

The Northwestern LUTHERAN

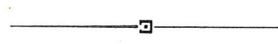
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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"Understandest thou
what thou readest?--



How can I,
except some man
should guide me."



"The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: In His humiliation His judgment was taken away: And who shall declare His generation? For His life is taken from earth.— Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

—Acts. 8.



MEDITATIONS ON THE 46th PSALM

By Pastor George Luedtke, Toledo, Ohio

God's Call and Warning to His Enemies

NOW we come to Verse 10, which is a command of the commander-in-chief, a curt command to all, who war against the Lord and His Church. In the Hebrew the word is the equivalent to our English: Now quit! — Cut it out! — Stop now! — Hands off! — Give in! “and know that I am God.” — Our King James has the weaker word — *be still*. — Drop your hands, or hands up! Take your hands and quit your works against me. Admit that I am God. I will be exalted among the heathen. Admit that I am high over nations — high over the world.

The Allpowerful creative God calls out a warning. It is an echo of Psalm 2 — “I will declare the decree. Be wise now therefore O ye Kings. Be instructed ye judges of the earth. Kiss the son, lest He be angry and ye perish from the way.” God hates the war against Him, which is foolish and futile. He hates all war against His Sweetheart, Zion — His Bride the Church. As Psalm 45 describes her as a bride in glorious needlework — her clothing is wrought gold. God will destroy all weapons forged against His Church and His Anointed. He will some day remove all such war forever. We read Isaiah 2, 4, which looks to that end — “And He shall judge among nations and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more.” This is a glowing and glorious description of the Gospel church, whose sword is the spirit and whose tanks are churches and whose ministers are soldiers of salvation. And when Christ has come to judgment it will literally come true. And until then the nations learn and like war and have the slogan beat your plowshares into swords and your pruninghooks into spears. So your Gospel preaching will call and call out again: “Be still and know that I am God.”

Jesus is King

“I will be lifted up.” Jesus Christ rules the world with truth and grace. He is King. The kingdoms of this world shall become the Kingdom of Christ. — “He will swallow up death in victory and the Lord God will wipe away tears from off all faces and the rebuke of His people shall He take away from off the earth, for the Lord

has spoken it. And it shall be said in that day: Lo! This is our God. We have waited for Him, and He will save us. This is the Lord; we have waited for Him — we will be glad and rejoice in His Salvation. Is. 25, 8. 9. This is our New Testament Age — the Gospel age — where Mr. Faith has come and the time for His second Advent. We have the river of Grace flowing in our midst in the Word and Sacraments, bringing salvation. We have a river, blessed river of Salvation, never raided by a galley, sailed by no ships of war.” Is. 33, 21.

This Gospel Church does not come to the world in the ordered rank of army and navy, with fire arms and strong arms, but preaches to them — prays for them; Paul came with the Gospel — God's dynamite, and blew the Roman

Empire clean off its foundation and feet. “I am not ashamed of the Gospel of Christ, for it is the dynamite of God unto Salvation to everyone that believeth.” It blows men up or down — to Heaven or to Hell. It is energy. When bloody Nero of Rome cut off Paul's head, Paul knew it never could be the head of the Church's leader, Christ. Let us not be ashamed of the Gospel either. “Be not thou ashamed of the Testimony of the Lord.” — “I will be exalted on the earth.” “And I, if I be lifted up from the earth I will draw all men unto Me.” He is exalted at the Right Hand of God. “Therefore being by the right hand of God, exalted and having received of the Father the promise of the Holy Ghost — He hath shed forth this, which ye *now see* and

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.

hear." — Preaching of the Gospel of Grace — administration of Baptism — gracious water of life, Holy Communion — fellowship with the living Lord. Oh! Christ! Give us the vision of Stephen the martyr, of whom we read in Thy Book of Missions: "But He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the Glory of God and Jesus standing on the Right Hand of God." See the heavens opened and the Son of Man standing on the Right Hand of God. — This all being so true, we can once more give ear to the next sentence packed with faith and trust and courage which deserves to be repeated and to be sung over and over like the Hallelujah in Haendel's chorus. We lose sight of our Commander:

"The Lord of Hosts is With Us — the God of Jacob is Our Refuge"

In the Old Testament the Holy Spirit loved to spell God's Name and His own and the Savior's with compounds. Lord of Hosts — Jehovah — Zebaoth — Immanuel — God with us. May we call your attention to the Old Testament, where Jacob and his history is recorded, that seven compound names of our Savior-Lord are found? All seven names bring us the complete Savior — Redeemer. "We are complete in Him." Gen 22, 13. 14. We read God is Jehovah-jireh. — "The Lord will provide." He did, a lamb for the sacrifice. He is called: Jehovah-rapha. Ex. 15, 26, "The Lord that healeth." — "Who heals all thy diseases." Sin is a disease unto death. — He is called: Jehovah Nissi; Ex. 17, 8-15. The Lord is our banner — source and supply of strength to fight.

Judges 6, 24 —

Jehovah-shalom: "The Lord our Peace." Peace through sacrifice!

Psalms 23, 1 —

Jehovah Raah: "The Lord is my Shepherd." He gave His life for the sheep.

Jehovah tsidkenu: "The Lord our Righteousness." *Justification.* "It is God that justifieth."

Then last, but not least: Jehovah-shammah. "The Lord is present." Ez. 48, 35. The Lord's: "Lo! I am with you always, even unto the end of the earth."

And all of them together explain "The Lord of Hosts is with us! The God of Jacob is our Refuge."

Let Us Preach — Preach the Gospel

Let us continue to preach this Gospel. Let us not preach about it, nor dimly and indistinctly preach the Gospel. We give our pittance for its support and propagation and talk of what we do for missions, while our gifts are less than the rich man shook as crumbs from off his expensive table cloth to Lazarus at his door. We have neglected the heathen across the sea. Now war carries Christian boys overseas. Some will go into captivity. Will it be then that the Gospel will be preached to the heathen? St. Paul was taken captive by the Romans and imprisoned. Then he writes: "But I would ye should un-

derstand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, Caesar's court and in all other places." All present set-ups in the world will work together for good of the Gospel. Rest assured of that. The Apostles endured the loss of all things for the Gospel. Luther lived and toiled in poverty and pain beneath the ban of what was mightier than empire, yet how coldly and sluggishly we carry on. So God commands in Christ — Stop it! Cut it! Listen! Let go and let Jesus Christ go out. I will be exalted on the earth. — Let us remember, and of one thing be positive and sure, that *not* in historic descent from great Saints lies the power of the Gospel. — Not in the formal and fancy parade of a glorious confession, which has no magical power of life in constant repetition — not in adherence to particular forms of government and administration, however venerable — worthy; *not* in a succession of tactful ordination, although traceable to an unbroken line to Peter, James and John or Paul. Not in elaborate and gorgeous rituals and liturgy, no matter how beautifully gowned and dolled up and tasty to sense and sight, lies the power of the Gospel and the Lord of Hosts and the God of Jacob. — Stained glass windows and robed choirs and anthems and banquets and dramas and eloquence in the pulpit and elegance in the pew have never fooled God! Not in the richness of Psalms and hymns and spiritual songs and musical display or hand clapping and applause or devotional booklets, which are outlets for little shreds of scripture, crumbs from the Cross, however eager and elegant and desirable. Not in crowds and choirs, multitudes or masses, culture, wealth, grand cathedral style architecture — not in any of these, *no, not* in all of them together are we to find the Glory and Power of the Church of our Savior and Lord!

We find it in the clear full ring of the Gospel — "The testimony of the Lord." They are the living oracles to us. Acts 7, 38.

Matthew 1, 21 —

"She shall bring forth a Son and thou shalt call His Name Jesus, for He shall save His people from their sins."

Mark 16, 15. 16 —

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Luke 2, 10-12 —

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

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John 3, 16 —

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Acts 4, 12 —

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.”

