

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 Twenty-Seventh Convention

OF THE

Evangelical Lutheran Joint Synod
of Wisconsin and Other States

ASSEMBLED AT

NORTHWESTERN COLLEGE
Watertown, Wisconsin

AUGUST 4 -- 11, 1943

SERMON PREACHED BY PRESIDENT JOHN BRENNER AT THE OPENING OF THE CONVENTION

WE are permitted at our convention to hear reports that move us to rejoice and give thanks, and our planning for the future can and should be done in a spirit that knows no fear.

Not that we have any reason whatever to glory in our past achievements or to trust in our prowess for the future. The very blessings of which our reports will tell us will bring us down on our knees in the penitent confession: we are not worthy in the least of all the mercies and of all the truth which Thou hast showed unto Thy servants, and we look forward without fear only because the Lord has granted us that which Paul asks for the Ephesians in the verses 15-19 of our chapter. We know because the Lord has revealed His truth to us, and our knowledge is not only one of the intellect. It is the divinely wrought confidence in the truth by which we are comforted, endowed with wisdom from on high, and filled with the power of God. To refresh and strengthen us as we are gathered here in His service, the Lord in our text answers our question:

Why Are We Able to Face the Future With Firm Confidence?

- I) *Because we know that the Lord is reigning over the world.*

It would be sad if this were not true.

In times of peace and quiet, the thoughts of many men do not go far beyond their own life and their immediate surroundings. We concern ourselves chiefly with our personal problems and those of our own family, community, home church, and Synod, content to believe that, taken as a whole, the life of our race is a fairly stable thing. It is different now. The events of our day force themselves upon our attention and carry us to the most distant parts of the globe. They compel us to widen the scope of our thinking to include all men and all nations, yes, the very problem of the life and course of our race.

And what do we see?

A mighty upheaval everywhere on earth. Millions of men under arms; peaceful occupations forsaken for the production of instruments of death; cities and works of art in ruin; fertile fields devastated; untold numbers of young and old homeless and starving; and men dying by the thousands on the many battlefields where a relentless conflict is raging.

It almost seems as if a cruel blind force were irresistibly driving mankind on to its destruction and mocking all the hopes of men, as if the life of man were nothing but aimless, purposeless misery.

But we are told, it is not a blind fate that controls our life. Man is the master of his own destiny. Out of the throes of this cruel conflict a glorious future will be born. On the ruins of the old world, man will build a better world that will be full of happiness. The statesman, the economist, the sociologist, and the religionist, have already begun to plan for it and to cast about for the best means by which it can be achieved.

If only we had not seen so many of the mighty fallen and the wise confounded in their wisdom. The history of six thousand years of the life of our race can only testify that man's efforts to create perfect happiness for himself are futile. It is a record of human pride and brutal selfishness. Or, have we finally arrived at an abrupt turn in the road? Even now the doctors that would heal the ills of the world disagree widely as to the goal towards which we should strive and the methods by which it can be attained. The Scriptures warn us: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

To live in a world that has no purposes, or in one ruled by the will, wisdom, and might of men, would indeed be a sad lot, and we would have every reason to despair. But, look up!

"God raised Christ from the dead and set him at his own right hand in heavenly places."

Unseen by man and often ignored and denied by him, the Almighty God sits enthroned in heaven, the Creator of the universe and its Lord. He acts according to His sovereign will as He has purposed before the foundations of the earth were laid, for the sending of the Christ of our text had been planned far back in eternity and announced to the world for four thousand years before His coming.

This Christ is none other than Jesus of Nazareth born of the Virgin Mary nineteen hundred years ago. He walked among men for thirty-three years. His life was

"God raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all to the church, which is his body, the fulness of him that filleth all in all."

— EPH. 1:20-23

pure. He went about doing good. He showed men the Father and confirmed His words with mighty works.

Yet men hated and rejected Him. They called Him a liar and a blasphemer when He declared Himself the Son of God. They nailed Him to the cross and triumphed when He died on Calvary.

But God raised Him up from the dead according to His human nature, testifying that He is his Only-begotten Son, and set Him at His own right hand. (Read the Second Psalm.)

