin get its name from the patron. We surmise that in the spirit of the pope's church which tries than convert them by the Gospel, St. Aspern has been invented. It won't be long and Romanists will believe that it is St. Aspern who makes aspirin so effective.

August 10 has as its patron St. Lawrence, deacon, who is the patron for those who suffer lumbago. August 18 has St. Agapitus, patron against colic. August 28 is dedicated to St. Augustine and he is particularly helpful when prayed to for sore eyes. If you want to be successful in a horse trade, then call on St. Louis IX, King of France, for he is patron for horsetraders, and August 25 is dedicated to him.

Poor deluded Romanists! And dear Lutherans, who has betwitched some of you to think that the Roman church is also a true Christian church and that you permit your children to fall prey to its schemes of entrapping them by their tyrannical marriage laws. St. Paul cried to the Galatians, and so we cry to you: "Poor Galatians, who has betwitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified among you? . . . I marvel, that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another: but there be some that trouble you and would pervert the Gospel of Christ." Again we see in the pope the true Anti-Christ "who exalteth himself above all that is called of God." (8 Thess. 2.)

G. W. F.

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**Too Militant?** Our files have yielded a newspaper clipping with the headline, "Song is Called Too Militant." The brief item goes on to say, "'Onward Christian Soldiers' is too militant in spirit for these troublous times. At a time when the world is filled with thoughts of war, let us slight those rousing songs which use armies and hosts and banners as figures to arouse a militant spirit." — This ban on the favorite (to some) "Onward Christian Soldiers" was proclaimed at the Music Educators' National Conference which met at Los Angeles sometime before our country was drawn into the present war. We doubt if the author of this statement would deem it wise to repeat it today.



But, war or no war, the expression "too militant" bears investigation.

There is an effeminate sentimentalism in our day that passes for Christianity, a weakness that thinks itself meekness, a cowardice that calls itself piety. One popular notion of a Christian is that he is amiable, submissive, and complying. The sum and substance of Christianity in the minds of many is that it teaches men to be tolerant and good natured, that it offers consoling words in trouble, that it speaks softly to them when they are sick, and says hopeful things about them when they die. They tell us, it is Christ-like to be meek and mild. All of that is true. But is it all the truth, and does not the half-truth become a dangerous lie? We must rise again to understand that when a Christian is filled with righteous indignation about some sham or cant, or when he denounces bitterly some sin or some misleading lie, it is in the spirit of Christ. Our Lord and His Apostles uttered sentences two-edged, flashing, and piercing to the very marrow. "Woe unto you scribes and Pharisees, hypocrites!" "Woe unto thee, Chorazin!" "Woe unto thee, Bethsaida!" "Thou Capernaum, shalt be brought down to hell." "Better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea!" And Paul has caught the spirit of our Lord when he writes, "As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed."

Christ's Church on earth is still a Church Militant and the Truth is still a militant truth. The fight has only just begun. We must understand that Christianity is armed resistance, sword in hand — the Sword of the Spirit, the Word of God — against the foes of God and Christ. We must know that the temper of the Christian is the temper and spirit of the loyal soldier in the center of sleepless foes, that the Gospel of Jesus Christ is a trumpet blast for a charge as well as a Word of consolation. "Onward Christian soldiers, marching as to war!"

A. P. V.

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**Winning Your Wings** There is nothing quite so thrilling for a person who has entered the flying forces of our country as to receive his wings. This symbol indicates that the wearer has completed his prescribed hours of student flying and that he has attained to a certain proficiency in handling a plane. It means that he is able to take off and to land smoothly; it signifies that he is competent to put his plane through a great number of maneuvers. It means, in short, that he is able to imitate the eagle in flight.

It is not possible for all to win the wings of the flying cadet. There are, however, wings of another kind, of a superior kind, which are readily accessible to everyone. We refer to the spiritual eagle wings spoken of by Isaiah in chapter 40, verse 31: "*They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles.*" Wearing these wings, it is possible to soar

high above the difficulties, problems and annoyances of this world and to move unperturbed in the serene air close to heaven.

King David one time yearned for wings of another sort. Said he, "Oh, that I had the wings of a dove, for then would I fly away and be at rest." This yearning to escape one's problems is common among men. The poet of the well known poem, *The Bridge*, expresses it in these words:

How often, oh, how often  
In the days that had gone by  
I had stood on the bridge at midnight  
And gazed on the wave and sky.

How often, oh, how often  
I had wished that the ebbing tide  
Would bear me away on its bosom  
O'er the ocean, wild and wide.

For my heart was hot and restless  
And my life was full of care,  
And the burden laid upon me  
Seemed greater than I could bear.

The tendency among men is to run away from one's problems. Some take wings and plunge into an exhausting round of pleasure. Others seek escape in drink. Still others resort to suicide. But with such wings one does not fly away from trouble; one just runs into more trouble. One can not run away from it. Isaiah tells us, however, that it is possible to rise above it with the mighty wings of an eagle.

Now the question is, "How does one secure these wings? Isaiah gives us the answer, "*They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles.*" To wait upon the Lord means to wait with expectant dependence on the Lord. In the New Testament language *it is faith in Jesus Christ* — the covenant God of old. He pours into our heart that strength, that courage that can face every discomforture and discouragement of life with a steady gaze and without finching. Communion with Him through the Word we hear, through the Word we read, through the sacraments instituted by Him — Baptism and Holy Communion — that is the way toward securing these wings, yea, they go from strength to strength undaunted by these troublesome times. Through faith in Christ they will rise above them for they look for another city which hath foundation and in which they hold their citizenship.

For all our boys in the armed forces of our country, who are today wearing their military wings, we wish that their wings of faith may become stronger and that they may with them soar high above the troubles of the world and the present conditions.

C. F. B.

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**We Do Not Put On A Campaign** Many of the church papers that come to our desk put on a campaign each year for new subscribers. A certain month is usually designated and during this month intensive efforts are put forth to



sell subscriptions in every congregation of that body. According to reports that come to us these campaigns are usually successful. Our synod has never proposed such a plan. Perhaps it is because it is strange to the spirit of our synod and contrary to its traditions to do things in this manner. We much prefer the steady, persistent instructing method by which each member is urged to *apply* in person or by letter to the pastor or to the publishing house to be put on the list of subscribers. That is the slow way, to be sure; but we believe it is the better way. But that does not mean that our way relieves all members of our synod of every responsibility of securing new subscribers to our church papers. The fact is that it greatly increases the responsibility of the individual. This method requires that each reader of the *Northwestern Lutheran* or the *Gemeinde-Blatt* must become his brother's keeper and patiently try to convince him that he ought to be a reader of the church paper of the synod. He, who will do this, must himself be well informed and that means be a devoted reader of the church paper; for only in that case will he be able to speak intelligently in the matter and convince a brother that it will be a blessing to him. Nor will he neglect to inform the brother that reading the church paper is not to be compared with reading the daily papers of the world. He will, indeed, find it difficult to settle the matter of reading it with his own old Adam who will take no delight in things that the church paper presents and offers for meditation. He will find that it will cost him an effort and the full determination of his faith to spend an hour or even a half hour with his church paper. These things must be said. They must be said time and again. It is honest to do so.