Rom. 1, 16 —

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

1 Tim. 1, 14. 15. 16 —

“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.”

Christ First, Last, Always

Yes, let us see it. Christ in the sermon! Christ on the lips and the lives of the preachers. Christ in the heart of every teacher, leading the lambs to the Shepherd's waiting arms. Christ in the confessions, in the hymns and prayers of His people — in His schools, colleges, homes. Jesus Christ, the one pearl of great price — the one thing needful — the treasure in the field. Christ first! Christ last! Christ all the time — Christ forever uppermost — everywhere in everything. For this is the true glory of the Church — its life, its power, its victory! Heed the Spirit's warning: “I will be exalted on the earth.” “And I, if I be lifted up from the earth, I will draw!”

The Christian's Armor

Eph. 6, 11-17 —

And so “Finally my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

There you have what the well-dressed Christian will wear in the army of the Lord. “Endure hardness as a good soldier of Jesus Christ.” — “Looking unto Jesus, the Author and finisher of our faith.” We are not afraid in the midst of a tossing, turbulent, tried and tested and tearful world. We end and always end up with the refrain: —

“The Lord of Hosts *is with us!*
The God of Jacob *is our Refuge.*”

Rom. 8, 31-39 —

What shall we than say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

A Sentence Full of Meaning

"The Lord of Hosts is with us, the God of Jacob is our Refuge." We can get fine music out of this sentence, whether we emphasize the noun or the pronoun, or the preposition. If we emphasize the great noun in the sentence — "The Lord of Hosts is with us" the mind is stayed upon the Glory of the Lord in the face of Jesus Christ the Lord and all the power that comes with Him. — Lay accent on the preposition — "The Lord of Hosts is *with us*" — then and there He is brought very near to us. He will hold thine hand and will keep thee — the Lord is *my* Shepherd! Press the pronoun, "The Lord is with *us*" — it brings His Glory nearer still — right into our midst. It lifts the latch and comes in — comes to us as He did "when the doors were shut where the disciples were assembled for fear" and says: Peace be unto you! He shows us His hands and His feet and His side! Then were the *disciples* glad when they saw the Lord.

The God of Jacob

"The God of Jacob is our Refuge" — that is more wonderful still. Let us alter one word in the sentence and insert another name. For instance: The God of Enoch is our refuge. There is little between Enoch and me to make me feel he is my kinsman. I feel and we feel like a pelican in the wilderness. I am like an owl of the desert. I am as a sparrow alone upon the housetop — living among the smoke and grime of the streets. — Put it this way: "The God of Isaiah is our refuge." — But he stands so high near the throne of Grace and Glory. He saw the Lord high and lifted up. The God of Daniel is with us! — No! No! Leave the words stand! All these men are radiant men. No mud seems to have splashed upon them from the miry streets. The God of Jacob is with us! He is a much sinning man, as you and I. He is a much defeated man. He was expert in tricks and trouble; yet, by the wonderful Grace of God he is changed from swindler and cheat to "a prince of God."

Behind the name Jacob there stand all the sons and daughters of sin — you and I — whom God loved and pardoned in Christ — the promised Messiah — Sinbearer and Savior. And now the God of Mary Magdalene, the God of Zachaeus, the God of Peter and Paul and penitent thief, the God of Augustine and Luther, is our Refuge. If the Lord were to appear in our midst with a banner bearing the words "Righteous," "Holiness unto the Lord," how many of us would dare to march under that flag? — But He comes into our midst carrying a banner with this

comforting insignia: "They that are sick." Then and there everybody can find a place of refuge. There is room in that all-embracing Grace and Mercy for all the Jacobs of all times and ages whoever gathered iniquity on any highway or byway in any part of the earth; and from that Cross I borrow all comfort that I need.

The God of Jacob is Our Refuge

Psalm 146, 5 —

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

"PEACE, BE STILL"

When clouds hung low, and lightning flashed,
And winds blew angrily,
Thou and Thine own disciples, Lord,
Wast in a boat at sea.

While heavy waves 'nigh turned the boat,
Thou didst securely rest;
Because in Thine all-knowing love,
Thou knowest what is best.

And soon Thine own disciples found
Their strength and courage naught,
And in their fear of helplessness,
From Thee, their help they sought.

O, help us, for we perish, Lord!"
The Savior heard them call.
And He arose rebuking them
For such a faith so small.

But even faith as weak as theirs
Christ did not cast aside,
No call from a repentant heart
Has ever been denied.

The Savior spoke, and Nature heard,
And bowed to His good will;
When from the lips of God's own Son
Was heard His "Peace, Be Still!"

The angry waves obeyed His Word,
And calmness ruled the sea;
What greater comfort could we find
Than hope and trust in Thee.

We, too, are in a tempest, Lord,
Of cruel, trying war;
The waves of fear our hearts torment,
And make them very sore.

Where shall we flee, except to Thee,
While yearning for release?
We know that at Thy holy Word,
This awful war will cease.

We know that those sweet Words of Thine
Will come when 'tis Thy will.
Lord, for Thine own disciples sake,
Speak soon Thy "Peace, Be Still!"

With folded hands and bended knees,
Thy mercy we implore,
That soon Thy saving help may come,
To bring us Peace once more.

Adeline Weinholz.

EDITORIALS

RELIGION IN THE NEWS

WORLD COMMUNION SUNDAY

WORK, FOR THE NIGHT IS COMING

Religion in the News The columns of our daily newspapers are hardly proper channels for the dissemination of God's Holy Word. The public press has no divine call to preach the Word; and the majority of the readers of the daily newspapers are agnostics and scoffers to whom no place shall be given to mock at the Law and Testimony of our Lord.

This was evident again from an editorial which appeared recently in one of the leading newspapers of our country. The correspondent's daily column in this newspaper, it would seem, had been criticized bitterly and unfairly with such invectives as "nauseatingly hypocritical," and "disreputable" for quoting the Scriptures. And it appears that one of the most bitter critics was a clergyman.

In his editorial the columnist rose to the "defense" of the Bible and his quotations from Holy Writ. Although, as we have stated, his testimony was misplaced in his column in the newspaper and also wanting in many respects, we reprint it here. The editorial reads: "The clergyman who thinks that it is disreputable to cite the Bible to bear witness (not evidence, as he says) perhaps lacks a taste for the Book. Many clergymen these days devote their sermons to current literature and current events. Perhaps he prefers a modern novel or the statistics of the Brookings Institution. My own taste is conservative and runs to the past for proved wisdom. I might use Aristotle or St. Thomas Aquinas or even Maimonides, but somehow I find in Biblical accounts and in Biblical guidance the bridge that carries me across this age of madness. — It is as natural for me to turn to the Bible as it is for him, perhaps, to turn to a modern writer. I find a wealth of analogy there. Take, for instance, Henry Wallace's ever-normal granary. You can read the economics and sociology of it in the story of Joseph in Egypt. Of course, times have changed much, but humanity slightly. I once, in a lecture in the Middle West, told the story of Joseph in modern times, and, of course, every one there identified the ever-normal granary. There was no mistaking it. . . . After all, 5,000 years of human experience is of greater value than a world which commenced in 1933 and has never been right since. I am sure that one of our major difficulties — and when I say our I mean the whole of mankind — is that we have lost guidance, moving rapidly but without compass. The end of the nineteenth century threw God over as a guide and accepted Science, but Science offered only facts but no guidance, knowledge but no wisdom, details to the minutia of the lectron but no philosophy of life. And in the twentieth century we accepted the great teachings of economics and sociology and our prophet was Karl Marx — and where are we. We are confused and perplexed. We are like madmen, hating each other. Every miserable prejudice and pettiness of the most primitive savage

has become a way of life adopted by millions of people and praised as an ethical procedure. We shall soon be erecting totem poles in honor of the greatest haters and building idols of clay to mark our descent from civilization. Two thousand years of slow, painful effort to lessen the bestiality of man, to civilize him and soften his nature have been wiped away by the resurgence of brutal materialism. And yet it is a clergyman who says in a letter, "The bringing of the Bible to bear evidence for him (struck me) as disreputable." Where shall one turn these days for guidance? To politicians who deceive? To clergymen who have become politicians? For the man without guidance lives in a vacuum; nothing has come before and he can find no road to the future. I turn to the wisdom of the ages and find there a transcendent comfort. For those who destroy are a multitude, but the builder is often and wearily alone."

