

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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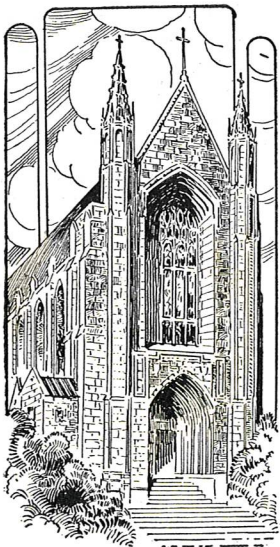
The earth is the Lord's and the fullness thereof Psalm 24, 1

Oh would you take the Master's gifts—
Green meadows, sunshine, heaven-sent rain,
The woodland flowers, the singing birds,
The golden sheaves of fertile grain,
Accept all these and never say
A prayer of thanks on Holy Day?

Or could you hear the church-bells peal
Their joyous, pleading notes and still
Pass by their portals--unconcerned
Seek your own pleasure, not God's will?
He asks but one of seven days
To dedicate unto His praise

Come, worship first the King of Earth,
Feed in the pasture of His Word,
Drink of the Fount of Life and be
Of perfect peace and rest assured;
Then let His handiwork proclaim
The praise of your Creator's name.

Esther A. Schuman



I HAVE COMPASSION ON THE MULTITUDE

Mark 8, 2

WHAT HAS THE CHURCH TO OFFER?

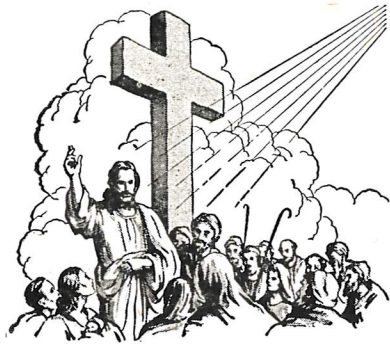
DOES JESUS CARE?

By Pastor Carl H. Buenger, Kenosha, Wis.

THE words of our meditation are taken from the familiar story of Jesus feeding the 4,000 in the wilderness with the seven loaves and the few small fishes as we read Mark 8, 2.

I Have Compassion on the Multitude

What is the church for anyhow? This question is often put by people who are not familiar with the church. Without having gone into the matter carefully these



people are apt to condemn the church. You hear them say: "The church gives me no job, the church does not give me any pay envelope, nor any sick benefit, nor any life insurance, the church furnishes me no free doctor and free nurse, nor does it pay any money to my widow and orphans. Instead, the church is always asking for money and points to the life to come, whereas it is not concerned about this life, does not live for this world but for a world to come, if there is such a thing." You, my friends, have undoubtedly heard these or similar condemning remarks about the church. On the other hand, there are many who would not be without the church, because it supplies to them what nothing else on earth can supply them. To them the church is the source of the greatest benefit and blessing. Through the church they have peace, hope, and comfort. The church gives them above all, peace with God, assures them of the favor of God through Jesus their Savior, helps them to bear the burdens of this life, gives them strength in all afflictions and makes them face death with the blessed assurance of a happy reunion in heaven. Yes, but what about this life? Is the church concerned about the welfare of its members here? What about eating and drinking, about clothing and shoes? Christ Himself gives us the answer in our text: "I have compassion on the multitude."

Our story tells us that many people, about 4,000, followed Jesus. They had stayed with Him for three days to hear Him preach. What had He to offer them? He was not an owner of a big factory to supply work for the 4,000. He held out no promises to them that He would organize a large mutual benefit society and that all their earthly wants would be taken care of. Neither was He president of an insurance company of Palestine with headquarters at Jerusalem, with unlimited resources and re-

serves. He was a teacher who preached to them of the mysteries of the Kingdom of Heaven. He had offered them food for their souls. He brought to them the glorious Gospel of Salvation. That is what He had to offer. And for three days they remained with Him. Now their bodily supplies were nearly at an end. Seven loaves of bread and a few small fishes is all they could find among them. What was Jesus to do? Jesus knows and realizes the full extent of their plight. He addresses His disciples and assures them of His compassion. They have been with Him for three days and have had nothing to eat, and He says: "If I send them away fasting to their own houses, they will faint by the way: for divers of them came from far." He did not turn to the people and say: Good people, it was very nice of you to remain so long with me, but I am through now, you are hungry and have nothing to eat. I am sorry, but I am not a rich man. I have no large estate where I could provide for you, no palace where you could be banqueted. You must go home now and do the best you can. I do hope you will get home safely. You do not hear Him say that. Jesus does care and is much concerned about their bodily welfare. Hear His words: "I have compassion on the multitude." This is the attitude of Jesus toward the people. Their plight strikes at His very heart. He is deeply moved, His heart yearns for them, goes out to them in a sympathy that understands, and with a desire to help, that knows how to help and has the power to help beyond all human understanding. And He did help. He is satisfied with the little they have, but He blesses the seven loaves and the few fishes, commands the people to sit down on the ground and to eat. What a wonderful host and what a wonderful feast in the wilderness for the hungry 4,000! Every one's wants are supplied. They all eat and are filled and seven baskets remain. If there were such among them who became disgusted at the three days of preaching and decided to turn away in contempt and shift for themselves trying to find something to eat or to reach their homes, they were the losers and missed that glorious feast and despised and turned from that compassionate host.

My friends, many have done it and are doing it today. They turn their back to the church and thereby to Jesus and are the losers. What are YOU doing? Have you become disheartened or even disgusted, have you turned away from the church because you could not see how the seven loaves and the few fishes could do for so many? Ah! just have faith, trust your Lord Who has compassion, Whose heart yearns for you in your affliction, Who can and Who will help. What does He say? "Take no

(Continued on page 363)

EDITORIALS

YOUNG PASTORS

THE PEACE TABLE

"LUTHERAN ISOLATION"

Young Pastors One of the factors that is easily overlooked when evaluating the qualifications of a pastor for a certain field is his experience. Experience comes with years. It is casting no reflection on the character of a young pastor when it is urged that he lacks experience. If he gives diligent attention to his work, he will soon acquire also that wonderful thing, experience; and the more opportunity he has to gather experience, the more valuable will his services become.

God himself stresses the importance of experience in various ways in the Scriptures.

With the three old friends of Job there came also a comparatively young man, Elihu the Buzite. He did not at once take part in the conversation between Job and his friends. He was for a long time no more than a silent listener — because they were older than he. When they stopped, then he said, I am young and ye are old; wherefore I was afraid and durst not show you mine opinion. I said, *Days should speak, and multitude of years should teach wisdom* (Job 32, 6. 7).

Solomon very tersely says, Woe to thee, O land, when thy king is a child (Eccl. 10, 16). In threatening a severe chastisement for Jerusalem and Judah, Isaiah quotes the Lord as saying, I will give children to be their princes, and babes shall rule over them (Is. 3, 4).

Yet, while God stresses the importance of experience and paints a gloomy picture of conditions when leaders lack or neglect experience, we frequently underestimate its value.

Congregations often demand young pastors.. In a way, it is true, God also wants pastors to be young. This is implied in His promise that He will assist, yet carry His servants in their old age, thus helping them to overcome the infirmities of age and to retain their youthful vigor, so that their well-being will continue with their years. Even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you (Is. 46, 4). The Lord satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's (Ps. 103, 5).

But what happens when large congregations engage a young and inexperienced pastor? They cause him to waste his youth and to age before his time. It has been pointed out that a young pastor must make up the deficiency in his experience by increased meditation and study; that in a large congregation, where cases multiply, time for this is often lacking; and that acting without the guide of experience and without time for thorough study will tend to make a man superficial. That is a very bad thing, but it can hardly be avoided when a man is unduly overburdened in his youth.

Take as an example the preparation of a sermon. The Word of God is deep and rich in spiritual truth. You can never exhaust its treasures. But you have to work diligently to mine those rich treasures. Much time must be spent in pondering a text, in reading it in its connection, in viewing it in the light of other passages. If a pastor does this faithfully he will be rewarded richly, and his sermons will show it, and the congregation will be benefited. But if a young pastor, by the numerous duties of his office, is prevented from devoting sufficient time to the proper preparation of his sermons, his supply of ideas will soon run low, he will begin to repeat. He cannot help it. He has not the opportunity to discover the full riches of the Gospel, and the elementary truths which he preaches will be presented in the same way over and over, in the same connection, often in the same words. His sermons will be getting old. The text may be new, the manuscript of the sermon may be new, and yet people will feel that the sermon itself lacks freshness. It is old — stale, they will say. They will complain that their preacher is in a rut.