We believe that this method of securing subscribers is as good a method as any and better than most of them of which we have knowledge, even though it is slow. Subscriptions do not mount rapidly by it.

The special offer of the Publishing House to send sample copies of the church papers upon request still stands and will continue to the end of the year. The Publishing House also offers every new subscriber the remaining issues of this year free of charge so that your subscription will not run out until December 31, 1943. Let us all go to work.

W. J. S.

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**Young Pastors** There is very much to be said about young pastors. We could not exhaust the subject if we tried. It is our aim to call attention to a few points only.

When a vacancy occurs in the pastorate of a congregation, and the District President has submitted a list of candidates from which the congregation may call, among the first questions to be asked about every one is, How old is the man? The question in itself is not wrong, nor is it out of place when a congregation is trying to fill a vacancy. There are places where a young man of a robust constitution is desirable to do the work, where an older man perhaps could not stand up very long under the

physical strain. And there are places where an older man could easily measure up to the physical requirements while a young man's greater physical ability would simply be wasted.

But that is not always the sense in which people ask about the age of a candidate proposed to them. The world in general today overestimates the importance of youth. If a man has passed a certain age, it is difficult for him to find employment. They all want young men. Sometimes a warning voice is raised against this tendency, but in general, youth is given the preference.

The same tendency has made inroads into the church. Even congregations where conditions are such that the work could well be done by a middle-aged or even an elderly man, insist that the man they call must be young.

Such congregations are deceiving themselves — and are doing an injustice to the young man they engage.

We are not speaking against the young ministers, rather, we find their youthful enthusiasm for their work very refreshing and inspiring. But we are speaking against the over-estimation of youth. There are other factors to be considered, factors that by far outweigh mere youthfulness.

If anywhere, then certainly in the ministry maturity of judgment and experience are of paramount importance. Consider Paul's word to Timothy. Timothy was a comparatively young man when he was given charge over the churches of Ephesus and the province of Asia. Many deacons and elders, whose work he was to supervise, were older in years than he. They might feel reluctant about taking advice from him, the young man. Paul gave him instructions in his first epistle how he should behave himself in the house of God, that is, how he should conduct his office. There he warns him, among others, Let no man despise *thy youth* (1 Tim. 4, 12).

Our United States Constitution wisely provided that in order to serve as Senator a man must have reached a certain age; in order to be eligible for President he must be still older. Experience and mature judgment are required. Yet the highest office in the United States has to deal only with temporal matters. Any mistake that an official may make can cause only material loss, which, though it be heavy and painful, cannot result in eternal harm.

A pastor is to counsel his people in spiritual matters, that pertain to their soul's eternal welfare. He is to comfort them, for example, when the Lord lays on a cross in a way we cannot understand, when the troubled hearts ask, Why? and again, Why? and can find no answer. There is, for instance, a young mother whose husband is suddenly taken from her side, and she is left with the little children and no visible means of support. Or a father is left with little children who must have attention, and he has no one to look after them while he must tend to his work. There are cases of lingering disease, of poverty, of unmerited suspicion, of slander and loss of good name, etc. etc.



Grief and misfortune weigh heavily on human hearts. The hearts cry out for consolation. How shall a young pastor administer the required comfort? He himself, just out of school, has up to that time led a comparatively care-free life. He does not yet know from personal experience how such things can hurt; nor has he had a wide chance of observation. How shall he dispense comfort if he himself does not know how it feels to be burdened with grief?

Laborously he must prepare himself, must try to place himself in the position of the person calling for spiritual support. In much prayer and meditation he must make up, as far as possible, what he lacks in experience. And it may even happen that, lacking personal experience, he may with the best of intentions say and do things which hurt rather than relieve.

In a small congregation he may find the necessary time for thorough preparation in prayer and study; but what if he has a large congregation to serve, where cases multiply and demand ready action? If a man has not a store of experience to fall back on he stands in grave danger of becoming superficial.

The situation becomes much more serious when not only temporal affliction is involved: when a conscience is troubled by guilt; when a soul struggles against temptation or, worse, fails to overcome temptation properly; when it is caught in the snares of some sin; or, when a person faces death and is to meet his Judge, but is in doubt about his salvation. Again a young man needs much time for preparation, while an older man has a richer experience to draw on.

Much more could and should be said on this point. This must suffice for the present; we have already exceeded the bounds of an editorial. Think it over prayerfully.

Young faithful pastors are a gift of God to the church. Through work adapted to their ability God would lead them on to greater perfection and maturity, so that they can do ever better services in His Kingdom. But a large congregation, if it is wise, will not burden a young man with the great responsibility which only a maturer man can meet.

J. P. M.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### ARTICLE IX. OF BAPTISM

*Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into God's grace.*

*They condemn the Anabaptists, who reject the Baptism of children, and say that children are saved without Baptism.*

#### III

**W**HAT is Baptism, and what is its significance for us? In the Small Catechism Luther, after giving a definition of the sacrament in his first question, proceeds to the second concerning its benefits. He answers this question with the well-known declaration that Baptism "works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." He bases his declaration on the words of our Lord recorded in the last chapter of Mark: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

That, in short, is the significance of Baptism.

In Art. IX of the Augsburg Confession our fathers formulated this truth in these words: *Baptism is necessary*

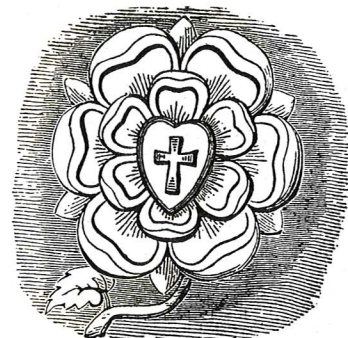
*to salvation, and through Baptism is offered the grace of God.*

It is well that we ponder this truth. We so very easily overlook it. We overlook it when the sacrament of Baptism is being performed. We perhaps more frequently overlook it in our daily life, when we are tempted by sin or assailed by doubt. In our daily struggles we should remember, and find comfort and strength and encouragement in the thought, that through Baptism salvation has been sealed to us.