One cannot but harken to this well-meaning voice in the wilderness, yet, this newspaper testimony when weighed in the balances will be found wanting in many respects. It is not difficult to detect in it the traits of the social gospel, the dream of making this world a better place to live in, and the error of quoting the Scriptures in support of these tenets. — The depravity of man in sin, the precious Gospel of our Savior Jesus Christ, the Savior from sin and death and hell, is ignored. — And we cannot be warned too emphatically against taking our religion from the public press, whether it be the daily newspaper or the current monthly or weekly magazine. A. P. V.

* * * *

World Communion Sunday Of recent innovation is this "World Communion Sunday." This Sunday was observed by all the Protestant churches (excluding the Lutheran churches) all over the world on October 4. It has as its purpose to induce as many people as possible to come to the Lord's table — by special emphasis, by "drive."

One is simply at a loss what to think and what to say about such a thing. COMMUNION IS A HOLY THING. It is not the *privilege* of any church to invite whom she will — Tom, Dick and Harry — to partake of it. Communion is the property and the privilege of the disciple of the Lord alone. It belongs to those who know its deep significance and meaning, who know it to be a *holy thing*. This they alone will realize who know the circumstances under which it was ordained and instituted, who know *who* instituted it and *why* he ordained it. The tragic events that surround the institution of the Lord's Supper are well known to every Christian. Christ is ready to ascend to the cross — the climax of His substitutionary sufferings of 33 years. It is Thursday night — the day before Good Friday on which He offered up Himself as the Lamb of God for the sins of the world; it is

the night before His extreme agony and shameful death upon the cross. On this memorable Thursday night He is gathered with His disciples in some secluded place in the city of Jerusalem. He had celebrated the Passover of the Old Testament with them for the last time. He had designated Judas as His betrayer and had bade him to carry out his part in the slaughter of his innocent Lord. And, then, while the sad and heavy-hearted disciples still wondered about the meaning of it all, the Lord instituted the Sacrament of the Altar as *His last will and testament*. As He administers this Sacrament Himself and gives His disciples the bread He tells them: "This *is my body* which is given for you" and as He gives them the wine He adds: "This is my blood which is shed for you." Christ's body and blood in truth and reality — this is the contents of that sacred testament. And its benefits Christ emphasized with the words: "For the *remission of sins*." Verily, this is a mystery to our finite minds but none the less a fact or the Savior would not have explained His action in such definite words — so definite and simple that even a child can grasp their meaning.

What a holy, solemn, sacred institution, then, is this Sacrament of the Altar or Holy Communion! *Christ* ordained it, in the night before He died upon the cross to make full payment for the sins of the world with His holy precious blood! Who could ever be in a mood to trifle with so solemn, so holy a thing?

But, the great group of churches known as the Protestant churches (Lutherans excluded) have done this very thing. They deny that the Lord can give us His body and blood in, with and under the bread and wine. To them the bread and wine are just *symbols* of His presence and *represent* His body and blood. They deny the real presence of the Lord in the Sacrament of the Altar; they believe that only bread and wine — nothing more — are received by the communicant and that the sacrament is merely a feast of commemoration of His death. That is all! Small wonder, then, that they dare to trifle with this sacrament and make a come-one-come-all thing of it. That is just what they do when they invite and grant the sacrament to anybody and everybody who at a moment when a sort of pious feeling creeps over him, approaches the Lord's table. In fact, that is the avowed purpose of this "World Communion Sunday." It is a broad encouragement and a general invitation to everybody — irrespective of what his conviction is in the matter — to commune. That is making a travesty of holy things; it is a sacrilege; it is "casting the pearl before the swine" in the words of the Savior; it is reducing the Lord's Supper to the status of a common thing and common property. We protest against this.

W. J. S.

* * * * *
Work for the Night is Coming! The present rapid flow of events which sometimes threatens to exceed even the speed of our printing machinery, has brought us to the threshold of a new world — a world of many changes and strange innovations, particularly in the field of science and invention.

Newly developed plastics will provide shoes, leatherless yet leatherlike, unbreakable glass and glass that will float, wood that won't burn and window screens without wire. With the appearance of the postwar model automobile even the very latest of the prewar vintage will have aged ten years overnight. Added to this, a vast increase in the speed and methods of production, heralds an era of abundance, variety, and wider distribution in the comforts and conveniences of life hitherto unknown, and current medical discoveries will contribute no small part in preventing or alleviating physical suffering and prolonging life. Thus the magic of science is hurrying the world on to a new and better day, and we old fogies of 1942, geared to our present backward condition of life, will stand in awe-stricken confusion before the undreamed of wonders of the future when life here below will have moved a step nearer the goal of perfection. — So says the world as it goes about its never finished and ever disappointing task of erecting new towers of Babel.

We don't know how many of these predictions will be fulfilled and how vast a change will come over our way of life, but we can be sure that many new problems and difficulties will confront the Church in the postwar world. After the last war industrialization with its farm-to-city trend brought about a redistribution of our population and opened new fields of labor for the Church. Our present day defense migration may bring similar more or less permanent changes, and present the Church with new opportunities. Now is the time for greater contributions toward our Synod's work so that we may meet not only our present greater needs but also the challenge of the future.

Or do we think the world will be less in need of the Gospel? We Christians know better. A man's life consisteth not in the abundance of the things he possesseth. Material progress is no guarantee of spiritual advance. The auto-age following the last war, brought not only more and better cars, the radio, electric refrigeration, and the development of the airplane, but also modernism denying the very divinity of our Savior, the jazz age with its barbarous music and jungle-imported dances, a breakdown of family life, companionate marriage, and increasing divorce rates — all evidences of an even greater need of preaching the Gospel in its truth and purity, as the only hope of salvation in a pleasure mad and sin worshipping world, and the only curb against worldliness among church members.

Our Savior predicts that greater trials will come upon the Church as the end draws near. We know not how near the end may be, but may we not be found wanting if its deepening darkness should come upon us with atheism and license boldly rearing their heads and the fires of persecution surrounding us! Meanwhile let us go more energetically and resolutely about the task of confessing Him before men in our churches and schools, and in our Synod, by hearing the Word, by our prayers and offerings, and by the lives we lead. Let us work while it is day ere the night cometh when no man can work! O. J. E.



SPIRITUAL WELFARE COMMISSION



The Work Expands



THE war has created many new problems for the Church. The tire shortage is already seriously affecting church attendance. Gasoline rationing which is in the offing, will make this problem still more acute. Congregations and pastors in industrial areas are asking how they can best serve their defense workers, the hundreds of men and women whose work makes it impossible for them to attend the Sunday morning services of their respective churches. Unquestionably the biggest problem facing the Church at large is the problem of how the Church can best minister to the spiritual needs of her members serving in the armed forces of our country. This problem overshadows all others in importance.

Obviously the Church, the spiritual mother of her sons in the service, is deeply interested in their spiritual well-being. She wants them to remain true to Christ. She wants them to return at the end of hostilities with faith undimmed and souls unsullied.