And who is to blame? Think it over.

Congregations often cause their young pastors to age prematurely. But if a pastor, particularly in his youth, can devote much time to study, his sermons will remain fresh, and he will remain young in spite of advancing years.

* * * *

The Peace Table Who will sit at the peace table at the conclusion of this bloody world-wide strife? Much has been said and much has been written by secular and religious writers alike on this subject. Many writers and among them many religious writers and many high dignitaries of the various church bodies in America and in England are envisioning a peace table around which will be gathered the heads of the victorious nations and the heads of the church bodies. Perhaps this may be the case, who knows? Church writers are very emphatic that this peace must be a just one and that Christian principles must be applied to thwart any re-occurrence of such a dreadful catastrophe. They can see this only in case of a just peace and this, they believe, can only be attained if the Church is given a full voice in the peace deliberations and its enforcement.

Whatever the end of the war — and God in mercy grant that it may not be far off — may bring to the Church in the way of responsibility — let this be her determination that she will be ready to do her part. We do not mean this in the sense that the Church ought to have a place at the peace table. We do not! Rather, we believe, that the Church, as a Church, has no call to settle political or

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earthly disputes. We believe that the Church should disavow any responsibility in this respect and let the heads of the governments stipulate the peace terms. Before God — this is their responsibility, to her He gave the sword and the power to bring about political stability. The Church will pray for the respective heads of the governments who will sit at the peace table — pray that God give them wisdom and the vision to lay down just peace terms for all nations concerned. This is God's charge to the Church in 1 Timothy 2, 1-3.

The Church will have a more important work to do. She will be called upon to deliver from spiritual bondage and ignorance many of the now enslaved nations — enslaved in gross darkness of heathendom, who know not the true God and the Savior who shed His blood for them. This will be such a mighty task and it will demand such a supreme effort that we will have little time left for ought else. That is the peace-table at which the Church will sit — to bring to a torn world the Gospel-peace, the peace that passeth all understanding. Our work will assume mighty proportions after the war. Let us be concerned now so that when the day comes for us to go to work we will be ready and not be found wanting.

W. J. S.

* * * *

“Lutheran Isolation” Under this caption the *Christian Century* attempts to analyze the reason for the aloofness of the Lutheran church bodies toward the Federal Council of Churches. Let it be said here that the Federal Council of Churches in America is a union of all Protestant churches (Lutherans excepted) in America. The purpose of this union is to have ONE voice speak for all Protestant churches whenever and wherever it may become necessary to act for their common advantage. That this arrangement which seems so innocent and advantageous on the surface has often been embarrassing to one or the other church body within the union need not be mentioned here. The fact is a matter of record. Their leaders have committed the affiliated church bodies in matters of doctrine and practice on which there was no agreement within the Federal Council.

Be that as it may. The Lutheran church bodies have not entered into this bond of fellowship with the Protestant church bodies for conscience sake. They hold to the scriptural principles that “two can not walk together

in the same mind and in the same judgment.” (1 Cor. 1, 10). This is the demand of the Lord our *God* irrespective of the demands and the desires of *men*. The claim of the Federal Council of Churches that this union of the Protestant churches concerns a matter of *externals* only is not true to the facts. We know that more is involved. Such a working agreement with other church bodies, not in agreement with us on doctrine and practice, always involves doctrine, involves the matter of wrong or right approach, involves evangelical judgment, involves a thorough understanding of the Gospel. On these *differences* the “union” must shipwreck if we want to remain true to the Gospel of Christ.

The *Christian Century* without chiding the Lutherans for their tenacity with which they adhere to the Scriptures, believes that “their (Lutheran) policy of isolation has debarred them from impregnating the rest of Protestantism with the very truths which it had lost and which Lutheranism possessed,” and continues, “The gross fact is that our American churches have for two decades been moving in a general way toward the position occupied by their Lutheran brethren, but only the slightest credit can be taken by the Lutheran churches for this rapprochement.” We are indeed glad to hear this and hope and pray God that the movement toward Lutheranism will continue until all Protestant churches will “*be perfectly joined together in the same mind and in the same judgment*” 1Cor. 1, 10. May God speed the day and prosper every God-pleasing, sincere and conscientious effort toward this achievement.

The *Christian Century's* proposal as to how this ought to be done, however, is another thing. It proposes that the Lutheran churches join the Federal Council of Churches and so bring their distinctive doctrines to the attention of the other Protestant church bodies. If that is the way let us assure those who are of this mind that it will never happen if God continues His grace to us. The reason is — *God forbids it*. Amos 3, 3; 1 Cor. 1, 10.

The United Lutheran Church “has for twenty years maintained a ‘consultative’ relationship with the Federal Council,” says the editor. This action was taken he opines in order not to endanger union opportunities with the other Lutheran church bodies, particularly with the Missouri and the Wisconsin Synods — “the extreme conservatives.” If this is true and if this is the reason that induces the United Lutheran Church from accepting full membership

in the Federal Council of Churches — where, then, is “*the same mind and the same judgment*” of which the apostle speaks? How, then, can we speak of “union” at all? Certainly the very *first* step toward a God-pleasing union calls for an agreement of “mind and judgment,” according to the Word of God! If two church bodies disagree in “*mind and (spiritual) judgment*” in regard to matters of faith and practice — why speak of agreement at all? There can't be!

The *Christian Century* also has an answer for the “extreme conservatism of the Missouri and the Wisconsin Synods. The editor has this to say, “They (Missouri and Wisconsin) represent more recent waves of immigration and at the present rate of progress it will take another generation or two before they become sufficiently indigenous to American culture for them to trust themselves in the warmth of fellowship which American Christianity affords.” This is an unfortunate, uncharitable, almost insulting observation. The editor wishes us to understand

that because we are still too “foreign” and uncultured in the way of American church life, we of the Missouri and the Wisconsin Synods hesitate to become part of the Federal Council of Churches and part of the Lutheran “union” movement. Really this observation is too shallow to be worthy of consideration. But, for the sake of the records, let us say it with all the emphasis possible that it is not because of any possible “foreign” element of mind or “uncultural training” that we refuse the hand of spiritual fellowship to those who do not agree with us in spiritual matters — in doctrine and practice — but **ONLY** because the **CLEAR TEACHING OF THE WORD OF GOD** forbids it. Now, if the other church bodies and the *Christian Century* do not have this profound respect for the authority of the Word of God — may they never try to make a case against us by using such specious arguments or by casting reflections upon our motives. It is not worthy of the *Christian Century*. Let us once more repeat: Our “Isolation” is based on the firm conviction that God means what He says!

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE X. OF THE LORD'S SUPPER

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.

II

WHILE those who assume that the body and blood of Christ in the Lord's Supper are to be understood as merely pointing to the whole person of Christ, have some semblance of proof in John 6, where Jesus uses the symbolical words of eating Him for believing in Him, others have even so much to bolster up their false interpretations.

In the year 1536 certain Lutheran theologians and some followers of the Swiss Reformer H. Zwingli drew up an agreement in which they all confessed that the Sacrament consists of two things, an earthly and a heavenly, and that accordingly together with the bread and wine there are truly and essentially

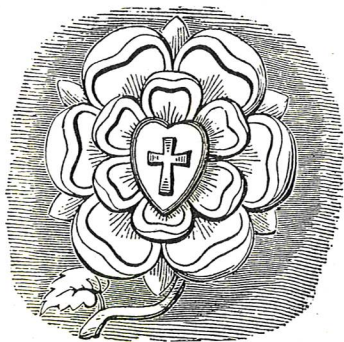
union the bread is the body of Christ; yes, they even confessed that the body and blood of Christ are being offered also to unworthy guests, although the latter receive it to their own damnation.

These words read like a clear statement of the Scripture truth concerning the Supper. They seem to say the same thing that our Article X says. Yet when the Lutherans tried to hold the Zwinglians to their own agreement, the latter tried to explain the words away. They said, the body of Christ is joined to the bread in the same way as it is joined to the Word of the Gospel. When the Gospel is preached, the body of Christ is spiritually present, and all the great blessings which Christ achieved for us through the sacrifice of His body are received by the believer while he hears the Word.

In other words, they took body and blood to mean the spiritual blessings purchased and won through them, they took body and blood to stand for some spiritual influence coming from them.

The folly of this subterfuge becomes evident if you try to substitute “spiritual influence” in the words of institution. “Take, eat, this is my spiritual influence which was given for you; and, the spiritual influence which was shed for the remission of sins.”