Baptism is more than a mere outward ceremony, marking our admission into the church; it is more than a symbolical rite, pointing out to us and reminding us of the washing away of our sins through the blood of Jesus: it is a means of grace, by which the grace of God is offered, conveyed, given, and sealed to us unto salvation.

Let us hear again what Luther has to say. In his Large Catechism he points to the same two passages that he uses in his Small Catechism, Matth. 28 and Mark 16. Then he continues:

"In these words you must note, in the first place, that





here stand God's commandment and institution, lest we doubt that Baptism is divine, not devised or invented by men. For as truly as I can say, No man has spun the Ten Commandments, the Creed, and the Lord's Prayer out of his head, but they are revealed and given by God Himself, so also I can boast that Baptism is no human trifle, but instituted by God Himself, moreover, that it is most solemnly and strictly commanded that we must be baptized or we cannot be saved; lest any one regard it as a trifling matter, like putting on a new red coat.

"For it is of the greatest importance that we esteem Baptism excellent, glorious, and exalted, for which we contend and fight chiefly, because the world is now so full of sects clamoring that Baptism is an external thing; and that external things are of no benefit. But let it be ever so much an external thing, here stand God's Word and command which institute, establish, and confirm Baptism. But what God institutes and commands cannot be a vain, but must be a most precious thing, though in appearance it were of less value than a straw."

Yes, Baptism offers the grace of God to the recipient, and by that very offer kindles faith in his heart, faith in Jesus Christ unto salvation.

But, some one may say, is not the word *necessary* a little too strong? Can no one be saved without Baptism?

When we say that Baptism is necessary to salvation, we do not wish to be understood as though God could not save any one without this sacrament. God can apply His grace and create faith by other means than Baptism. He did so in the Old Testament. Abraham was not baptized, yet he had faith and is called the father of all them that believe. In the Old Testament God used other means for offering His grace to men and for kindling faith in their hearts. He might even have done so, if He had seen fit, without any means whatever, sending His Holy Spirit directly into the hearts of men.

In the Old Testament God gave the sacrament of Circumcision to His people. That was to be unto them for a seal of righteousness. Circumcision was then *necessary to salvation*; and concerning any man who refused to be circumcised the Lord said, "that soul shall be cut off from his people, he hath broken my covenant" (Gen. 17, 14).

In the New Testament Christ instituted Baptism and gave it to us as a means for receiving His grace. He tied up His grace in Baptism for us. Any one, then, who refuses to be baptized, thereby throws away this grace of God which was offered to him in Baptism; as it is written about the Pharisees and lawyers concerning the Baptism of John: they "rejected the counsel of God against themselves, being not baptized of him" (Luke 7, 30).

God did not tie His own hands. When Christian parents in due time arrange for the Baptism of their child, not only preparing a banquet, but above all meditating the Word of God and offering their child to God in prayer, then, if the child should be suddenly taken away from them by unexpected death, they can comfort themselves

with the truth that God, into whose hands they laid their child, certainly guarded and kept it in faith unto salvation — even without Baptism.

But when parents through sheer carelessness neglect the Baptism of their child, they deprive themselves of this comfort. For Baptism, instituted by God for that very purpose, is necessary to salvation.

May all Christians, old and young, make daily use of their Baptism in their life and conversation.

## OBITUARY

† MRS. WALBURGA MOUSSA †



On Monday, August 24, the corruptible remains of Mrs. Walburga Moussa, widow of the sainted pastor, Albert Moussa, were committed to the grave at Burlington, Wisconsin. Mrs. Moussa had been summoned from this life after a lingering illness in Milwaukee on August 22. Funeral services were conducted in St. John's Church, Burling-

ton, the undersigned officiating.

Walburga Moussa, née Bierschneider, was born at Kypfenberg, Germany, February 5, 1860. After coming to America with her family, she grew up in Frankenmuth, Mich. It was there that she met and married Pastor Albert Moussa December 28, 1881. The first pastorate took the young couple to Genoa, Mich., where their first son, Hans, was born. In 1885 the family moved to Manistee; during their stay there a second son, Herbert, was born. In 1904 Pastor Moussa accepted a call to St. John's Church at Burlington. At Burlington the deceased was privileged to celebrate her silver wedding in the presence of many visiting pastors and friends.

After the death of Pastor Albert Moussa in 1907 Mrs. Moussa stayed in Burlington during the short pastorate of Pastor Hans Koller Moussa who succeeded his father. Later she moved to Watertown and then to Jefferson where she had since made her home. At Jefferson she was a member of St. John's Lutheran Church.

Of the two sons, Pastor Hans K. Moussa preceded his mother in death in 1928. Surviving are one son, Herbert, a resident of Burlington, his wife Marion, two grandchildren, Herbert Hans Moussa and Marcia Marion Moussa, one half-sister, Mrs. Leonard Zucker of Houghton Lake, Mich., and seven nieces and nephews.

A. v. R. Sauer.



# Siftings

BY THE EDITORS

*The American Bible Society* recently announced that the Bible has been translated into 1,055 languages and dialects. This total counts up as follows: the whole Bible published in 184; the New Testament alone in 229; at least a complete book of the Bible in 550; substantial portions in 88 languages. The latter are the more recent, but they are on the road to completion eventually. This total is by no means stasis, since the list of publications is growing at the rate of one new language each month. The increase is speeding up by geometrical progression, to judge by the figures of advance, historically speaking. It is instructive to note that by mid-fifteenth century the Bible had found expression in 33 languages. This was just before the invention of printing and the quickening and spread of education through the influence of the Reformation, which created a new interest in the reading of the Bible. By this influence the number of languages impressed into Scriptural service increased to 71 by the beginning of the nineteenth century. A further impetus was given by the formation of Bible societies early in that century and the vast development of the missionary movement. Credit for the rapidly expanding conquest of other languages for the service of God's Word is due mostly to the devotion and learning of missionaries in their widely-scattered fields of labor, but the possibility of publication is owing to the intelligent and sacrificial service of the Bible Society. — *The Lutheran*.

\* \* \* \*

*The Church of Norway* seems to have won a victory in its battle with the Quisling dictatorship. It was reported in these columns some time ago that the entire clergy of Norway quit as a state church and declared its independence. Now the report comes that Quisling was told "to come to an agreement with the clergy." To save his own face Quisling is quoted as saying that the clergy who oppose him are "too unimportant" to punish.