How can this end be gained? If we remember that there are more than 700 large camps, naval stations and airfields in our country, many technical training schools, as well as overseas units, it will become evident that personal contact with all the men in the service through the medium of civilian military pastors is out of the question. We have neither the men nor the means for an effort of such gigantic proportions. After careful prayerful and mature deliberation the Spiritual Welfare Commission decided to concentrate on a literature campaign. Sermonettes and devotional booklets are mailed to the 6,500 Joint Synod men in the service of their country, both here and abroad, at regular three weeks intervals. It has been pointed out before that due to the fine cooperation of our pastors, the painstaking work of our office force, and the efficiency of the Post Office Department, 98% of this mail reaches the men to whom it is addressed. We believe that time has demonstrated the wisdom of our mailing program. Certain it is that the files in our office are bulging with unsolicited letters of appreciation from our men. What is more, men not connected with our Church are asking to be placed on our mailing list. All this is proof positive that the silent evangelists sent out by us are accomplishing their purpose.

It would be a mistake, to suppose that this is all that the Spiritual Welfare Commission is doing. As soon as the military address of a recently enlisted or drafted man reaches our office, he receives a letter from our Executive Secretary, the Rev. Edward Blakewell, directing him to the nearest Synodical Conference Church, and urging him to worship at this church as often as his circumstances will permit him to do so. This is also done when a soldier is transferred from one camp to another.

It may not be generally known that our Synod has twenty-two key pastors, men serving congregations in the vicinity of camps, naval stations and airfields. These brethren are ministering to our men in the service and are being reimbursed for expenses incurred in this work.

Recently, another expansion step was taken. The Rev. Erwin R. Scharf, of Slinger, Wisconsin, was called to serve our Joint Synod men stationed in the four large camps in the vicinity of Alexandria, Louisiana. The camps in question are: Beauregard, Livingstone, Polk and Claiborne. This particular field was chosen because we have a large representation of Joint Synod men in this area. Pastor Scharf's congregation, recognizing the importance of the work, readily agreed to the request of the Spiritual Welfare Commission to grant its pastor a leave of absence for one year. We are deeply grateful to the congregation at Slinger for having brought this sacrifice.

Pastor Scharf has already left for his new field of labor and will, no doubt, in due time report on his work in the columns of the "Northwestern Lutheran."

We bespeak for this brother the prayers of the Church. His work will be no sinecure. It is a radical departure from congregational work, and there are no established precedents to follow. May God bless him and make him a blessing to many.

As the work of the Spiritual Welfare Commission expands, the cost of the work increases. We appeal to our members to support this worthwhile effort in a large and liberal way. A bulletin explaining the work and special collection envelopes are available to all congregations. Send your request for both to the

Spiritual Welfare Commission,
1916 East Thomas Avenue,
Milwaukee, Wis.

John G. Jeske.

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.

IV

BAPTISM as a ceremony is a momentary act. In a few minutes the entire formula may be read and the water applied. But the effects of Baptism are not for the moment only. Christians enjoy the blessed fruits of their Baptism throughout their lives. Though they received the sacrament in early infancy, they are comforted, nourished and strengthened by it even after 60, 70, or 80 years and more of pilgrimage in this sinful world.

Our Baptism as a ceremony is not to be repeated, but in the heat of the battles and labors of our lives we may, and should, have daily recourse to this fountain of life that was opened to us.

This is a truth which we so easily forget and neglect.

In the Large Catechism Luther warns against the mistake of "imagining that our Baptism is something past, which we can no longer use after we have fallen again into sin."

A Christian must lead a life of sanctification. In everything he does — the farmer on the field, the merchant in his business, the clerk at his desk, the laborer on his job — in everything he is moved by his love to God through Christ. And again, in everything a Christian does, he is moved by love toward his neighbor, doing all his work in order to serve his fellow men.

How easily we forget! We look on our daily chores as a means for gaining a livelihood, a way of earning our daily bread, and perhaps a little more, for ourselves and for our family. How often we even look at our daily labors as burdensome drudgery, which we would be glad to exchange for something else, or of which we would like to be rid altogether.

We need daily to be reminded that we do our work out of gratitude toward God and for the service of our neighbor.

Now, we have been baptized. Our sins have been forgiven. We have been adopted by God as His children. If we remember our Baptism, what streams of refreshing water will flow from it into our hearts, reviving us as we grow weary in our daily sanctification.

The devil is constantly tempting us. The world is either threatening or luring us. From our own heart springs up innumerable powerful lusts which threaten our spirit.

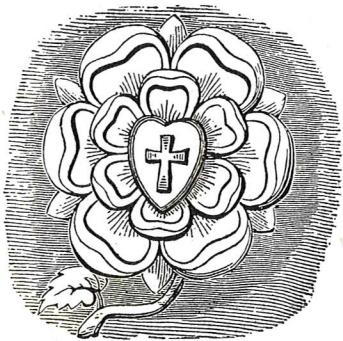
How shall we resist all the temptations of our mighty and cunning enemies? Too easily we grow tired, and our enemies overpower us; we yield to sin and despair.

Let us remember, we have been baptized. In Baptism we were born again. A new life was created in us. It is spiritual, a divine life. The very fact that we have been reborn spells a victory over our enemies. They lie defeated, though they still try to trouble us. If we only revert to our Baptism, our spiritual life created in Baptism receives new strength and vigor from the sacrament, and we triumph over the fiercest attacks of our foes.

When Paul encouraged the Romans to renewed efforts in sanctification he reminded them of their Baptism. "How shall we that are dead to sin live any longer therein? *Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?* Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be able in the likeness of his resurrection. . . . Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6, 2-5, 11. Read the entire chapter). Baptism unites us with, and repeats in us, the death and glorious new life of Christ.

In order to set forth the power and lasting effect of Baptism which faith enjoys, Luther points to the double aspect of the act of immersion, the sinking under the water and the following emerging from the water. "These two parts, to be sunk under the water and drawn out again, signify the *power and operation of Baptism*, which is nothing else than putting to death the Old Adam and after that the resurrection of the new man, both of which must *take place in us all our lives*, so that a truly *Christian life is nothing else than a daily Baptism*, once begun and ever to be continued.

"For this must be practiced without ceasing, that we ever keep purging away whatever is of the Old Adam, and that that which belongs to the new man come forth. But what is the old man? It is that which is born in us



from Adam, angry, hateful, envious, unchaste, stingy, lazy, haughty, yea unbelieving, infected with all vices, and having by nature nothing good in it. Now, when we are come into the kingdom of Christ, these things must daily decrease, that the longer we live we become more gentle, more patient, more meek, and ever withdraw more and more from unbelief, avarice, hatred, envy, haughtiness. . . .

"Here you see that Baptism, both in its power and signification, comprehends also the third sacrament, which has been called *repentance*, as it is *really nothing else than Baptism*. For what else is repentance but an earnest attack upon the old man and entering upon a new life? Therefore, if you *live in repentance, you walk in Baptism*. . . . Therefore our Baptism abides forever; and even though some one should fall from it and sin, nevertheless we always have access thereto." . . . Its "operation and signification continue and remain."

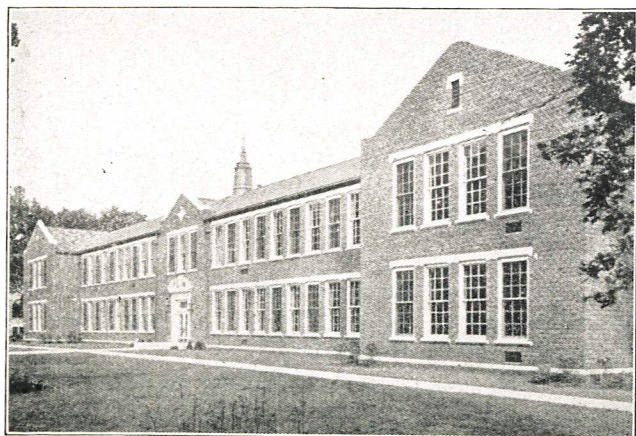
We conclude our study with another brief word of Luther. "Thus it appears what a great, excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, suppresses and takes away sin, and then daily strengthens the new man; and *is and remains ever efficacious until we pass from this estate of misery to eternal glory.*"

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

On Tuesday, September 22, our new schoolyear opened with a total registration of 192. Of these, 65 were new students. One or two more may arrive within a few days.