Zwingli himself, who fell in the battle of Kappel in October, 1531, was rather crude in his interpretation of the words of institution. He rushed all regard for the native sense of the words aside and declared, “Is” means “signifies”; the bread signifies the body of Christ. He flatly denied that the body of Christ is truly present according to its essence, and ridiculed the Lutherans that by insisting on the real presence of the Lord's body they



present, and are distributed and received, the body and blood of Christ. They confessed that by a sacramental

acted very much as did the Children of Israel in the wilderness when they yearned for the "flesh pots" of Egypt (Ex. 16, 3). He did this in his declaration of faith which he submitted to Emperor Charles in Augsburg at the same time that the Lutherans handed in our present Augsburg Confession.

To show that *is* may be used for *signifies*, he pointed to such passages as, for instance, where Christ calls himself the *door*, I am the door. He maintained that Christ *is* not a door, but *signifies* one.

Really, this is a pretty foolish argument. Christ does not signify a door; rather the other way around, a door may be used to signify Christ. For just as a door is used to enter into a building, so it is Christ through whom we enter into heaven.

That this was a very poorly chosen illustration is clear also if we note that the grammatical subjects and predicates in the two sentences do not correspond. If Christ had said, My body is the bread of life, then the structure of that sentence would agree to the other which actually spoke, I am the door. But what He said in the Supper was, This (bread) is my body.

In the defense of his error Zwingli used many other sentences, similar to the one we briefly analyzed.

John Calvin, who died in 1564 in Geneva, held similar

views to those of Zwingli, but his arguments were more clever. He pointed out that also through the Gospel Christ is communicated to us (1 Cor. 1, 6), that we thereby become one flesh with Him (Eph. 5, 30); that as Christ is the living bread of life come down from heaven (John 6, 51), so we become one with Him as He is one with His Father (John 17, 21). Thus also in the Supper we are nourished by the body and blood of Christ. We receive not only the signification of these blessings (as Zwingli taught), but they are actually granted to us.

Yet he denied the real presence of the body and blood of Christ. Rather, he insisted that the body of Christ is in heaven, while we are pilgrims here on earth and are thus separated by great distances of space from it. But in the Supper we elevate ourselves in our hearts and minds into heaven where Christ is, and there apprehend the blessings signified by the earthly elements, but it would be vain to look for Christ, His body and blood, in these earthly elements. In short, there are two separate things in the supper, viz., bread and wine, which are seen and handled and tasted; and Christ, with whom our souls are nourished spiritually. Thus taught Calvin.

All of these attempts violate the plain words of institution, by which our faith is assured that *the body and blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord.*

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5

From a Series of Articles by Pastor Irwin J. Habeck, Weyauwega, Wis.

"Unthankful, Unholy"

SINCE human nature became sinful, it is natural for human beings to be unthankful. Our Lord's experience with the ten lepers, of whom only one returned to give thanks, illustrates the sad truth. What then are the factors which combine to make the people of these perilous times which are ushering in the end of the world so much more unthankful than men have been before that this fault becomes a characteristic of our age? In our own surroundings the fact that much has been given us makes the unthankfulness of men all the more shameful and noticeable. We often hear the complaint that whereas children of an earlier generation were very happy and thankful when they received a penny, children of our day accept nickels and dimes and quarters without showing thankfulness, acting instead as though it were self-evident that they should get what they have. When we survey all of the opportunities and advantages which we have in our day, it is shocking that few people are thankful for so much, when those who had less in their day in comparison were thankful for their little. The larger the gift, the worse the failure to thank.

Another factor in the unthankfulness of our day is

suggested by the word "unholy" which also characterizes our age. When men recognize their dependence upon God for protection, and care, and the supply of all of their needs, they will be apt to thank Him for what they get, as Luther indicates in his explanation of the fourth petition of the Lord's Prayer. But it is different when people become unholy, which according to the Greek original here means "without the proper respect for God." When His authority to command is ignored, His godhead itself will quickly be forgotten, and with it the fact that He is the Source of every blessing. And then thankfulness is at an end. Evidences of such unholiness meet us on every hand. Many children grow up in homes in which God receives attention only when His name adorns a curse. Where once the copy-book sought to inculcate a respect for God in the public schools, contrary, indeed, to the principles of our Constitution, He is now not only left out of the picture entirely, but also all too often the theory of evolution, which ascribes all blessings to natural causes, is let in. Men suppose that they can control the size of crops, that they can end poverty, that they can eliminate wars. But if God's control is not considered, no reason to be thankful toward Him remains. If, however, the Giver of all good and perfect gifts is not thanked, it will

follow that those who give much less than He will receive the same treatment which is accorded Him. Unholy people will be unthankful people.

"Be Ye Thankful"

With these words found in Colossians 3, 5 the Lord reminds us that in the midst of our generation, which is crooked and perverse also in its unthankfulness, it is our duty to be different and to shine as lights with our thankfulness. Since, as we have seen, the failure to recognize the place which God occupies in the scheme of things leads to unthankfulness, first toward Him, but then also toward lesser benefactors, the place to start cultivating a thankful spirit is piety, recognizing the majesty as well as the authority of God. Every child among us who has learned Luther's explanation of the First Article and the Fourth Petition knows that we depend upon God for the necessities of life, for good government and favorable weather, for peace within our borders. Nor does such a child lack the knowledge that for all of the blessings received it is our duty to thank and praise, to serve and obey Him.

We have the theory, but how about the practise? Are there no evidences of the unthankful spirit of our age among us? Sad to say, the knowledge that our Lord is the Giver of every good and perfect gift does not always carry over into our practical thinking: we are apt to take for ourselves credit for what He has given or done, and then thankfulness fades. More often still we think, not of what we have, but of what we have not, and then in-

stead of thankfulness there is murmuring. David was quite ready to condemn the rich man who slew the poor man's pet instead of taking from his own flock, but failed to see in the rich man's sin a counterpart of his own sins against Bathsheba and Uriah. And we are quite ready to condemn the Israelites in the desert, murmuring about their food, their government, their way, their difficulties, without seeing in the sins of this ungrateful people a counterpart of our own.

Let us then take stock of ourselves and resolve to swim against the stream and become more thankful. Let us concentrate, not upon what we have not, but upon what we have. Let us remember that even our troubles are a boon for which we ought to be thankful, since they are proof to us that our heavenly Father is interested in us and in His love for us is training us. Let us count the mercies which we receive day by day, from the greatest of all, God's grace in Christ Jesus, our Lord, to the very least of them, and be thankful.

Ah, this virtue has its own reward. For thankfulness leads to cheerfulness, and who would not learn the secret of going through the day with a cheerful heart and countenance no matter what outward circumstances may be. Furthermore, as we are thankful to the greatest Benefactor, we shall thank those also through whom He bestows some of His blessings. And grateful people make friends: we like to come into contact with those who appreciate what we do for them. So here, too, what is best for the Lord is best for us. "Be ye thankful."

FROM OUR INDIAN MISSION "GOOD SHOT!" — IN THE CIBECUE VALLEY

SUBSTITUTING in a vacancy at an Indian mission station, the superintendent has occasion to have new experiences in districts where he formerly did not get around to the various camp sites. In the difficulties and trials concomitant with our work in the field where old and modern patent heathendom combine in their contrary stand and a religion cloaking its heathen elements under garments with a Christian label parades as the original Christian and claims adherents also where the one Gospel has been taught, it is encouraging to see true understanding of the Gospel hold its ground and the Word sometimes as with a sudden flash enlighten the eyes of the simple. The writer has also found it so in the Upper Cibecue district where the missionary's post became vacant some weeks ago.

"Cibecue" is the form that resulted from a short attempt of the English tongue to pronounce the Apache word *des-chee-be-koh* which means "where reddish slopes stretch into a valley," or, let us say, Red-Slope Valley.