The head once crowned with thorns now bears the crown of victory and majesty. The lowly Jesus whom men reviled and spit on now occupies the throne of the Most High, radiant with all the glorious attributes of God. The angels and the saints before His throne worship Him, and millions on earth bow their knees before Him in adoration acclaiming Him their Lord, and the day will come when the proud and stiff-kneed who now refuse Him their homage will grovel at His feet in terror.

No name is more exalted than His, and there is no power that He does not possess.

Into His mighty hands the Father has placed the scepter; He rules the universe, everything and everybody in heaven, on earth, and under the earth. There is not a single exception among the creatures of God.

"He upholds all things by the word of his power." "All things were created by him, and for him." The holy angels do His bidding. Nature obeys His every command.

"In him we live, and move, and have our being." He directs the life of every individual, and that of nations as well, "determining the times before appointed, and the bounds of their habitation." He carries out the counsels of God with infinite power, and no one can resist Him. In His wisdom He at times gives free rein to wicked men, but when His hour is at hand He cuts them down and lays them low. He thwarts their evil designs and makes them serve His will, as we see in the history of man as it is recorded in the Old Testament.

No, the world is not governed by chance, it has a God-appointed purpose; nor do man's wisdom and might direct the affairs of our race. God's purposes must be fulfilled.

The Lord Jesus reigning over the world, what a comfort! The Lord's counsels will prevail, and his ways are ways of righteousness and truth.

II) *We know the gracious purpose of His reign.*

This purpose is often misunderstood.

Jesus rebuked the people who, John 7, followed Him "to take him by force to make him a king": "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you." They wanted to make Him their king for the earthly benefits they expected from one so powerful. His true kingship they neither recognized nor wanted.

So the glorious title of the Lord, the Prince of Peace, for many today contains no promise or hope beyond that of an earthly peace with all its joys and comforts. To make Him our king, to them means no more than that men are to be induced, or shall we say, compelled, to adopt His holy ways in order that there may be created throughout the world a well-ordered society from which all strife is banished, and in which no want is known.

They forget that Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." He warned His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you from the world, therefore the world hateth you."

That a clear distinction must be made between men over whom the Lord reigns and men in whom and for whom He reigns, is seen from the words of our text: "And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The Greek word for church means "the called," called by God, called to God. Paul addresses "the church of God which is at Corinth, with all the saints." It is composed of men whom God acknowledges as His own in distinction from all other men. It is His creation.

It cannot be the work of man. In Adam our whole race turned away from God in unbelief and disobedience. Since Adam all men are conceived and born in sin. "That which is born of the flesh is flesh." "Dead in trespasses and sin," they live in constant rebellion against their God, enslaved to Satan, the prince of this world.

They are guilty in the sight of God and under the sentence of death and eternal damnation. On account of man's sin, God's cure rests upon the entire world. In all the pain and suffering in this vale of tears, we see the consequences of sin and the work of the devil, and man cannot appease the wrath of God, break the bonds of Satan, and free himself of the dreadful curse that rests upon him.

But God in His infinite mercy sent His Son into the world born of a woman to save that which was lost. "He made him to be sin for us who knew no sin that we might be made the righteousness of God in him." By the sacrificial blood shed on Calvary all men are redeemed, purchased and won, from all sin, from death, and from the power of the devil, to be Christ's own and to live under Him in His kingdom, and to serve Him in everlasting righteousness, innocence, and blessedness.

And now God calls men to the cross, for no man can by his own reason or strength believe in Jesus Christ or come to Him. He does this by the Gospel, "the power of God unto salvation," through the gracious working of the Holy Ghost.

The Church is the communion of all true believers in Christ, the invisible kingdom of God.

The believers are justified by grace through faith and freed from the power of the devil, death, and hell. The

Triune God dwells in them and fills them with the new life and with His gracious gifts. United through faith with Christ, they form His spiritual body. He lives in them, and they live in Him. They will be glorified with Him in all eternity, the heirs of God, and fellow-heirs with Christ.

To His Church God gave the reigning Christ as its head. Though the redemption of mankind was completed nineteen hundred years ago, He is still the Christ, the anointed Prophet, Priest, and King, the Servant into whose hands the Father has committed all things concerning His kingdom. "He must reign, till he hath put all enemies under his feet." In the end, He will deliver the kingdom to the Father and "also himself be subject unto him that put all things under him, that God may be all in all."