It did not take us long to realize that a number who under normal conditions would have enrolled for their last year of school were not present. We had to persuade 11



Dr. Martin Luther College, New Ulm, Minnesota

undergraduates to assist in schools, and requests for such assistance are still coming in; eight entered military service, some by way of enlistment, and at least three could not return because an older brother was about to be, or had just recently been inducted. We miss all of these, and we hope that conditions will soon become such that they can return to finish their course.

Our facilities for housing girls are stretched to the limit. We now have 25 in our Annex, under the supervision of Miss Gertrude Stoeckli, who, at the same time, is also one of our instructors in piano music. Several girls failed to come when informed that we could not provide them with living quarters on the campus. Regular instruction began at 10 o'clock on the first day. All teachers are at work, and our corps of janitors and other hired help is complete, although we had some difficulty in getting efficient maids for the kitchen.

On Saturday morning, September 26, we were greeted with about four inches of wet snow on the ground, but to that first impression had to be added the broken-down trees and branches that littered the walks. Our campus was a sorry sight. It looked as if a miniature tornado had struck it. Large and small branches were lying under almost every tree. What hurt especially was the crippled state in which we found the red-leaf maples and the chestnut trees in front of the Administration Building — the best and most attractive trees we had. They really suffered; one of them is probably beyond redemption.

Our schoolyear got off to a quiet and orderly start, and we pray the Lord to be with us in the present schoolyear even as He was with us in the past. C. L. S.

CHURCH DEDICATIONS

Coleman, Wisconsin

Sunday, August 30, was for Trinity Lutheran Church of Coleman, Wis., a day of great rejoicing as they were permitted, by God's grace, to dedicate their new church



Trinity Lutheran Church, Coleman, Wisconsin

edifice to the services of Triune God. Beautiful weather brought out a very large gathering from far and near. A short farewell service was held at the old church, a former school building bought in 1904 and used as house of worship for almost forty years. From here the assembly repaired to the new church building, a few blocks distant.

Quickly the large church filled to overflowing, many finding accommodations in the spacious basement and even outdoors where loudspeakers carried the services. At 10:00 A. M. dedication services were conducted in the accustomed manner by the local pastor, the Rev. Wm. Fuhlbrigg. Guest preacher in the morning services was the Rev. Wm. Wojahn of Eldorado, Wis., former pastor for sixteen years. Prof. John Meyer of our Theological Seminary of Thiensville spoke in the afternoon and the Rev. Benj. Schlueter of Oshkosh, Wis., in the evening. The local choir enhanced the services with beautiful anthems. Felicitations were conveyed by the visiting pastors from the neighboring sister congregations of Marinette, Menominee, Peshtigo, Grover, Lena, Crivitz, Manitowoc, Powers and Gladstone. Dinner and supper was served by the ladies to over 1,000 guests. The total attendance in all three services was far in excess of 2,000.

The new church, a light brown-red brick building with sandstone trimmings measures 95 by 31 feet and is one of the first Lutheran churches in the state that uses an outstanding roof-arch construction known as "Unit Structure Arches" manufactured in nearby Peshtigo. A hand-carved altar, pulpit, lectern, pews, art-glass windows with appropriate churchly emblems and an electric organ are special gifts of individual members and the various organizations of the congregation. The full-sized basement houses the meeting hall. The total cost of the edifice amounts to \$17,500.00.

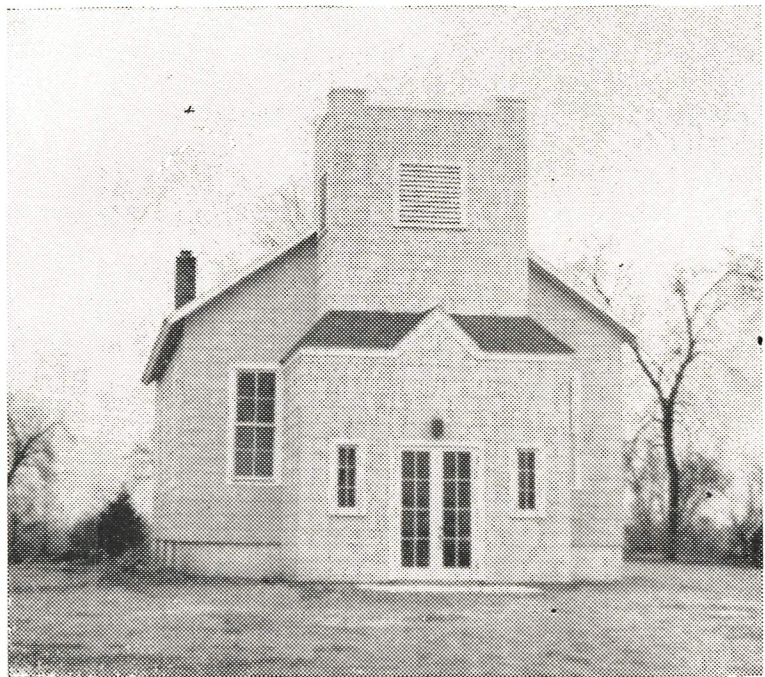
Trinity had a very small beginning with four families in 1877. As preaching station it was served by the pastors from Peshtigo, Grover, Marinette, Menominee and Oconto till 1902. Then in 1902 Pastor Martin Kionka of Grover organized Trinity with fourteen members and served till 1903. From 1904 till 1914 the parish was supplied by the Crivitz-Athelstane pastors residing in Crivitz: Otto Hoyer, Hugo Koch, Theodor Albrecht and Paul Weber. In 1914 the congregation decided to have its own pastor and appealed to synod for help. Candidate Wm. Wojahn became the first residing pastor and labored successfully till 1930. In 1918 the congregation became self-sustaining as St. Matthew's church of Beaver, Wis., affiliated with Trinity as one parish. In 1925 the second parsonage was build on a large parcel of ground on which now the new church was erected. Since 1930 the Rev. Wm. Fuhlbrigg has worked in Trinity with visible blessings. May our heavenly Father who in the past has so wonderfully kept His gracious hands over congregation and pastors continue to bless Trinity to the glory of His name and to the eternal salvation of sinners.

* * * *

Belleville, Michigan

The village of Belleville is a growing town of more than 2,000 inhabitants, about 25 miles southwest of De-

troit. Situated along a lake, it has been chiefly a residential town. Its growth of late has been stimulated by the nearness of Ford's huge Willow Run Bomber Plant. This village has never had a Lutheran church. The churches here are Methodist, Catholic, and Seventh Day Adventist — their numerical strength in the order named. Surrounding pastors of our Synod took a lively interest in its mission possibilities. In the summer of 1939 under the supervision of the Mission Board of our District, a canvass was conducted by the following persons: Pastors A. Wacker, H. Engel, R. Scheele, F. Weiland, and a layman, Mr. Fred Hirth. The report showed that there were a number of families interested in establishing a Lutheran Church. A house and lot were acquired. The first ser-



St. Paul's Church, Belleville, Michigan

vice was held in the house on October 8, 1939, conducted by Pastor R. Scheele of Tecumseh, who served as temporary pastor until the undersigned was installed by him on December 3, 1939.

The house served as both church and parsonage until Easter of 1940 when the funeral chapel of Belleville was placed at our disposal without any charge. This afforded the needed room to accommodate the worshipers. Because of local changes here, after about a year's use of the chapel, the Seventh Day Adventist Church was rented for a small sum. Services were conducted regularly here until February of this year when our own church basement became our place of worship up to the day of dedication of our new church.

In May of 1940 our congregation was officially organized. Thirteen charter members signed the constitution. Since adjoining vacant lots on which to erect a chapel were too expensive, the congregation purchased its present lot and house for the sum of \$3,000.00. The lot measures

K. G.

375 by 106 feet. Money for this purchase was obtained through loans from members of Trinity Congregation, Saline, and from our own members.