If we drive from San Carlos twenty miles west, to Globe, and then about sixty-five miles northeastward, on Highway 60, through a wilderness of hills and mountains,

in the upper stretches quite well wooded, and then turn off on a road winding northwestward — provided it is not on a rainy day or soon after heavy showers — for then the car might soon be stuck in sticky reddish mud or in a



rocky waterrunnel — we shall ascend an elevation known as Cibecue Mountain. On the top of this we stop to take in a far, far view over northern Apacheland's hills and mountains, ridges, canyons, flats, in varied multitude, in the graver green of mostly evergreen trees and shrubs, mountain juniper and oak, nut pine and yellow pine, man-

zanita and other wilderness growths, with lighter patches of poplar, willow and sycamore about creeks and "washes," all melting into bluish tints in the far-away, bordered in the east by Arizona's White Mountains, with Mount Thomas or "Baldy," about 12,000 feet high, who already late in October tried on his white winter cap and now, having put it on again in a stormy November night, may keep it on for good till late in spring. Impressed with that far-flung picture of the Creator's greatness and the working of the powers in His hand, we could for some distances coast downhill, but the driver keeps the car well in obedience to his hand, feels for the brakes and care-



fully steers along some deep and steep drop-offs, and with sudden but well anticipated swings of the wheel he makes hairpin turns — till the lower stretches are reached. If the weather is dry, as it is the far greater part of the year even in this altitude, the wind puts on the wind-shield the signature of the land, with the finely powdered reddish matter the traveler sees around him among the green of the wilderness growth: reddish rock and reddish soil, everywhere on ridge and knoll and crag and jutting ledge, and in the valley with the river rushing over grayish rock and gravel and sandy flat. And as you go along you may wish the mountains had conceded a little more of the fertile soil to the valley and its Indian owners had learned a little more industry to till the ground and things in the valley would testify more to a sense of orderliness with which the red man too should exercise dominion over his share of the earth.

If no recent rush of water from the mountains has cut yonder bank of the river by the wide bend into too steep a rise, we may ford it; and for the jolts and knocks of

the up-river road beyond we shall soon be compensated at our Lower Cibecue station, with the mission school, where Mr. Raymond Riess teaches, where and from where he also does other missionary service, not only in teaching but also in many other ways assisted by his wife, the help truly meet for him, of like mind and devotion to tasks that are tasking. One that does not mind distance from his likes — or hers — and can be satisfied with an Apache Indian neighborhood, is minding what matters in a divine calling and seeks gratification in serving poor fellow men — in most cases doubly poor — will also enjoy the idyllic sight of the place, in contrast with the wilderness round about. And perhaps doubly well will taste to him — as it tastes to school children and other eaters — the fruit of the ample orchard at the place, into which have not yet come the boring, ravaging, spoiling, destroying pests of more civilized regions. As to civilization: besides various good things that have come to the Indians with its entrance there has spread among them, as the chief evil, the degenerating power of drunkenness, also in this remote district.

A pleasant stay and refreshments at the Riesses have prepared us for a little shake-up on the road over rut and rock and arroyo, but of only a winding two miles' length, to Upper Cibecue, "Upper" — because more river-upward. Mr. Ripley may in the writing of His "Believe it or not" not always have weighed every word, but when calling Cibecue the remotest community in the United States he expressed a notion that was at that time at least quite natural. Of white people there are here at present about fifteen or sixteen, children included.

A missionary living among the Indians may become so accustomed to them that he is given an inclination to regard their color as about the most natural for man — at least in the Red-Slope Valley. But we, Adam's children, belong together on higher grounds. On Sundays your missionary may see here in the little chapel about forty, if not more, of the color resembling their home soil, some school children, some lads and lassies beyond school age, some women, not so many men. More could attend, even in the small chapel — but here too comes true in its way what the Lord said about the excuses made by the guests bidden to the great supper. The larger number of those invited prefer visiting with friends, possibly all day, the chief attraction mostly being gambling and drinking. Thus the natural way. The more gratifying it is to see a certain number attend church again and again and to see faces on which a light of appreciation plays when gospel rays strike their souls. Most gratifying experiences the missionary may also make when visiting camps at the out-of-the-way places and, particularly, where a person lies sick or a soul is otherwise out of touch with the wider world.

At such a place, at a make-shift of a new camp, there now lives with his son a blind man whose once raven hair high old age has turned into snowy white. Your writer saw him sitting on the bare ground, behind a wind screen of leafless brush, a wornout light blanket over his shoul-

ders, with one hand feeling for a tin can, then pouring a little water out of it onto his other hand, then rubbing the hand. The visitor made his approach known with a "Hallo!" and a coughing sound according to Indian custom. Then laying his hand softly on the blind man's skinny arm, he said,

"*Shik'isn, ivnashood nshqliv.*" — "My brother, I am a missionary."

"*Shik'isn?*" — My brother?" — asked the old man in a loud tone of surprise.

"Yes, your brother, according to the Word of the Lord of Life who has given life to us two also. We are all children of the first man on earth. And our Maker wants us all to live as His children, as brother with brother."

"Humph," replied the old Apache.

"Yes, it is so," said the white visitor. "In our life there is much that is wrong" —

"*Gaadni! Gaadni!*" — "Just as you say! Just as you say!" interrupted the aged man, nodding vigorously.

"It is what is wrong in our own souls and being that separated us all from the Lifegiver. So we got far away from the good life He means for us. That is why there is so much trouble among men, sickness and suffering. So it goes toward death — and to pain thereafter — unless we are saved from such a lot."

The old man only nodded and sighed.

"He who has given us life has also pity on us," continued his visitor.

The blind man turned his head nearer to the speaker.

"Yes," said the speaker, "in His compassion with us He sent His Son, the only One of His own being, to bring us out of all that is wrong and that stands against us. The-voice-within-us-speaking-to-us (conscience) says of our own being: not worthy. The same is written more clearly in the Great Book. There is written what Life's Ruler laid down for all men. "The soul that sinneth" — that means any man — "shall die," it says. And it speaks of anguish after death. But He whose name is Jesus, who in His own being is the only and true Son of God, acting as our Chief, stepped into our place in order to make come true on Himself what the Word said against us, so we might go free, and live under Him — as our Great Chief."

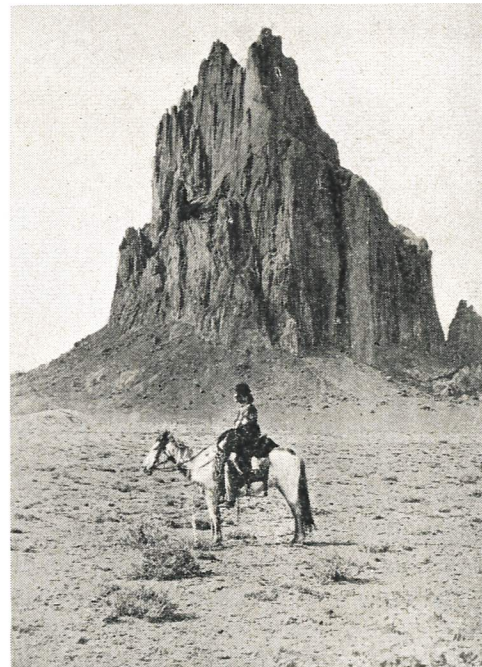
"Good shot" at once exclaimed the blind man, raising his face with the lightless eyes toward the sun and wagging his head.

It was so sudden and so peculiar that the new visitor looked up in astonishment. Was the old man of a wandering mind? So far his mind certainly was with what the visitor said, and now — entirely off? Mr. Riess, who with his car had taken his present Upper Cibecue neighbor on this camp round, met the latter's eye and, smiling, said, "That is one of the few English words he picked up — now perhaps all his stock — he uses it when something strikes him as right and he is glad of it."

Oh, thought the neighbor, my blind listener then means to say: God, in letting His Son substitute for us that we

might go free, "hit the spot" of our need. Well, to become glad of it is the beginning of faith.

"Yes," he continued, speaking to his white-haired listener, "the law of Life's Ruler said the sinner shall die; and with dying follows anguish, if not kept off by God himself. Therefore: *Noqnassninyahi*, "He who stepped in for us," went through anguish and death for us — as a chief acts and suffers for his people. With new and glorious life He came forth again. Such life He now offers to men. Therefore He sent men out with the word, 'Change your minds and believe the good news, for the good state of things under the ruling of Life's Lord has come near to you!' It means: that believing in Jesus you are to live under Him as the Chief over all. Many messengers He has sent out to tell men of it. I am one of them. Therefore I have come and speak to you."



"Good shot! Good shot!" exclaimed the blind man — seeing within.

"Yes," continued the messenger, "The Lifegiver aimed well at our need. So the outcome of His Son's stepping in for us is meant for you too. True it will become, yea, is becoming, in your life too if you keep it well in your mind and soul."

"*Ha-oh! Ha-oh!*" — "Yes! Yes!" said our seeing blind man, nodding with understanding willingness.