\* \* \* \*

*Protestantism in Spain*. — Reports from Spain continue to paint a gloomy picture of the situation. Protestant schools remain closed. Church services are not open to the public. The stores of the Bible society were seized and 110,000 Bibles were committed to the pulp mills. Protestants are under constant surveillance by the police. Many of them, a majority, are suffering want from poverty. They can receive support only if their request for aid is countersigned by a Catholic priest. The same rule applies when medicines are to be bought from drug stores.

A great number of Protestants crossed the border into France. While some remained there, relying on aid from the French Reformed Church, others returned to Spain

to face the serious situation at home. Swiss charities are continuing to support the destitute. (Adapted from *Luth. Herald*.)

\* \* \* \*

*O Tribute to an Old Man*. — In our day and age it is the young man who is considered to have the advantage. In industry and business, in factory and office, it is difficult for older men to find employment — at least, it was until just recently, when employers, rather reluctantly, consented to replace young draftees with older men. Even the church fell into the error of looking with disfavor on older men. When vacancies in congregations were to be filled, many people clamored for younger men.

Now read the following quotation from the *Watchman-Examiner* (Baptist). "Dr. Nicholas Murray Butler, president of Columbia University, New York City, for the past 41 years, has observed his 80th birthday. During his administration, more than \$100,000,000 has been raised for the institution and the student body has increased to 16,000. — Dr. Butler has no plans for retirement, but declares that he hopes to raise another \$50,000,000 toward the endowment before he dies. — It is a good thing for Columbia that its by-laws did not require the retirement of its president at 65 years of age."

Though the amount of money a man raises is by no means a proper gauge for his usefulness, yet Dr. Butler evidently is a young man in spite of his years — or should we rather say, because of his years and the experience they provided?

\* \* \* \*

*Do We Appreciate God's Blessings?* — "Our forefathers existed without sugar until the thirteenth century; coal fires were unknown until the fourteenth; buttered bread came along in the fifteenth; they did without potatoes or tobacco until the sixteenth; gas and electricity until the nineteenth; canned food until the twentieth. — If our sturdy forebears who blazed the way for the luxuries of life managed in many instances to get along without even the bare necessities, surely we can deny ourselves the non-essentials so as to contribute to the defense of our beloved democracy."

The foregoing is a quotation from *The North Carolina Christian Advocate* in answer to the question, "Why the panic?" Ultimately we owe all of the enumerated conveniences and luxuries, not to our democracy, but to God, who up to this time has bounteously granted them to us and through our beloved democracy protected us in their enjoyment "without any merit or worthiness" on our part. Now that their use is curtailed to a certain extent due to the exigencies of war, do we grumble and murmur against God? The war is a call to repentance, repentance for our ingratitude and frequent abuse of the bountiful gifts of God.

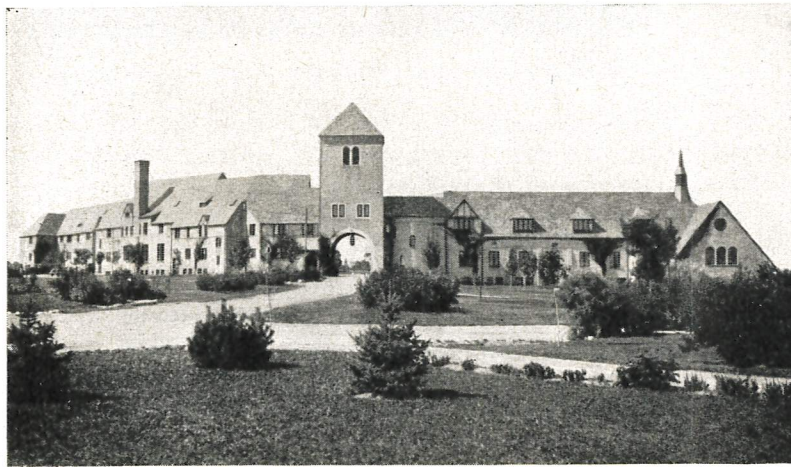


## A NEW SCHOOL YEAR

### THEOLOGICAL SEMINARY

Thiensville, Wisconsin

**T**OP-COATS and fall wraps were in evidence on Tuesday morning, September 22, on the Seminary campus at Thiensville, Wisconsin. Less than the usual number of visitors were present to join the faculty and student body at the services which marked the opening of the new school year. Yet the singing of the opening hymn, Luther's Battle Hymn of the Reformation, lacked nothing in fervor and volume. With a student-body of Lutheran young men in attendance at the service the hymns of our church always ring out.



Theological Seminary, Thiensville, Wisconsin

Prof. Edmund Reim conducted the opening service. He chose as the Scripture Lesson the Seventeenth Chapter of St. John's Gospel, the High Priestly Prayer of our Savior, and based his sermon on the third verse of that chapter, "This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent." Prof. Reim, on the basis of these words, pointed 1st to the simplicity and 2nd to the depth of the saving knowledge of God in Christ Jesus. The single stanza:

"God's Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor  
Through life it guides our way,  
In death it is our stay.  
Lord, grant, while worlds endure,  
We keep its teachings pure  
Throughout all generations."

sung to the tune composed by the sainted Prof. Fritz Reuter of Dr. Martin Luther College at New Ulm, Minn., with the Benediction concluded the service.

Sixty students have the privilege of attending our Seminary this year at a time when the career of many young men is being interrupted by our Country's call to arms. Twenty-six students of the total enrollment have

entered the Seminary this fall. There are fifteen mid- dlers, and the senior class numbers sixteen. We pray God that the work at the Seminary by the faculty members and students may be carried on through the year without interruption. The Senior professor, August Pieper, has completed sixty-three years in the ministry, and more than forty years of his ministry have been devoted to teaching at our Seminary. Despite his eighty-five years Prof. Pieper attended the chapel services and will continue his literary work at the Seminary by contributing articles for the *Quartalschrift*.

A fresh coat of paint in the recitation rooms of our Seminary give these rooms an inviting appearance. The "Chapel Fund" has not yet reached its goal. We trust that contributions from the congregations of our Synod will soon make it possible to decorate this house of worship in our Theological Seminary. A. P. V.