The house was made liveable after about \$300.00 was spent on redecorating its interior. The work was done chiefly by the members.

A vacant church about 9 miles distant was purchased for the sum of \$250.00. The church contained pews, lecturn, and reed organ. The building was moved to Belleville and placed on a cement block foundation. In order to remodel the building, loans were received from members of Trinity, Saline, of Scio Church, Ann Arbor, and from our Synod. The building measures 42 by 28 feet with a full basement. To these dimensions a tower and rear entrance were added. Eighteen pews seat 110 comfortably. The cost of our building is approximately \$4,000.00. This figure by no means includes much free labor by members and many other gifts. Our total indebtedness: lots, parsonage, church as of March 31, 1942, is \$5,911.85.

Dedication Day, April 26, 1942, was a happy day for the members of St. Paul's. Over 500 gathered to give thanks and praise to the Triune God.

Statistics: Our mission today numbers 24 voting members, 67 communicant members, 36 are enrolled in the Sunday school. Of the 21 baptized, 3 were adults, and of the 17 confirmed 10 were adults.

We are thankful that the Lord has so abundantly blessed us with His good gifts. We are grateful for the help and council of our Mission Board, grateful for mission-minded pastors and members, and for the help of our dear Synod.

Our prayer is that the Holy Spirit deepen and strengthen the conviction of our faith in our only Savior, Jesus Christ.

John Martin, pastor.

OBITUARIES

† PASTOR OTTO C. A. BOECLER †



Pastor Boecler was born in Memphis, Tenn., on November 3, 1875. A graduate of the class of 1898 of Concordia Seminary of St. Louis, Mo., he entered the service of the church in Ludington, Michigan. In 1909 he left the active ministry to serve as professor at Concordia Theological Seminary at Springfield. Later he was called to Concordia Seminary at

St. Louis as professor of Church History and Homiletics. In 1929 he re-entered the active ministry as pastor of Immanuel Church, Des Plaines, Ill.

For several years he was managing editor of the

Homiletic Magazine. From time to time he also served on various boards and committees. At the time of his death, September 13, 1942, he was Chairman of the Missionary Board of the Synodical Conference, which conducts mission work among the Negroes of the United States. In 1935 he made a trip to Nigeria, Africa, as the Chairman of a survey committee. Upon his return he took part in organizing our Mission work in that section of Africa.

Funeral services were held September 16 at Des Plaines, Ill. A. P. V.

† MRS. CHRISTIAN F. KOCK †

On Sunday morning, April 12, 1942, after a lingering illness caused by a severe heart ailment, the Lord called Home Mrs. Kock, the wife of the retired pastor Chr. F. Kock at the age of 72 years, 7 months, and 8 days. Her earthly remains were laid to rest in Oakland Cemetery of Hutchinson, Minnesota.

Mrs. Kock was the daughter of the late Pastor Chr. J. Albrecht and his wife Emilia, née Strohmetz. She was born in Philadelphia, Penn., on September 3, 1869. When she was baptized in early infancy she was given the name Christine Emilia. Her early childhood years she spent in the states of Kentucky and Texas while her father then served parishes in those States. In 1884 she came with the family to Minnesota when her father took charge of the parishes at Bigwood, Scott County, Minn. There she was married to Chr. F. Kock, then pastor of St. Paul's Luth. Church at Arlington, Minn., in 1889. On January 29, 1939, they were privileged to celebrate their golden wedding anniversary. All their children were present on that occasion as also was her aged mother. In September, 1934, Pastor Kock because of advancing age with its infirmities and increasing ill health resigned from the active ministry and the family moved from Belle Plaine to Hutchinson, where they have resided since.

She leaves as her most immediate relatives her aged and ailing husband, 4 sons and 5 daughters, her daughter Esther preceeding her mother in death; 4 sons-in-law; 4 daughters-in-law; 24 grandchildren; 3 sisters; 3 brothers; a large number of more distant relatives and her circle of friends.

Funeral services were held on April 15 in Friedens Church at Hutchinson, her pastor basing his remarks on John 10, 27, 28.

"Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

W. J. Schulze.

† REV. MARTIN DENNINGER †

The Rev. Mr. Denninger, son of the Rev. Adolph Denninger and Augusta Walther, was born October 7, 1852, in Berlin, Germany. In 1862 he came to the United States with his parents, settling at the town of Addison, Washington county. There he attended the parochial school, later Northwestern university at Watertown, and in 1871 went to the theological seminary at St. Louis.

On December 28, 1874, he was ordained a minister and accepted the call of the Lutheran Church at Waterloo, Wis., where he served for four and a half years. It was during his stay there that he was married to Marie Helmes. In 1879 he accepted the pastorate of St. Peter's and Immanuel church at town of Mosel, where he served for the next 48½ years.

In March, 1923, his wife passed away, and in August, 1924, he was married to Mrs. Maria Woodstock, née Mitzenzwei. Suffering from an eye affliction, he underwent an eye operation in 1927, which, however, was unsuccessful, total blindness setting in soon thereafter. Thus forced to resign his pastorate, he entered the Lutheran Altenheim in Wauwatosa with his wife. After her death in May, 1932, he lived with his son, George, in Milwaukee until hospitalization became necessary last year.

Surviving are one son, George Denninger, Milwaukee; a daughter-in-law, Mrs. Bertha Denninger; three grandchildren, Alice, Milton and Gerhard Denninger, all of Milwaukee; three sisters-in-law, Mrs. Anna Denninger of Chilton, Mrs. Josephine Sprengling and Mrs. Ida Helmes, both of Milwaukee. One son and one daughter preceded him in death.

This aged veteran of the Cross and pioneer missionary in Northern Wisconsin died in the faith of His precious Savior on September 8, having attained the age of 89 years, 11 months and 1 day. On Saturday, September 12, a brief service was conducted by the undersigned in the Raasch funeral home. Church services were held in Immanuel Lutheran Church, Pastor Ed. Krause, Sheboygan, Wisconsin, where many former parishioners and Conference brethren had congregated to pay their last respects to a beloved pastor and brother. The undersigned preached the funeral sermon and based his discourse on the text, which the departed had expressly chosen for his funeral sermon: Romans 1, 16: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Pastor Ed. Krause also addressed the assembly and gave comfort to the bereaved. The mortal remains were laid to rest in the Sheboygan cemetery.

Pastor Martin Denninger was faithful and patient in his afflictions and prayed and hoped for that rest which God prepared for his children in Jesus Christ. In the trying days of physical suffering this faithful Simeon looked forward to the final deliverance and constantly praised his Lord for the mercy He had manifested toward him in permitting him to lead many immortal and precious souls to Christ. His fervent prayer for a final deliverance has been graciously answered by a loving Father and His soul is now with the members of the Church triumphant and his mortal remains will rest in the soft bosom of the earth until the dawn of that better and glorious day when the Savior will open the graves. Arthur Halboth.

Double Anniversary of St. Paul's Congregation Appleton, Wisconsin



On September 20, the 16th Sunday after Trinity, St. Paul's congregation of Appleton, Wis., was privileged to celebrate a double anniversary: the 75th of the founding of the congregation and the 35th of the church dedication.

After religious services had been held in Appleton for some unknown period, the congregation was organized on August 19, 1867, as a member of the Evangelical Synod of the West. When that synod disbanded in 1878, a resolution was passed to seek the services of pastors of the Wisconsin Synod. This resolution was put into effect immediately, and the following year the congregation joined our Synod. It encountered much strife for the next 16 years, but the chastening of the Lord brought new strength and vigor, until it grew to be one of the largest congregations in the Joint Synod of Wisconsin a. o. St., having 510 voting members with 2,000 souls at the present time.

The first church was built in 1868, a frame structure 36 by 50 by 20. The present church was dedicated February 24, 1907, with a seating capacity of over 900.

From 1878 the congregation was a champion of Christian education, building a school then and rebuilding to its present quarters in 1893, having now a staff of 2 male and 3 female teachers with an enrollment of 218 pupils.