"Well, you understand," said the messenger, "that means to keep turned away from all that is contrary to the Lifegiver's good will toward us, from all that is wrong and mean, and to keep one's mind and wishes close to *Noqnassninyahi's* word and mind."

"*Da-andni! Gaadni! Bihgohnsiv!*" — "True! Just as you say! I understand!" he exclaimed, nodding animatedly his white head.

"Well then," said the visitor, "be of good cheer, though you are old; — I am, too. And don't forget: He

who stepped in for us always stands for us. And he watches over us, He who acts as Chief over all." (The Apache word for "chief," *nant'ann*, literally means: he who stands with head erect looking out: over things concerning his people. "And He will come again — and separate his true men from those that do not want Him. For those that do want him and are minded to live according to His word He will make all things new. And then, my brother — oh, you can always be glad of it if you only keep your mind turned toward Him: then you shall see Him, Him, Over-all-the-Chief. When He walked about on this earth He made many sick people well and blind men seeing: when He is come again He will make your old body young again, these thin arms — to be stronger than ever, your sightless eyes — seeing")

"Good shot! Good shot!" exclaimed the new friend, lifting up his skinny arms, his voice trembling with joy, unable to say more.

"I am going now," said the visitor, "The Everywhere-dwelling-one is ever with you. You can speak to Him, thanking Him and asking Him for what you need, saying, "I speak to Thee because Thy Son stands for me and has invited me to come to Thee." That we call praying in Jesus' name. His father is pleased whenever He hears it. He will hear you and do what is good for you."

"*Nnzhov! Nnzhov!*" "Good! Good!" said the old man.

"The All-ruling-one willing, I shall come again and speak more to you about Him by Whom we are saved."

"*Nnzhov! Nnzhov! Na-nanh-dah! Na-nanh-dah!*" "Good! Good! Come again! Come again!"

Should the missionary forget the joy of it when he also in the remote Red-Slope Valley found that the Word "hit the spot" and another soul was given the joy in the Lord and His salvation? Share it with him, reader. Let us be glad — as He was when He said, "and the poor have the gospel preached to them." There are other souls, here too, on which the Word accomplishes whereto the Lord sent it. And let us be thankful for the opportunity according to Gal. 6, 10.

F. U.

OUR MISSIONS IN THE BLACK HILLS OF SOUTH DAKOTA

By Pastor A. G. Eberhart, Sturgis, South Dakota

The Beginning

IN the summer before the First World War the Mission Board of the Minnesota District sent a graduate of our Theological Seminary into the newly settled part of South Dakota between the Missouri River and the Black Hills. This young pastor had two names of people and the name of the place to which he was to go. The locality soon took the name of the principal town and so was called the Faith Country. Faith remained the southwestern outpost of

the Dakota-Montana District of Synod for a quarter of a century.

In the spring of 1938 a government farm agency moved a faithful family of the Faith Congregation to the west end of the same county into the foothills of the Black Hills. This family had to drive over more than twenty miles of mountain roads to the nearest Synodical Conference church. On the way to attend services they went through Sturgis, the county seat, to which a number of other families had been moved for relief work. These people had not severed their connection with their former church, and they now expressed the desire for services to their pastor. The matter was brought to the attention of the Mission Board, and the pastor was asked to provide for these people in the best way possible. Services were begun in September, 1938, with twelve people present. Services were conducted on Sunday afternoons with some regularity with the pastor living 114 miles away.

A Resident Pastor

The work was carried on for a year from Faith. Two things made effective work impossible: the great distance that had to be traveled, and the pastor had three other congregations to serve. The Mission Board now sent out a number of pastors to survey the field at Sturgis and the surrounding places. This committee recommended the placing of a pastor in Sturgis. The call was extended to the pastor who had carried on from Faith. The call was accepted and Sturgis has had a resident pastor since January, 1940.

At the request of the Mission Board other localities where there was no Synodical Conference church were canvassed. These places had populations of from a few hundred to eight thousand. In some of these places services were conducted for a time and for various reasons discontinued. At present three places have services every Sunday.

Our Missions at Present

In Sturgis our congregation numbers sixty souls and thirty communicant members with sixteen in the Sunday School. This congregation lost about half its membership because of the work in war industries elsewhere. Services are held in a rented church, and all other meetings are held in the parsonage. The parsonage is being paid for by rent from the Synod mission treasury. The down-payment on this property was provided by the congregation through a loan from two kind Lutheran women living in Wisconsin. Sturgis is a city of three thousand people and has a mechanized cavalry post just to the east of it.

Piedmont is fifteen miles from Sturgis. Services were begun here in August of last year. We have thirty-five souls, nine communicant members, and twenty in the Sunday School. We use the Community

Church. Piedmont is a village of a hundred people with a farming community around it.

In Rapid City work was begun in December of 1940 at the request of a number of Wisconsin Synod families and carried on privately. Services are now held in a rented church located in the center of the city. The congregation numbers fifty souls, thirty communicant members, and fifteen enrolled in the Sunday School. Rapid City is the largest city of the Black Hills with a population reported at twenty thousand. A large air base is under construction a few miles from the city.

These are among the ministrations in two and one-half years: 29 children and 10 adults baptized, and 8 children and 14 adults confirmed. The attendance at services and the offerings of the people have been heartening. Many expressions of gratitude for the Gospel have come to the pastor. The people and the pastor wish to express their appreciation to their fellow-Christians in the Synod who by their gifts for missions have made this work possible.

Items of Interest

The Black Hills were so named by the Sioux Indians because they appear black from a distance. The Indians used these mountains as a hunting ground. White men came into the mountains about sixty years ago lured by the gold that was discovered there. General Custer was sent by the government to keep order. Today the opportunity for gain still draws many to the Hills. Gold mining and lumbering are the main year-round occupations. The tourist business thrives in the summer months. Although the tourists bring in a million dollars a year the resorts are not commercialized. The resort owner regards the people as his guests and treats them with western hospitality.

The Hills abound with scenic drives among the mountains and along the streams. Mt. Rushmore with the completed carvings of the heads of Washington, Lincoln, and Theodore Roosevelt is the newest attraction. The Bad Lands lie just to the east of the Hills. People who spend time in the Hills leave with the wish expressed by former President Coolidge: "I am coming back."

NEWS FROM OUR COLLEGES AND SEMINARY

NORTHWESTERN COLLEGE

The total enrolment at Northwestern College this fall was 240. There are 75 new students. There are 217 boys and 23 girls. The dormitory is about filled to capacity with 186 students, 21 more than last year. Just about half of the new students are members of the first-year prepara-

tory (Sexta) class. That class numbers 42 students, 38 of them being new students.

Frequently the question is asked how many of our students are sons of pastors or teachers and how many are preparing for the ministry. This year 181 of the 217 boys in attendance have the intention of preparing for the ministry. Eighty of these, or 40 per cent, are sons of pastors or teachers. Of the total enrolment of 240, ninety-three, or 39 per cent, are sons or daughters of pastors or teachers.

From 1900 to 1942 inclusive, 719 were graduated from the College; 287 of these, or 40 per cent, were sons or daughters of pastors or teachers. So the proportion of pastors' children among the graduates of the past 43 years is about the same as the proportion of such students to the total enrolment of this year.

It is often assumed that the great majority of our students and graduates come out of pastors' and teachers' families. These figures show that that assumption is not correct. Still, it must be admitted that the proportion is high when we consider how small a percentage of our total synodical membership our pastors' and teachers' families constitute. We certainly do not suggest that we should have fewer students from these families, but we do suggest that the families of business men, laborers, and farmers ought to contribute a larger number of students to prepare for the ministry and for teaching in our parochial schools than has been the case since 1900.

K.

I HAVE COMPASSION ON THE MULTITUDE

(Continued from page 354)

thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feeds them. Are ye not much better than they? Consider the lilies of the field how they grow. They toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

I have compassion on the multitude. With this blessed assurance you can look cheerfully into the future. Your wants will be taken care of by your compassionate friend, Jesus, your Savior who gave Himself and His all for your salvation. He does care, He is concerned, He blesses your loaves and your fishes. Oh trust in Him. Do not forsake Him because you think He is not interested in you and in your problems. He is interested, He does care, He knows it better than you, He knows just what to do, He knows just when to do it. He is the almighty, omniscient, compassionate Lord, your God. He can never fail you, never forsake you. Fear not, be not dismayed, trust in Him, for He does care, He has compassion also on you.