### OPENING DAY AT NORTHWESTERN COLLEGE Enrollment Hits a New High Mark

When the enrollment at a Christian College, particularly a Lutheran college, takes a sharp upturn for no apparent reason as far as man is able to discern, it will make Christians stop and think. Our college at Watertown has just had this experience. The increased enrollment is not the result of a special drive or of a concerted effort made by a few according to pre-arranged plans. Many colleges have agents who go about looking up and calling upon young people interested in attending some college and try to persuade them to enroll at the school which they represent. Northwestern College has no agents in that sense of the word. Its sole agents are the members of our synod. They do their work wisely, quietly, and prayerfully. They did their work this year as in former years. Yet this year, with the same normal effort expended as in other years, the enrollment soared to a new high mark.



Northwestern College, Watertown, Wisconsin



What is the answer to this unexpected increase of students? There is but one answer — God has answered the prayers of His people to send forth laborers into His harvest. God has given the increase. For this all the faithful will return thanks to Him. They will also gladly assume the responsibility this increase imposes on them. They will increase their contributions toward the work of the Synod so that these young men will not some day stand idle in the market place because the funds are lacking to put them to work. No, it is not too early to be thinking seriously about this, lest our prayers mock us.

#### The Distribution of the New Students

The high school freshman class may number as high as 45 pupils, while the whole number of new students may reach the high mark of 78. This great influx of new students has also created a problem in the dormitory. It will mean that nearly 200 students will have to be placed in the dormitory which will tax it to its utmost capacity. Certainly arrangements can be made to house them but it will mean that some bedrooms and study rooms will have to make room for another student, and the students will have to accustom themselves to the new conditions.

#### Opening Service

The opening service was held, as usual, in the college gymnasium with Professor E. E. Kowalke in charge. In his opening address Professor Kowalke spoke heartening and encouraging words especially to new students, but they were words of wisdom for the old students as well. His words emphasized the fact that he understands the problems of young men. New conditions, new surroundings, new customs, Professor Kowalke told them, will at first seem strange to them but to some of them they will quickly adjust themselves. Some of them, however, may become a great temptation to them and will require every bit of Christian manhood they possess to cope with them. Besides others he mentioned two in particular: laziness and cheating. But these and every other weakness and temptation can be overcome by the Christian student. He will find strength to overcome them in the Word. Having read the 119th Psalm, verses 33-48, the speaker called attention to the fact that the writer of this Psalm experienced many trials and troubles. Some were great troubles. But he found strength to bear them and the comfort he needed in the Word. This will be the case in the life of every Christian.

The comparatively small attendance perhaps was due to the fact that the opening of school was delayed two weeks at the request of the government to permit the boys to do important work in canning factories and elsewhere where labor shortage is keenly felt owing to the drafting of men for military purposes.

May the Lord grant Northwestern college a successful school year.  
W. J. S.

#### MICHIGAN LUTHERAN SEMINARY

THE thirty-third school year at Michigan Lutheran Seminary, Saginaw, Mich., opened Tuesday morning, September 8, with a divine service. The Rev. R. Koch, the chairman of our board of regents, addressed the



Michigan Lutheran Seminary, Saginaw, Michigan

assembly, consisting, beside the student body, of parents of the scholars, former students, and other friends of our school. Rev. Koch based his remarks on 1 Peter 5, 1-5.

After the address the Rev. O. Frey, another member of our board, inducted our new professor and inspector of our dormitory, the Rev. Werner Franzmann, into his new office. At the same time he presented our new tutor and athletic coach, candidate Emil Toepel, to the assembly.

The new school year brought us one of the largest new enrollments in the history of our institution, 26. Of these 24 entered the 9th grade. The total enrollment today is 60, 42 boys, 18 girls. At the end of the last school year there were 51 scholars and at the beginning of it 56. With only a very few exceptions the new scholars come from congregations of our Michigan District.

The dormitory population has likewise increased. It is 22, compared with 17 towards the close of the last school year. For various reasons the board of regents was not able to open a dormitory for girls, but a number of girls have been placed in Lutheran homes.

May the Lord be with us and bless our work in this school year, as in the past, to the praise of His name.

Otto J. R. Hoenecke.

Saginaw, Mich., September 10, 1942.

#### FORTY-FIFTH ANNIVERSARY

##### ST. MATTHEW'S CHURCH

Town Cody, St. Croix County, Wisconsin

St. Matthew's Church was organized by Rev. H. Habermann in 1897. Pastor Habermann at the time was stationed at Hatchville from where he served several congregations. In time he gathered a few Lutheran families in this community and organized St. Matthew's Church. Three of the charter members of the congregation were present at the celebration of the forty-fifth anniversary on August 30.



The following pastors have served the congregation in the years past: Rev. Habermann until 1904, Rev. J. Luedke a few months of the same year, Rev. M. Taras 1905 to 1909, Rev. J. Abelmann 1909 to 1914, Rev. C. Bast 1914 to 1919, Rev. H. Hartwig 1919 to 1921, Rev. J. C. Gehm 1921 to 1926, Rev. A. Langendorf 1926 to 1928, Rev. G. Zimmermann 1929 to 1938 and since 1938 the present pastor Rev. A. W. Zarembo.

A number of Norwegian Lutheran churches surround the parish of St. Matthew's Church. However, in the last few years St. Matthew's has increased in membership and today it numbers 230 communicants.

On the occasion of the anniversary Pastors H. Hartwig and J. Pieper preached the sermons. New and beautiful art glass windows were recently installed in the house of worship, and the congregation on the occasion of its anniversary also dedicated these new windows.

May the Lord of the Church continue to bless St. Matthew's Congregation and keep its members faithful to the true confession of His Holy Name.

A. W. S.

## ANNOUNCEMENTS

### THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet on Wednesday, October 21, 1942, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

#### Group Meetings

The School Committee — Monday, October 19, 10 A. M., Jerusalem School.

The General Mission Board — Monday, 10 A. M., St. John's School.

The Conference of Presidents — Monday, 2 P. M., Parsonage.

The Board of Trustees — Tuesday, 10:30 A. M., St. John's School.

The Representatives of Educational Institutions — Tuesday, 9 A. M., Grace Church.

Spiritual Welfare Commission — Tuesday, 2 P. M., Salem Church Hall, 1916 East Thomas Avenue.

John Brenner.

## CALENDAR OF CONFERENCES

### PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will convene October 6-8, noon to noon, in the Good Hope Church, Ellensburg, Washington, H. Wiechmann, pastor.

Sermon text: 1 Pet. 4, 7-11, C. Sydow (C. Bernhard); Critic, Wm. Lueckel; Hom. text: Lk. 14, 16-24, R. Jaech.

Exegesis: Col. 1, 24ff, H. Wiechmann; Amos 1, E. Kirst; Spiritualism, A. Levenhagen; Book Review, A. Sydow; Present Trends in Prophecy, F. Schoen; Trends in Church History, Wm. Lueckel.