The congregation was served by C. Chr. Lieb (1867-1869), H. Siekmann (1869-1878), H. Kluge (1878 vacancy), J. Hodtwalker (1878-7882), John Gensicke, Jr. (1882-1885), T. J. Sauer (1895-1941), F. M. Brandt since 1922.

Preachers for the occasion were Professor Victor Voecks, a son of the congregation, who preached on 1 Sam. 7, 12; Rev. Roy Gose on Deut. 32, 9-11; Rev. Irwin J. Habeck, on Luke 19, 11-127; and Rev. Roland Ehlke, a son of the congregation, on Psalm 126, 3.

May this congregation always live in the full, free grace of God in Jesus Christ. Lord, keep us steadfast in thy Word. F. M. B.

Seventy-Fifth Anniversary of Immanuel Ev. Lutheran Church

Mankato, Minnesota

On Sunday, August 16, Lutherans in and around Mankato observed the seventy-fifth anniversary of Immanuel Ev. Lutheran Church in Mankato. The day was commemorated with three services. In the morning German service, Pastor R. Ave-Lallemant of North St. Paul preached the sermon, and the Rev. A.

Ackermann, senior pastor of Immanuel Congregation acted as liturgist. The Concordia Choir furnished appropriate music for this service. In the English service, Pastor Arthur W. Koehler, second vice-president of the Minnesota District delivered the sermon, and the Rev. Emil F. Peterson, junior pastor of Immanuel Congregation conducted the liturgical portion of this service. In the afternoon a special service was conducted at Highland Park. In this service Pastor W. J. Schulze of Hutchinson, a son of a former pastor of this congregation, preached the sermon, and both pastors of Immanuel Congregation conducted the liturgical portion of the service. The Lutheran Choral Society sang, and a band composed of the members of Immanuel Congregation furnished the music.

The historical record of Lutheran preaching to former members of Immanuel Congregation dates back to the year 1860 when the members of this congregation were served by itinerant pastors. The names of these pastors are known. They are the Rev. Mr. Rennecke and Weiss. The first resident pastor, the Rev. W. Vomhof, was called to Mankato in 1867, and it was under his leadership that Immanuel Ev. Lutheran Congregation was organized. Due to illness in the family of Pastor Vomhof, he left Minnesota after a short time. His successor was the Rev. Albert Kuhn, Sr. In the year 1882, he was called away from Mankato, and the congregation extended its call to the Rev. Karl F. Schulze who was installed on January 15, 1883. It was during his pastorate that a new location for the church was purchased. In the year 1902, Pastor Schulze resigned because of ill health. After his resignation, the congregation called the Rev. Albert F. Winter. During his pastorate the present church was erected and dedicated on December 7, 1913. In the spring of 1922, Pastor Winter resigned from the ministry, and the Rev. A. Ackermann was called as pastor of Immanuel Congregation.

Due to the growth of the congregation, the pastor was given additional help. Candidates Manfred J. Lenz and Elmer Mehlberg were active in this congregation until they received calls into the ministry. The Rev. Emil F. Peterson was called in July, 1940, and was installed in his office on August 4, 1940. Since that time, he has been appointed as director of the Sunday School.

The congregation has maintained a Christian Day School throughout the entire period of seventy-five years. The present teaching staff of the school is Mr. Otto Hellermann, principal, Miss Alma Darge and Miss Myrtle Pagenkopf.

May the Lord continue to bless us in the future as He has in the past and may His "eyes be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there."

Emil F. Peterson.

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

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet November 17 and 18, 1942, at St. John's Lutheran Church, Grover, Wisconsin, N. Schlavensky, pastor. The first session will begin at 9:30 A. M.

Sermon: Hopp, Koepsel (Lederer).

Essays: The Prophet Micah, Hopp; Exegesis 1 Cor. 9, Lutz; The Pastor at the Sick-bed, Geyer; Isagogical Survey of St. Jude's Epistle, Lederer; Catechesis on Justification According to the Second Article of the Creed, Zarling; Exegesis 1 Cor. 10, Koepsel; Adiaphora, Gentz.

Carl Henning, Secretary.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minn., November 4, 1942, 9:30 A. M.

Essays: Continuation of Exegesis on 1 Tim. 4, 6ff., Prof. E. R. Bliefernicht; Catholic Action, H. A. Scherf, Sermon Study on Rom. 8, 18-23, G. Hinnenenthal.

Confessional Address: H. Sprenger (L. Schierenbeck).
W. Frank, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet at St. James Church, Milwaukee, Rev. A. Voss, pastor, on Thursday and Friday, November 5 and 6.

Program

THURSDAY MORNING

Inspirational Address.....Rev. S. Westendorf
Substitute.....Rev. L. Kirst
The Significance of the Common Service.....Rev. G. Fischer
Substitute — Why a Christian Teacher in a Christian
Day School for My Child?.....Dr. F. Blume
Science Theories in the Light of Scripture....Prof. G. Martin
Substitute — Assignments.....C. Finup

THURSDAY AFTERNOON

The Teaching of Science in Our Schools.....W. Pape
Substitute — Drawing.....E. Sievert
Fundamental Concepts in Lutheran School Music Teaching.....Prof. E. Backer
Substitute — The Merits and Demerits of Homework.....
.....L. Keup
Choir Rehearsal.....Prof. E. Backer

THURSDAY EVENING

Conference Service.....Rev. Arthur P. Voss.

FRIDAY MORNING

The Proper Use of the Law and the Gospel in the Teaching of Religion.....Rev. P. Gieschen
Substitute — Reference Materials and How to Use them in School.....A. Glende
Comments.....F. W. Meyer
Business Meeting
Symbolism.....Rev. W. Krueger

FRIDAY AFTERNOON

Commentary on the Bible History.....Prof. J. Meyer
 Substitute —
 How to Cope with Individual Differences in Pupils
M. Dommer
 Substitute — Book Review.....Miss Ada Sievert
 Closing Speaker.....Rev. W. Zank
 Substitute.....Rev. I. Habeck
 R. C. Jacobs, Secretary.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene in Sebewaing, Michigan, Rev. G. A. Schmelzer, October 28 to 30, 1942. — Please have announcements in to Roland Bode, Box 191, Sebewaing, Mich., by October 20.

Program

WEDNESDAY A. M.

9:00 Opening
 9:10-9:45 Catechism — Third Commandment.....J. Gehm
 9:45-10:05 Civil Government.....A. Schmidt
 Substitute L. Luedtke
 10:05-10:30 World Winds.....A. Wandersee
 Recess
 Lower Grades
 10:45-11:15 Bible History.....R. Bode
 Substitute — Eighth Commandment.....A. Kuhnke
 11:15-11:35 Penmanship E. Wassmann
 Substitute G. Fischer
 11:35-11:55 Geography (3rd Grade).....E. Zimmerman

WEDNESDAY P. M.

Chairman's Address
 School Report
 Discussion of Lessons
 Business (Elections, Lesson Assignments to Committee)

THURSDAY A. M.

Round Table Discussion
 Aims, methods, and subject material in the teaching of history.
 Leaders' R. Sievert and E. Lahmann of Flint.
 Substitute — Arithmetic
 Leaders: Teachers of St. John's School, Bay City, Mich.

THURSDAY P. M.

"Jesus as a Model for Christian Teachers".....
Prof. A. Schaller, Thiensville, Wis.
 Progressive Methods Used in Singing in the Grades
E. Backer, Saginaw
 7:30 Church Service — Sermon by Prof. A. Schaller.

FRIDAY A. M.

Directing the Learner.....V. Schulz
 Organizing and Maintaining a Choir.....W. Woltmann
 Presentation of Program for next Conference
 Business

Wm. Woltmann, Secretary.

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.

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. Schnitker.

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.

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. Hallemeier, 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.

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 Helmerman, 403½ North Broad Street, Mankato, Minnesota, before October 15.
 Arthur J. Meier, Sec'y.