Siftings

BY THE EDITORS

Signs of the Times: A woman spoke at the regular morning services of St. George's Episcopal church in New York City. She took the place of the regular minister of the church and delivered the sermon. This is an innovation of unusual significance. The Episcopal Church has always taken the stand that women ought not to speak in the church — the correct Scriptural stand. Whether this is any indication of future action in that communion and for broadening the right of women in the church remains to be seen.

* * * *

Many are Clamoring for curfews in the larger cities of America. Mothers and fathers are complaining bitterly that the war has endangered the moral fiber of America. It seems strange that this cry should come from these quarters. Parental vigilance ought to obviate the dangers. Where this is lacking even a curfew will do little good. No police system ever devised can take the place of the parents and the family circle. Nor is the complaint a one-sided affair. The soldiers complain of the persecutions they must suffer as they walk the streets of our cities. Wherever they stop over and walk the street to view the city, batteries of young girls surround them. The complaint of the soldier, no doubt, is not without merit. What good a curfew? Let the home be the curfew.

* * * *

While on the subject let us say a word about wartime marriages which are increasing at a tremendous pace. It has the war department and the commanding officers worried. One speaker asserted that these hasty wartime marriages "are a greater problem than vice or other camp worries." By wartime marriages we do not mean, of course, marriages that had been contemplated and arranged before the draft put an end to the plans of a young couple to settle down in a home of their own. We have in mind such marriages which are entered into after an acquaintance of, often, no more than a few days or even less. This is a serious condition on which no seriously minded person can look without misgivings.

* * * *

A Day of Prayer for the Nation is in the offing according to Religious News Service. The president is considering December 7 as the day. That will mark the anniversary of the attack on Pearl Harbor. The Federal Council of Churches has another day in mind. If the choice were left to the Federal Council of Churches the date would be January 1. This was the day which was observed throughout the nation this year as a day of prayer. No matter what day is selected this much can be said with a certainty: we will again have a national day of prayer for America. It was a very wise arrangement by the fathers of the Lutheran Church to remember in our

Sunday prayer the government and the president of the United States. That is as God wants it. Instead of a prayer for our government once a year, we of the Lutheran Church have a prayer every Sunday. This eliminates the necessity of special arrangement for such an obvious, God-pleasing and Christian service.

* * * *

"A New Development affecting the Bible College at Drake University is the establishment this year of a department of religion under the liberal arts department of the University. This new department is administered by Dr. Sterling Brown. By this arrangement, students enrolled in the liberal arts department for the A. B. degree may major in religion and prepare to study for the ministry. This of course cuts down the enrollment in the Bible College."

* * * *

"Taxation of Churches and church-owned property," says Julius F. Seebach in the *Lutheran*, "draws steadily and appreciably nearer." The writer is of the opinion that the need of money lies at the basis of this new attempt to tax the churches. He fears that if once this idea is a success in one state it may well become a national issue and practice. In the District of Columbia, as we reported once before, tax bills were issued to all churches — not once but five times in less than a year.

* * * *

The Lubim. — The Lubim are mentioned frequently in the Scriptures. In Gen. 10, 13, they are enumerated among the descendents of Mizrain, *i. e.*, Egypt. In Dan. 11,43 they are called the Libyans in the English Bible. From the *Sunday School Times* we cull the following interesting note. "Were not the Ethiopians and the *Lubim* a huge host, with very many chariots and horsemen? (2 Chron. 16, 8.) The *Baluba*, who live south of the equator, are now identified with the latter. *Ba* means people, people of *Luba*, or *Lubim*, a strong and intelligent people who for years repelled the Gospel. At present they crowd the churches of the Southern Presbyterian mission. The Lord delivered Asa out of their hands (see the passage quoted above). He is now delivering them into the hands of the Christian church. The eyes of the Lord run to and fro (v. 9) and have sought out these ancient enemies of Israel, making of them friends of Christ."

* * * *

The Official Organ of the Evangelical and Reformed Church — the *Messenger* — is to be merged with the *Outlook of Missions* and *Our Work*, two other church papers of the denomination. Thus a new church journal will be called into being. It is to appear monthly and has already a circulation of 19,000.

Bethel Church in Milwaukee Observes its Golden Jubilee

Bethel Lutheran congregation of Milwaukee, a congregation which was organized in 1892 as an Evangelical congregation, recently celebrated the 50th anniversary of its inception as a Lutheran congregation of the Wisconsin Synod. Its early history marred by the dissolution of the original organization, by the removal of a pastor who proved himself unworthy of his office, and by disagreement in regard to our synod's stand concerning the lodge, as a result of which nine of the twenty voting members

tors and lady teachers. Male teachers who served in the school were Louis Broecker, 1908-1910, and Arthur Maas since 1914.

The congregation observed its anniversary by conducting five anniversary services. On Sunday, October 18, Pastor Walter Hoenecke preached in a German service, and Prof. Otto Hoenecke of Saginaw, Mich., spoke in the English service. In the evening the mixed choir, assisted by singers from our Seminary at Thiensville and Karl Jungunktz, guest organist, rendered a sacred song service. Pastor A. J. Maas of Tyler, Minn., addressed a large gathering of Bethel confirmands on Wednesday



Bethel Lutheran Church, Milwaukee, Wis.

were lost to the congregation, Bethel under God's gracious guidance has grown to be a sizeable Lutheran congregation, numbering 181 voting and 614 communicant members.

Since it became a member of our Wisconsin Synod, Bethel has been served by five pastors: Theophil Hantsch, 1893-1894, under whom the congregation received its Lutheran character; Otto Hagedorn, 1895-1898; Otto Hoenecke, 1898-1910; Walter Hoenecke, 1910-1940; the undersigned since 1940.

Conscious of its sacred duty to provide adequate Christian instruction for the young, Bethel almost from its beginning has provided Christian day school facilities. For the last 27 years it has enjoyed the benefits of a consolidated school which it conducts together with Nazareth congregation of the Missouri Synod. During the early years of its history Bethel school was conducted by pas-

evening. On Friday evening Pastors Edward Blakewell and Wm. Lochner spoke in a mission-school service.

"The Lord our God be with us as He was with our fathers: let Him not leave us nor forsake us: That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments."
S. E. Westendorf.

Twenty-fifth Anniversary in the Ministry

PASTOR E. R. GAMM

On Sunday evening, October 18, Christ Congregation at Marshall, Minn., observed the 25th anniversary of its pastor, E. R. Gamm. The Rev. A. W. Fuerstenau preached the anniversary sermon, and following the divine service a reception was held in the church basement.

Pastor Gamm entered the ministry in the fall of 1917 at McIntosh, South Dakota, serving an extensive mission field. Early in the year of 1923 he accepted a call from the parish at Moberge-Glenham, So. Dak. Here he served fifteen years and was instrumental in the establishment of our Northwestern Lutheran Academy at Moberge. He also served four years as president of the Dakota-Montana District. In the spring of the year 1938 he was called to the Marshall-Milroy parish in Minnesota. At present he is serving only the congregation at Marshall.

May the Lord of the church bless the ministry of His servant in the future as He has in the past. S. Baer.

* * * *

PASTOR HENRY GIESCHEN

Beautiful and spacious St. Paul's Church in Fort Atkinson, Wis., was the scene of a special thanksgiving service on the evening of July 8, when relatives, friends, parishioners, and conference brethren of Pastor Henry Gieschen congregation to join with him in commemorating his silver jubilee in the Gospel ministry.

The festival sermon was preached by Pastor O. H. Koch of Lowell, who expounded Ps. 116, 12-14 and applied its meaning to the occasion. Numerous congratulatory messages were read by Pastor Walter Zank, chairman of the Central Conference, who also gave to the jubilarian a tangible token of esteem from his conference colleagues. The president of St. Paul's and the heads of various congregational societies presented felicitations and gifts from the parish.

The burden of all utterances was gratitude for blessings bestowed upon the church locally, by God's grace, through the efficient and conscientious services of Pastor Gieschen, and to the synod at large by the work on the School Board.

The honored guest responded by thanking the congregation for the kindness shown and by exalting the Lord of the Church for the gracious privilege of being called and ordained a minister of reconciliation.

A social hour spent on the church lawn, where refreshments were served, concluded the memorable evening, which, due to a regrettable oversight, is reported so late.

N.