Please announce. E. F. Kirst, Sec'y.

### WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 6 and 7 at St. Paul's Ev. Luth. Church, Mound City, South Dakota, Pastor A. A. Hellmann. Opening session at 10.

Essays: Ezekiel 37, A. Schuetze; Hebrews 4, 15 (b), B. Borgschatz; When are Members of a So-Called Christian Church to be Regarded as Mission Material, P. Albrecht.

Sermon: J. E. Bade (H. Bergholz).

E. L. Mehlberg, Sec'y.

### CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY JOINT CONFERENCE

The Chippewa Valley-Wisconsin River Valley Joint Conference will meet in Dreifaltigkeits Lutheran Church, Town Berlin, W. E. Schulz, pastor, on Tuesday and Wednesday, October 6 and 7, beginning at 10 A. M.

Confessional Address: Prenzlow (Rathke).

Kindly have assigned papers ready. Make specific announcements regarding lodging to the local pastor.

C. Toppe, Sec'y.

### CENTRAL CONFERENCE

The Central Conference will convene at Beaver Dam (L. C. Kirst, pastor) on October 27-28, 1942.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:15, Exegesis of Galatians (beginning with chapter 2, verse 11), Prof. H. Fleischer; 11:50, Financial Report; 1:30 Opening; 1:45, St. Paul the Missionary (continued), Pastor W. Keturakat; 2:45, Biography of Albrecht Bengel, Prof. A. Sitz; Wednesday, 9:00 A. M., Opening; 9:15, Sermon Criticism; 9:45, Exegesis of Psalm 130, Pastor Ad. Dornfeld; 11:00, Interpretation of the Common Service, Pastor K. Timmel; 1:30, Opening; 1:45, Christ's Interest in the Individual, Pastor O. Engel; 2:45, Miscellaneous.

Sermon: Pastor H. Gieschen, Pastor H. C. Nitz (English).

Remarks: Early announcement will be appreciated, also whether night lodging is required or not.

H. Geiger, Sec'y.

### ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet October 13-14 at Mission, South Dakota, 10 A. M. C. W. T., 1942.

The following papers will be delivered: Isaiah 5, V. 1-18, Pastor Stiemke; Isaiah 5, V. 18 to the end, Pastor Ellwein; The Finality of Scripture, Pastor Fritze; The Problem of Gambling, Pastor Frey; The Lord's Prayer, Pastor Groth.

Speaker: Pastor Oelhafen (Pastor Kneuppel).

Wm. Neujahr, Sec'y.

### SOUTHWEST MINNESOTA MIXED CONFERENCE

The Southwest Minnesota Mixed Conference will meet at Lakefield, Pastor A. E. Wenger, at 2 P. M., October 12 to 4 P. M. October 14. All pastors of the Synodical Conference in this area are expected to attend.

L. H. Ruthenbeck, Sec'y.

### CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY CONFERENCE

The Chippewa Valley-Wisconsin River Valley Conference will meet at Trinity Lutheran Church, Town Berlin (12 miles north of the junction of State Highways 29 and 107), W. Schulz, pastor, on October 6 and 7, beginning at 10 A. M.

Papers: W. Schulz (Old Testament Exegesis); A. Schumann; S. Fenske; L. Winter; R. Mueller; R. Schoeneck; E. Otterstaetter.

Sermon (English): J. Mittelstaedt (R. Mueller).

Confessional Address (German): E. Prenzlow (S. Rathke). C. M. Toppe, Sec'y.

### EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet at Trinity Church, Clear Lake, South Dakota, H. A. Schultz, pastor, on October 28 and 29, beginning at 9 A. M. C. W. T.

Papers: Ex. Treatise on 1 Cor. 7, H. Schultz; Our Savior's Letter to Laodicea, K. Bast; Efficacy of Baptism in Modernistic Churches, E. Bode; Purpose of Ordination, H. Russow; Heaven, H. Schmitker.

Sermon: B. Hahm (W. Dorn).

A timely announcement, please.

H. A. Schultz, Sec'y.

### DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

The Dodge-Washington Counties' Pastoral Conference will meet at Kekoskee, Wisconsin (Rev. R. Marti, pastor) on October 20 and 21 beginning at 9 A. M.



The Program: Exegesis of 1 Peter 4, 1-6, Ad. von Rohr; The Third Commandment, W. Reinemann; The Reading of an English Sermon for Criticism on Rev. 2, 1-7, W. Sauer; The Story of Jephthah, F. Marohn.

Service Tuesday evening. Sermon: M. Stern (E. Rupp).  
Erwin Scharf, Sec'y.

#### EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will convene, D. v., October 27 and 28 at St. John's Ev. Lutheran Church, Root Creek, with Pastor William Mahnke. Sessions begin at 9:30 A. M.

Essays: Hebrews, chapter 5 10 to 14, Paul Behn (A. Buenger); Zweck und Nutzen der Beichtrede, K. Lescow; Arguments of the Chiliasts and Millenists, Ed. Ebert.

Communion service Tuesday evening.

Sermon: P. Behn (Ed. Ebert).

Th. Monhardt, Sec'y.

#### RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference meets at Bear Valley, Minnesota (Rev. Theo. Haar), October 13, 1942, sessions beginning at 9 A. M.

Confessional speaker: Rev. K. A. Nolting.

Exegetical Treatment of Hab. Chapter I.

Announce your intended absence or presence to local pastor.

Rud. F. Schroeder, Sec'y.

#### FOX RIVER VALLEY CONFERENCE

The Fox River Valley Conference will meet October 20 and 21, 1942, beginning at 9 A. M., at Wrightstown, Wis., Rev. F. C. Uetzmann.

Confessional Sermon: F. Reier (Fr. Schumann).

Essays: Exegetical Homiletical Treatise on a passage selected by the essayist, Rev. Fr. Schumann; Isagogics of Job, Rev. A. Werner; The Proper Presentation of the Pure Doctrine in It's Importance for the Correct Form of Christian Life, Rev. R. Gose; What According to Scripture Constitutes the Divine Call into the Ministry? Rev. W. Pankow; Discussion of the Order for Matins and Vespers in the Lutheran Hymnal, Rev. F. Reier; Old Assignments, Rev. G. Boettcher, L. Kaspar, D. Hallemeyer, M. Croll, I. P. Boettcher, S. Johnson, W. Hoepner.

Timely announcement is requested.