CHANGE OF ADDRESS

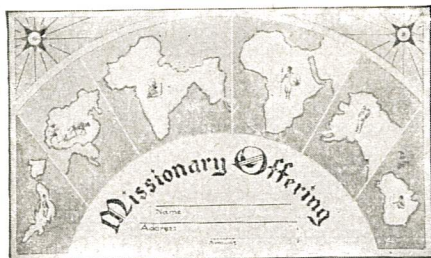
Rev. Gilbert Schaller, R. 5, Box 1210, Milwaukee, Wis.

NOTICE

Hundreds of Lutherans are moving into Detroit and vicinity. Please notify the undersigned immediately when they move. He will be glad to visit them, welcome them to his church, or refer them to the nearest Synodical Conference church. Please send names and addresses.

Rev. W. Valleskey, 16581 Evanston, Detroit, Mich.

MISSION FESTIVALS



The Total
Offerings for
Missions Reported
Here Amount to
\$13,920.85 —
59 Congregations

Ninth Sunday after Trinity

Peace Church, Wilmot, Wis.
Offering: \$279.33. R. P. Otto, pastor.

Tenth Sunday after Trinity

St. John's Church, Peshtigo, Wis.
Offering: \$295.43. Norman Schlavensky, pastor.

Eleventh Sunday after Trinity

Trinity Church, Town Raymond, Racine County, Wis.
Offering: \$161.00. G. E. Schmeling, pastor.
St. John's Church, Centuria, Wis.
Offering: \$57.00. F. A. Werner, pastor.

Twelfth Sunday after Trinity

Redeemer Church, St. Croix Falls, Wis.
Offering: \$60.52. F. A. Werner, pastor.
Immanuel's Church, Township Paris, Kenosha Co., Wis.
Offering: \$69.24. G. E. Schmeling, pastor.
Christ Church, Greenfield
St. Paul's Church, Caledonia.
Immanuel's, Merrimac.
St. John's Church, Tw. Merrimac, Wis.
Offering: \$142.00. G. Gerth, pastor.
St. Matthew's Church, Stoddard, Wis.
Offering: \$287.25. Fred A. Schroeder, pastor.
Zion's Church, Valentine, Nebr.
Offering: \$127.20. Hugo Fritze, pastor.
St. John's Church, Salemville, Wis.
Offering: \$62.89. T. W. Redlin, pastor.
Immanuel Church, Greenville, Wis.
Offering: \$252.12. L. Kaspar, pastor.

Thirteenth Sunday after Trinity

St. Peter's Church, Chilton, Wis.
Offering: \$204.05. H. Marcus Schwartz, pastor.

Fourteenth Sunday after Trinity

St. John's Church, Woodland, Wis.
Offering: \$280.00. H. J. Schaar, pastor.
St. John's Church, Platteville, Colorado.
Offering: \$47.66. V. Tiefel, pastor.
Trinity Church, Crawford Lake (Buffalo), Minn.
Offering: \$103.48. F. R. Weyland, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Montrose, Minn.
Offering: \$52.07. F. R. Weyland, pastor.
Emanuel Church, Yale, Mich.
Offering: \$123.86. Arnold Tiefel, pastor.
Zion Church, Kingston, Wis.
Offering: \$121.87. T. W. Redlin, pastor.
St. John's Church, Slades Corners, Wis.
Offering: \$421.25. Edmund Sponholz, pastor.
St. John's Church, Reedsville, Wis.
Offering: \$718.92. Harold H. Eckert, pastor.
Zion's Church, Akaska, South Dakota.
Offering: \$155.00. B. A. Borgschatz, pastor.
Emanuel Church, New London, Wis.
Offering: \$773.71. W. E. Pankow, pastor.
Christ Church, Morristown, So. Dak.
Offering: \$90.07. Wm. H. Wiedenmeyer, pastor.
Parkside Church, Milwaukee, Wis.
Offering: \$64.69. G. Thiele, pastor.

St. Peter's Church, Helenville, Wis.
Offering: \$305.18. Edward C. Fredrich, Sr., pastor.
St. Matthew's Church, Marathon, Wis.
Offering: \$169. G. G. Kolander, pastor.
Zion Church, Shickley, Nebr.
Offering: \$103.04. John Raabe, pastor.
St. John's Church, Arcadia, Wis.
Offering: \$95.39. F. H. Senger, pastor.
St. Paul's Church, Hazelton, No. Dak.
Offering: \$104.64. G. J. Ehlert, pastor.
Trinity Church, Hutchinson, Minn.
Offering: \$174.45. P. R. Kuske, pastor.
St. Paul's Church, Hyde, Mich.
Offering: \$52.86. L. G. Lehmann, pastor.
St. Paul's and St. James Church, Forest, Wis.
Offering: \$229.07. E. J. Behm, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, Roscoe, So. Dak.
Offering: \$410.68. Herb. Lau, pastor.
Bethlehem Church, Raymond, So. Dak.
Offering: \$138.70. C. G. Bast, pastor.
St. Paul's Church, So. Haven, Mich.
Offering: \$182.31. W. W. Westendorf, pastor.
Immanuel Church, Town Clayton, Wis.
Offering: \$63.66. L. Kaspar, pastor.
St. John's Church, Hastings, Minn.
Offering: \$218.00. P. R. Kurth, pastor.
Zion Church, Fort Morgan, Colorado.
Offering: \$71.85. Milton Weishahn, pastor.
Friedens Church, Town of Little Falls, Wis.
Offering: \$31.77. Orvin A. Sommer, pastor.
Bethlehem Church, Hague Twp., Clark Co., So. Dak.
Offering: \$119.65. B. R. Hahm, pastor.
St. John's Church, Newburg, Wis.
Offering: \$206.30. A. Petermann, pastor.
St. Matthew's Church (Town Beaver), Pound, Wis.
Offering: \$55.62. W. G. Fuhlbrigger, pastor.
St. Peter's Church, Balaton, Minn.
Offering: \$405.00. H. C. Sprenger, pastor.
Trinity Church, Jenera, Ohio.
Offering: \$926.24. J. Gauss, pastor.
Zion Church, Mission, So. Dak.
Offering: \$132.00. Richard Stiemke, pastor.
St. Peter's Church, Wood, So. Dak.
Offering: \$30.00. Richard Stiemke, pastor.
St. Paul's Church, Livonia, Mich.
Offering: \$276.81. T. Sauer, pastor.
Zion's Church, Columbus, Wis.
Offering: \$1,036.78. Wm. Nommensen, pastor.
Zum Kripplein Christi Church, Town of Herman, Dodge
County, Wis.
Offering: \$180.00. G. Bradtke, pastor.
Immanuel Church, Washington, Iowa:
Offering: \$25.00. E. H. Wendland, pastor.
St. John's Church, Northfield, Mich.
Offering: \$505.76. Alfred F. Maas, pastor.

Seventeenth Sunday after Trinity

Immanuel Church, South Lyon, Mich.
Alfred F. Maas, pastor. Offering: \$87.70.
Zion Church, Clatonia, Nebr.
Offering: \$444.41. E. C. Monhard, pastor.
Zion Church, Ripon, Wis.
Offering: \$23.64. Clayton E. Krug, pastor.
St. Michael's Church, Fountain City, Wis.
Offering: \$386.73. Herbert Nommensen, pastor.
Trinity Church, Saline, Mich.
Offering: \$1,245.93. H. L. Engel, pastor.
St. Paul's Church, Rocky Ford, Colorado.
Offering: \$61.52. W. Bodamer, pastor.
St. Paul's Church, Bangor, Wis.
Offering: \$338.50. C. W. Ziegler, pastor.
Luth. Church, Town Portland, Wis.
Offering: \$32.05. C. W. Ziegler.

Correction:

Zion's Church, Bruce, So. Dak.,
not
Zion's Church, Aurora, So. Dak.