Golden Wedding Anniversary

On October 25, Mr. and Mrs. August Tietz, faithful and early members of Friedens Evangelical Lutheran Church, Lanesburg Twp., New Prague, Minn., were privileged by the grace of God to celebrate their golden wedding anniversary. A short service was conducted at the home of Mr. and Mrs. Albert Tietz. Near relatives and friends joined in the worship on this happy occasion. The undersigned addressed the assembly of relatives and friends in the German language, basing his remarks upon Ps. 116, 12-14. Upon request of the venerable couple a thanksgiving offering was taken after the service. The sum of \$46.36 was collected and set aside for Missions.

May the Lord, the Good Shepherd of their souls, who has blessed them so bountifully, both in things spiritual and temporal, be their Guide and Strength in their declining years.

Alfred Martens.

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; Adiphora, Gentz.

Carl Henning, Secretary.

INSTALLATIONS

Authorized by President W. T. Meier of the Dakota-Montana District the undersigned installed Pastor A. H. Birner in the McIntosh-Paradise Parish, with the assistance of Pastor W. Wiedenmeyer on the twentieth Sunday after Trinity.

* * * *

By authorization of President R. O. Buerger of the Southeast Wisconsin District the undersigned installed Mr. Edgar Wiechmann on Sunday, October 18, as teacher of the Ev. Luth. School of the Star of David at Kirchhayn, Wis.

* * * *

Authorized by President E. Behm of the North Wisconsin District the undersigned installed Rev. F. Knuettel in his congregation in Nasewaupee, Door County, Wis., on the twentieth Sunday after Trinity.

* * * *

Mr. George Heckmann was installed as teacher of St. John's Church, Barre Mills, Wis., on the nineteenth Sunday after Trinity. May the Lord bless both teacher and children.

J. H. Paustian.

NOTICES

All annual passes of the Minneapolis, St. Paul & Sault Ste. Marie Railway Company, expiring December 31, 1942, will be honored up to and including December 31, 1943, when presented by those legally entitled thereto, unless otherwise ordered.

Term passes showing expiration dates prior to December 31, 1942, will not be honored after the dates shown on such passes.

Passes in the hands of persons who are no longer eligible to use them or who have no further need of them, should be returned for cancellation.

Paul C. Dowidat,
Railroad Secretary.

* * * *

Since Detroit is the metropolis of the war effort, and as a result many Lutherans from all over the country are moving in, it is imperative that the Detroit pastors of our Synod be informed of the whereabouts of such Lutherans, lest they become lost to our Church. The undersigned will be glad to call on such Lutherans or refer them to the nearest Synodical Conference Church. Please send names and addresses to

Rev. Kenneth W. Vertz,
4425 Radnor Avenue,
Detroit, Michigan.

* * * *

We have about two dozen of the old Wisconsin Synod hymnals, some with and others without notes. Anyone able to use them is welcome to them. Kindly write to

Rev. Theophil Hoffmann,
1205 Minnesota Avenue,
Gladstone, Michigan.

"APACHELAND"

The motion picture film "Apacheland," in natural colors, prepared by the Executive Secretary for Indian Missions, is now available to the members of our Synod for limited bookings.

The General Mission Board requested, at the Saginaw Convention, that a moving and still picture record in color be made of the work of our Synod among the Apaches of Arizona, in order that our members might receive first-hand information about this work.

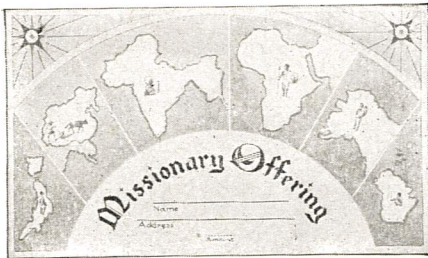
The film is done in 16mm Kodachrome. Accompanying the three, four-hundred-foot reels of motion picture film are 80 beautiful, Kodachrome slides in 35mm film. During the two re-wind periods between reels, these slides may be projected to complete a well-rounded lecture on our Indian Missions. The film is completely titled.

The film and slides are available to members of our Synod at no cost. If possible, an offering ought to be taken at the showings, to finance this and future films that are planned.

When writing for a booking, please, indicate **three dates** which would be agreeable to you, so that a booking itinerary may be arranged to save time and transportation charges.

Kindly address all communications and remit all contributions to:

Pastor Edgar Hoenecke,
Visual Education Committee,
261 Spring Street,
Plymouth, Michigan.

MISSION FESTIVALS

The Total
Offerings for
Missions Reported
Here Amounts to
\$14,556.08 —
53 Congregations

Third Sunday after Trinity

Immanuel Church, Dorset Ridge, Wis.
Offering: \$41.68. L. A. Witte, pastor.

Fifth Sunday after Trinity

Grace Church, Oronoco, Minn.
Offering: \$187.05. Norbert A. Reinke, pastor.

Ninth Sunday after Trinity

Joint Parish of Cornell, Keystone and Birch Creek, Chippewa County, Wis.
Offering: \$135.80. E. E. Prenzlów, pastor.

Tenth Sunday after Trinity

St. John's Church, Kendall, Wis.
Offering: \$180.10. L. Witte, pastor.

Fourteenth Sunday after Trinity

St. John's Church (Baytown), Stillwater, Minn.
Offering: \$410.00. Erich W. Penk, pastor.

Fifteenth Sunday after Trinity

St. Bartholomew Church, Kasson, Brillion, R. R., Wis.
Offering: \$92.05. Melvin W. Croll, pastor.
Trinity Church, Hoskins, Nebr.
Offering: \$170.76. R. F. Bittorf, pastor.
Immanuel Church, Findlay, Ohio.
Offering: \$43.40. R. O. Frey, pastor.
St. Peter's Church, Carlton, Wis.
Offering: \$103.87. W. A. Kuether, pastor.

Sixteenth Sunday after Trinity

St. John's Church, East Mequon, Wis.
Offering: \$266.00. K. A. Lescow, pastor.
St. Paul's Church, Menomonie, Wis.
Offering: \$318.20. J. Mittelstaedt, pastor.
Immanuel Church, Kewaunee, Wis.
Offering: \$247.99. W. A. Kuether, pastor.

St. John's Church, Lake Benton, Minn.
Offering: \$108.09. Dr. Paul W. Spaude, pastor.
St. Paul's Church, North Fond du Lac, Wis.
Offering: \$172.80. Carl Lawrenz, pastor.
St. Peter's Church, Weyauwega, Wis.
Offering: \$283.33. I. J. Habeck, pastor.
Emmanuel Church, Township Mecan, Marquette Co., Wis.
Offering: \$112.26. William J. Hartwig, pastor.

Seventeenth Sunday after Trinity

Immanuel Church, Verdi, Minn.
Offering: \$71.66. Dr. Paul W. Spaude, pastor.
Shadehill Mission, Shadehill, So. Dak.
Offering: \$12.70. H. E. Rutz, pastor.
St. Matthew's Church (Town Grant), Stillwater, Minn.
Offering: \$150.00. Erich W. Penk, pastor.
St. Paul's Church, Greenleaf, Wis.
Offering: \$74.00. Melvin W. Croll, pastor.
St. Andrew's Church, Milwaukee, Wis.
Offering: \$45.24. L. F. Karrer, pastor.
Salem's Church, Coloma, Mich.
Offering: \$172.88. R. A. Gensmer, pastor.
St. Paul's Church, Brownsville, Wis.
Offering: \$217.34. Ph. Martin, pastor.
St. Luke's Church, Knowles, Wis.
Offering: \$42.38. Ph. Martin, pastor.

Eighteenth Sunday after Trinity

St. John's Church, Riga, Mich.
Offering: \$257.00. C. H. Schmelzer, pastor.
Good Faith Church, Roslyn, Wash.
Offering: \$66.75. H. H. Wiechmann, pastor.
First Luth. Church, La Crosse, Wis.
Offering: \$1,458.81. Walter F. Schumann, pastor.
St. John's Church, Clarkston, Wash.
Offering: \$60.50. George Frey, pastor.
St. James Church, Evanston, Ill.
Offering: \$47.98. H. J. Wackerfuss, pastor.
St. John's Church, Tappen, No. Dak.
Offering: \$200.34. Wm. P. Holzhausen, pastor.
St. Paul's Church, Timber Lake, So. Dak.
Offering: \$24.05. A. W. Schuetze, pastor.
Emmanuel's Church, Trail City, So. Dak.
Offering: \$38.87. A. W. Schuetze, pastor.
Epiphany Church, Racine, Wis.
Offering: \$168.34. Edwin Jaster, pastor.
St. John's Church, Root Creek, Wis.
Offering: \$247.31. Wm. C. Mahnke, pastor.
St. Lucas Church, Milwaukee, Wis.
Offering: \$1,010.32. Ph. H. Koehler, pastor.
St. Stephen's Church, Beaver Dam, Wis.
Offering: \$763.03. L. C. Kirst, pastor.
St. John's Church, Montello, Wis.
Offering: \$250.51. William J. Hartwig, pastor.
Grace Church, Portland, Ore.
Offering: \$241.10. Wm. Lueckel, pastor.
St. Matthew's Church, Iron Ridge, Wis.
Offering: \$201.28. F. Zarling, pastor.
St. Paul's Church, White Bluffs, Wash.
Offering: \$92.15. L. C. Krug, pastor.