F. A. Reier, Sec'y.

#### SOUTHWESTERN MICHIGAN CONFERENCE

The Southwestern Michigan Conference will meet on October 20 and 21, 9 A. M., at Hopkins, Michigan, Rev. E. Lochner.

Papers: Kionka, 2 Timothy 2; E. Lochner, 2 Timothy 4; A. Fischer, The Unconditional Gospel; A. Hoenecke, Sanctification, the call of the Christian for his entire life.

Sermon: A. Fischer, H. Hoenecke.

No Confessional.

Rev. L. Meyer, Sec'y.

#### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 13 and 14, 1942, at Des Plaines, Illinois, with Pastor Julius Toepel at 9 A. M.

Sermon: E. W. Hillmer, Luke 10, 13-22; E. Hinderer, Matthew 25, 13-30.

Confessional Address: O. B. Nommensen; R. P. Otto.

Essays: Old: E. Hinderer, A. v. R. Sauer, J. Bernthal. New: A. Koelpin, "A Demonstration of a Bible Class Lesson"; O. Heidtke, "A Report of the Pension Plan"; W. A. Diehl, "The History of the Offering."

Note: Please announce to the local pastor.

Edmund Sponholz, Sec'y.

#### WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference will meet at Tomah, Wisconsin, Saturday, September 26 (Pastor H. Schaller), beginning at 9:30 A. M.

#### Program

9:30—9:45 Devotion.  
9:45—10:45 Christian Education and Our Responsibility. Discussion.....E. Sievert  
10:55—12:00 Discussion: How to Carry Out Remedial Reading.....E. W. Ebert, Leader

#### Noon

1:30 Devotion.  
1:45—2:30 What Does Patriotism of a Christian Day School Teacher Involve in Time of War. Discussion.....Rev. H. Kesting  
2:40—3:30 Canvassing for School Children. Discussion.....W. O. Johnson  
3:30—4:00 Open Discussion.

Substitute: Music in the Life of a Christian Day School Teacher. Discussion.....T. W. Zuberier

Note: All teachers are asked to bring the May, 1942, "Lutheran School Bulletin."  
E. A. Wilde.

#### MINNESOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota Lutheran Teachers' Conference convenes at Immanuel Lutheran Church, Mankato, Minnesota, October 29 and 30, 1942. Announcements are to reach Mr. Otto Helderman, 403½ North Broad Street, Mankato, Minnesota, before October 15.  
Arthur J. Meier, Sec'y.

#### ORDINATIONS AND INSTALLATIONS

Authorized by President H. Kirchner the undersigned on August 16 ordained and installed Candidate Richard Jungkuntz as pastor of the newly organized St. Matthew's Congregation at Janesville, Wisconsin. Pastors H. Gieschen, W. Keturakat, F. Loeper, E. Schewe, and M. Wahl assisted.  
O. Kuhlow.

\* \* \* \*

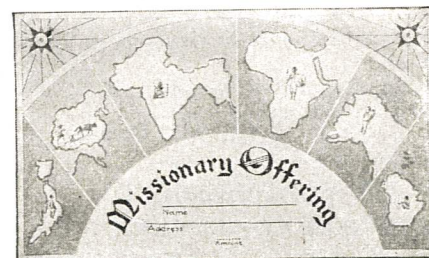
Authorized by President E. Behm of the North Wisconsin District the undersigned installed Pastor Roy Gose as institutional missionary in the Fox River Valley on Sunday, September 13. The service was held at Mt. Olive Lutheran Church, Appleton, Pastor R. Ziesemer preaching the sermon. Eight pastors from the Fox River Valley assisted.

Address: Rev. Roy Gose, 845 E. Washington Street, Appleton, Wisconsin.  
Rud. Lederer.

#### ACKNOWLEDGMENT AND THANKS

The Lutheran Ladies' Aid of St. Paul's Ev. Luth. Church, Tomah, Wisconsin, forwarded to the undersigned a donation of \$15.00 for library equipment at our Theological Seminary at Thiensville. We herewith extend our warmest thanks to the kind donors.  
Adalbert Schaller, Librarian.

#### MISSION FESTIVALS



The Total Offerings for Missions Reported Here Amount to \$5,808.57 — 32 Congregations

#### Sixth Sunday after Trinity

Zion Church, Louis Corners, Wis.  
Offering: \$131.50. Harold Grunwald, pastor.

#### Ninth Sunday after Trinity

St. Matthew's Church, St. Charles, Minn.  
Offering: \$117.00. H. Kuckhahn, pastor.

#### Tenth Sunday after Trinity

Immanuel Church, Globe, Wis.  
Offering: \$166.50. Adolph Schumann, pastor.

#### Eleventh Sunday after Trinity

Salem Church, Scio, Mich.  
Offering: \$1,000.00. Arthur Wacker, pastor.  
Christ Church, West Salem, Wis.  
Offering: \$324.41. Walter A. Paustian, pastor.

#### Twelfth Sunday after Trinity

Our Savior Church, Lena, Wis.  
Offering: \$10.57. K. Lederer, pastor.  
Immanuel Church, Farmington, Wis.  
Offering: \$400.00. A. W. Paap, pastor.



Martin Luther Church, Neenah, Wis.  
Offering: \$35.59. A. F. W. Geiger, pastor.  
St. John's Church, Sterling, Mich.  
Offering: \$103.00. J. F. Zink, pastor.  
St. Andrew's Church, Goodrich, Wis.  
Offering: \$42.60. G. E. Neumann, pastor.  
St. Paul's Church, Wonewoc, Wis.  
Offering: \$532.63. M. Glaeser, pastor.

**Thirteenth Sunday after Trinity**

Trinity Church, Kiel, Wis.  
Offering: \$104.39. Harold Grunwald, pastor.  
First Luth. Church, Gary, So. Dak.  
Offering: \$70.13. William Lange, pastor.  
St. Peter's Church, Town Freedom, Ontag. Co., Wis.  
Offering: \$150.37. Th. Brenner, pastor.  
St. John's Church, Zilwaukee, Mich.  
Offering: \$214.78. R. G. Koch, pastor.  
St. Peter's Church, Brodhead, Wis.  
Offering: \$25.38. Erwin Schewe, pastor.  
Trinity Church, Omak, Wash.  
Offering: \$48.38. W. Amacher, pastor.  
Zion Church, Town of Leads, Col. Co., Wis.  
Offering: \$243.84. H. Geiger, pastor.  
St. Paul's Church, Hustler, Wis.  
Offering: \$97.48. F. Gilbert, pastor.