Nineteenth Sunday after Trinity

Good Hope Church, Ellensburg, Wash.
Offering: \$231.28. H. H. Wiechmann, pastor.
Lutheran Church of Town Trenton, Wis.
Offering: \$111.62. L. C. Bernthal, pastor.
Zion Church, Mobridge, So. Dak.
Offering: \$165.00. G. J. Schlegel, pastor.
Trinity Church, Hurlsburg, Wis.
Offering: \$230.00. W. Reinemann, pastor.
Friedens Church, Hutchinson, Minn.
Offering: \$1,030.48. W. J. Schultze, pastor.

Twentieth Sunday after Trinity

Trinity Church, Milwaukee, Wis.
Offering: \$414.65. Arnold Schultz, pastor.
Withrow Lutheran Church, Withrow, Wash.
Offering: \$94.61. G. Sydow, pastor.
St. Bartholomew Church, Kawkawlin, Mich.
Offering: \$162.35. Conrad Frey, pastor.
First Lutheran Church, La Crescent, Minn.
Offering: \$71.00. E. G. Hertler, pastor.
St. John's Church, Dowagiac, Mich.
Offering: \$175.00. C. J. Kionka, pastor.

Twenty-first Sunday after Trinity

Peace Church, Isabel, So. Dak.
 Offering: \$33.67. A. W. Schuetze, pastor.
 Redeemer Church, White Butte, So. Dak.
 Offering: \$43.07. H. E. Rutz, pastor.
 Zion Church, Rhinelander, Wis.
 Offering: \$3,055.43. Paul Gieschen, pastor.

TREASURER'S REPORT

July 1, 1942 to September 30, 1942

Receipts

Cash Balance July 1, 1942.....	\$ 25,804.26
Budgetary Collections:	
General Administration	\$ 26,958.06
Educational Institutions	9,670.88
Home for the Aged	415.35
For Spiritual Welfare Commission....	4,366.33
For Other Missions	46,599.57
For Indigent Students	677.56
General Support	1,413.33
School Supervision	146.97
To Retire Debts	935.60
Revenues	22,944.26

Total Budgetary Coll. and Revenues...\$114,127.91

Non-Budgetary Receipts:

From Debt Retirement Committee	3,400.00
R. Kopsiske Estate for Theol. Sem.	1,000.00

Total Receipts \$118,527.91

\$144,332.17

Disbursements

Budgetary Disbursements:	
General Administration	\$ 4,874.61
Theological Seminary	4,466.96
Northwestern College	18,487.04
Dr. Martin Luther College	14,039.82
Michigan Lutheran Seminary	5,825.66
Northwestern Lutheran Academy....	3,284.37
Home for the Aged	1,698.77
Missions — General Administration	71.56
Indian Missions	9,161.65
Negro Missions	2,975.89
Home Missions	41,102.25
Poland Mission	315.00
Madison Student Mission	307.95
Spiritual Welfare Commission	2,568.84
General Support	6,277.00
School Supervision	541.78

Total Budgetary Disbursements\$115,999.15

Non-Budgetary Disbursements:

Notes Paid	5,874.31
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Total Disbursements \$121,873.46

Cash Balance September 30, 1942..... \$ 22,458.71

Debt Statement

Budget Debt:	
Notes Payable July 1, 1942.....	\$122,715.55
Net Decrease in Notes Payable.....	5,874.31
Notes Payable September 30, 1942....	\$116,841.24
Accounts Payable (Poland Mission)	6,753.11
Total Budget Debt Sept. 30, 1942....	\$123,594.35

Church Extension Division Debt:

Notes Payable July 1, 1942	\$ 11,548.69
Notes Paid Since	11,548.69

Notes Payable Sept. 30, 1942.....	None
Inmates Deposits Reserves	\$ 20,040.32
Annuities Reserves	9,350.00

Total Debt September 30, 1942..... \$152,984.67

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 547.48	\$ 773.25
Nebraska	4,708	4,004.53	3,531.00
Michigan	15,983	11,157.84	11,987.25
Dakota-Montana	5,798	4,796.97	4,348.50
Minnesota	31,637	17,768.57	23,727.75
North Wisconsin	39,905	21,126.53	29,928.75
West Wisconsin	40,788	16,278.96	30,591.00
Southeast Wisconsin	43,893	15,230.19	32,919.75
Total	183,743	\$ 90,911.07	\$157,807.25

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 225.77		70.80%
Nebraska		473.53	113.41%
Michigan	829.41		93.08%
Dakota-Montana		448.47	110.31%
Minnesota	5,959.12		74.88%
North Wisconsin	8,802.22		70.58%
West Wisconsin	14,312.04		53.21%
Southeast Wisconsin	17,689.56		46.26%
Total	\$ 47,818.12	\$ 921.94	65.97%

Collections for Chapels

Cash Balance June 30, 1942	\$ 3,127.65
Collections since July 1, 1942	1,898.23
Repayments on Chapel Loans	253.09
Available for Loans September 30, 1942	\$ 5,278.97

C. J. NIEDFELDT, Treasurer.

NEBRASKA DISTRICT
 July 1 to September 30, 1942
 Dakota Conference

Reverend	Budgetary	Non-Budgetary
H. Ellwein, Batesland.....	\$ 7.11	
I. G. Frey, Patte.....	22.23	
H. Fritze, Zion, Valentine.....	147.58	
L. F. Groth, Colome.....	35.01	9.00
L. F. Groth, McNeely.....	49.50	
E. A. Knief, Herrick.....	163.60	
E. A. Knief, Mills.....		5.00
F. C. Knueppel, Naper.....	191.85	
S. Kugler, Burke.....	102.83	
S. Kugler, Carlock.....	100.20	
W. J. Oelhafen, Winner.....	103.92	2.50
W. J. Oelhafen, Witten.....	58.50	
R. Stiemke, Mission.....	42.50	
R. Stiemke, Wood.....	2.00	
E. Weiss, Calvary, Valentine.....	103.02	

Central Conference

H. Hackbarth, Stanton.....	2.00
N. M. Mielke, Broken Bow.....	10.17
N. M. Mielke, Merna.....	21.67
N. M. Mielke, Brewster.....	8.55
L. Sabrowsky, Sioux City.....	61.50
L. A. Tessmer, Hadar.....	219.55
J. Witt, Norfolk.....	761.00

Southern Conference

E. A. Breiling, Geneva.....	25.86	57.95
A. T. Degner, Plymouth.....	400.00	
E. J. Hahn, Gresham.....	263.90	
E. C. Monhardt, Clatonia.....	436.41	
H. H. Spaude, Surprise.....	198.69	
H. H. Spaude, Garrison.....	206.25	

Colorado Conference

W. Bodamer, Rocky Ford.....	61.52	
J. B. Erhart, Pueblo.....	16.92	
Im. P. Frey, Denver.....	8.16	
O. Kreie, Hillrose.....	29.54	
W. A. Krenke, Mancos.....	26.92	
Y. C. Schultz, Golden.....	6.50	
M. F. Weishahn, Fort Morgan.....	71.85	
H. Witt, Lamar.....	57.32	
	\$ 4,021.75	\$ 74.45

Of the above non-budgetary monies \$68.95 is for Debt Retirement, c-o Pastor K. Timmel and \$5.50 for non-synodical purposes.

Memorial Wreaths

(Included in Above Monies)

In Memory of	Reverend	Amount
Mrs. Pauline Huber.....	W. J. Oelhafen.....	\$ 2.50
Hermans Heins, Sr.....	H. H. Spaude.....	4.35
Mrs. Clara Zander.....	H. Hackbarth.....	2.00
Thomas Thompson.....	L. F. Groth.....	8.00
Mrs. L. Dommer.....	J. Witt.....	13.00
Mrs. L. Dommer.....	L. A. Tessmer.....	2.00
		\$ 31.85

C. G. FUHRMANN, Cashier.