**Fourteenth Sunday after Trinity**

St. Paul's Church, Gladstone, Mich.  
Offering: \$24.83. Theo. Hoffmann, pastor.  
Grace Church, Pueblo, Colo.  
Offering: \$16.92. J. B. Erhart, pastor.  
St. Martin's Church, Rapid City, Mich.  
Offering: \$28.01. Theo. Hoffmann, pastor.  
St. John's Church, Darfur, Minn.  
Offering: \$94.66. L. W. Schierenbeck, pastor.  
Emanuel Church, Town Herman, Dodge Co., Wis.  
Offering: \$186.25. Herman Cares, pastor.  
Zion Church, Town Theresa, Dodge Co., Wis.  
Offering: \$154.03. Herman Cares, pastor.  
Christ Church, Marshall, Minn.  
Offering: \$243.40. E. R. Gamm, pastor.  
St. John's Church, Witten, So. Dak.  
Offering: \$44.06. W. J. Oelhafen, pastor.  
St. Jacob's Church, Waterloo, Jackson County, Mich.  
Offering: \$133.60. H. A. Muehl, pastor.  
St. Markus Church, Town Lebanon, Wis.  
Offering: \$125.00. Eldor A. Toepel, pastor.  
St. John's Church, Herrick, So. Dak.  
Offering: \$145.84. E. A. Knief, pastor.

**Fifteenth Sunday after Trinity**

St. Jacobi Church, Glenham, So. Dak.  
Offering: \$205.28. G. J. Schlegel, pastor.  
St. Matthew's Church, Danube, Minn.  
Offering: \$552.13. W. J. Schmidt, pastor.

**TREASURER'S STATEMENT**

July 1, 1942 to August 31, 1942

**Receipts**

Cash Balance July 1, 1942.....	\$ 25,804.26
<b>Budgetary Collections:</b>	
General Administration .....	\$ 14,719.18
Educational Institutions .....	5,565.78
Home for the Aged .....	319.35
For Spiritual Welfare Commission....	2,017.05
For Other Missions .....	22,135.92
For Indigent Students .....	236.46
General Support .....	860.87
School Supervision .....	46.00
To Retire Debts .....	455.79
Revenues .....	3,997.85
<b>Total Budgetary Coll. and Revenues....</b>	<b>\$ 50,354.25</b>
<b>Non-Budgetary Receipts:</b>	
From Debt Retirement Committee....	2,400.00
R. Kopsiske Estate for Theol. Sem.	1,000.00
<b>Total Receipts .....</b>	<b>53,754.25</b>
	<b>\$ 79,558.51</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 3,155.19
Theological Seminary .....	2,756.30
Northwestern College .....	13,041.74
Dr. Martin Luther College .....	9,054.97
Michigan Lutheran Seminary .....	4,208.22
Northwestern Lutheran Academy....	2,391.69
Home for the Aged .....	1,131.51
Missions—General Administration....	49.62
Indian Mission .....	5,604.04
Negro Missions .....	1,627.98
Home Missions .....	26,389.32
Poland Mission .....	210.00
Madison Student Mission .....	166.66
Spiritual Welfare Commission .....	1,247.70
General Support .....	4,233.00
School Supervision .....	355.45
<b>Total Budgetary Disbursements .....</b>	<b>\$ 75,623.39</b>
<b>Non-Budgetary Disbursements:</b>	
Notes Paid .....	3,800.00
<b>Total Disbursements .....</b>	<b>\$ 79,423.39</b>
Cash Balance August 31, 1942.....	\$ 135.12

**Debt Statement**

<b>Budget Debt:</b>	
Notes Payable July 1, 1942 .....	\$122,715.55
Net Decrease in Notes Payable.....	3,800.00
Notes Payable August 31, 1942.....	\$118,915.55
Accounts Payable (Poland Mission)	6,078.61
<b>Total Budget Debt August 31, 1942</b>	<b>\$124,994.16</b>
<b>Church Extension Debt:</b>	
Notes Payable July 1, 1942.....	\$ 11,548.69
Notes Paid Since .....	7,573.00
Notes Payable August 31, 1942.....	3,975.69
<b>Total Notes and Accounts Payable</b>	<b>\$128,969.85</b>
August 31, 1942 .....	19,340.32
Inmates Deposits Reserves .....	9,350.00
Annuities Reserves .....	
<b>Total Debt August 31, 1942.....</b>	<b>\$157,660.17</b>

**Allotment Statement**

Districts	Comm.	Receipts	Allotment
Pacific Northwest .....	1,031	\$ 380.90	\$ 515.10
Nebraska .....	4,708	1,260.68	2,354.00
Michigan .....	15,983	4,911.23	7,991.50
Dakota-Montana .....	5,798	2,575.94	2,899.00
Minnesota .....	31,637	11,595.13	15,818.50
North Wisconsin .....	39,905	11,797.38	19,952.50
West Wisconsin .....	40,788	6,329.21	20,394.00
Southeast Wisconsin .....	43,893	7,296.85	21,946.50
<b>Total .....</b>	<b>183,743</b>	<b>\$ 46,147.32</b>	<b>\$ 91,871.10</b>

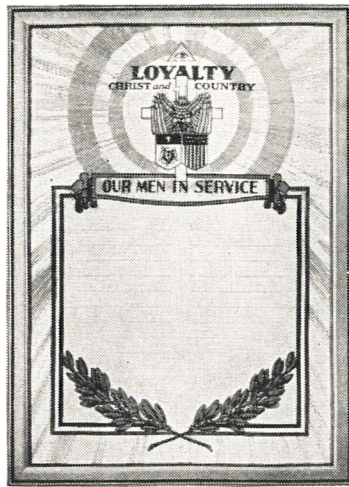
Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....	\$ 134.20		73.94%
Nebraska .....	1,093.32		53.55%
Michigan .....	3,080.27		61.45%
Dakota-Montana .....	323.06		88.85%
Minnesota .....	4,223.37		73.30%
North Wisconsin .....	8,155.12		59.12%
West Wisconsin .....	14,064.79		31.03%
Southeast Wisconsin .....	14,649.65		33.24%
<b>Total .....</b>	<b>\$ 45,723.78</b>	<b>none</b>	<b>50.23%</b>

**Collections for Chapels**

Cash Balance June 30, 1942 .....	\$ 3,127.65
Collections since July 1, 1942 .....	1,001.83
Repayments on Chapel Loans .....	185.21
<b>Cash Available for Loans August 31,</b>	<b>\$ 4,314.69</b>
1942 .....	

C. J. NIEDFELDT, Treasurer.





No. 17



No. 60

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