The purpose of the reign of our Lord Jesus Christ is the building, the protection, and the final consummation of the Church.

Of the building of the Church the fourth chapter gives us a description in verses seven to sixteen. He gives the Word and appoints ministers of the Word. He sends forth the Spirit of Truth, the Comforter, "who shall guide you into all truth." He "brings in" the elect that are afar off; "opens the door" for preaching; and "gives the increase." Paul writes to the Corinthians: "Ye are enriched by him in all utterance, and in all knowledge; . . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

And He promised His Church: "Lo, I am with you always, even unto the end of the world." Protected by the almighty Ruler of the Universe, the Church has no cause for fear: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He encourages Paul at Corinth: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

In the wicked city of Corinth, many elect of God; and they must be called. In this evil world of ours at all times untold numbers of the chosen of God: they must be brought in by the gracious working of the Head of the Church and under the mighty protection of Him under whose feet God has put all things.

This is the purpose of the reign of Christ. Were it not for this purpose, the Lord would long ago have destroyed the world in His righteous wrath. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." These are the last days of the world. Christ is gathering his elect, calling them out of the world to faith in Him. The preaching of the Gospel will continue as it did before His coming, and neither Satan nor the world

will be able to silence it and end the building of the Church, for Christ reigns over the world.

If you would understand what this means, turn to the Old Testament. There we see the hand of God in apparently insignificant events, and in mighty movements of men and cataclysms in nature. God raised up mighty nations, and cast them down again. Pagan monarchs and peoples had to serve Him as a scourge upon the back of a disobedient Israel or, again, as a blessing to the chosen people. While men pursued their own course and battled with each other for the possession of the earth, God's mighty hand so shaped the course of men and things that each had his place in the plan appointed from eternity for the advent of His Son into the world.

In this manner Christ today reigns in the midst of His enemies. His purpose achieved, He will come again in power and majesty to judge the quick and the dead; heaven and earth will be destroyed with fire; all His foes will be cast into the pit; His Church will be made manifest in all its God-given glory, and it will triumph and reign with its exalted Head in all eternity.

III) *We know that our work in His service cannot fail.*

"Which is his body, the fulness of him that filleth all in all."

The Church is the living body of Christ. It receives life from the exalted Head, and He works in and through every believer. Using another figure, the Lord says: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." His believers walk in His fear, following their earthly calling, building homes, taking part in the civil life of their country, and doing good to all men, particularly to those who are of the household of faith. They are not impractical visionaries. Blessed of God, they become a blessing to others.

But, as in the world governance of the Lord all things are made to serve His one great purpose, thus in the life of His believers all things are to be subordinated to and made to serve the one great work He committed unto them when He said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

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and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

In His wisdom and grace the Lord has chosen to build His church through the ministry of frail men. As His "royal priesthood," all believers are to "show forth the praises of him who has called them out of darkness into his marvellous light." 1 Corinthians 12 and Ephesians 4 show how every member of the body of Christ is to employ the grace given him for the edification of the whole body.

That is our work as individual witnesses of the Lord, as congregations, as a Synod. It is the most important and most glorious work in which a man can be engaged, for by it the Lord is honored and lost sinners are saved.

But the Christ crucified whom we preach is "unto the Jews a stumblingblock, and unto the Greeks foolishness," and we are frail men. Since the days of the apostles the unbelieving world has fought the Gospel with false doctrine and with force.

How will our work fare in the "new world" that is to arise from the ruins of the old? The great changes that are taking place in the political, economical, and social life of man have deeply affected also his thinking, particularly too on matters of religion. We can already discern dangerous trends of thought, and we can easily imagine that conditions will arise that are less favorable to our work than those that we have been blessed with heretofore. Shall we, then, become discouraged and weary of the never-ending battle?

By no means, for the Church is the body of the Exalted Head who has overcome Satan, the world, sin, death and hell. He is the life of His Church, mighty to sustain it in all its afflictions and conflicts. The Church is dependent on Him alone, and in no manner whatever on men, earthly governments, economic and social conditions, and the like.

For the reason we heard before, God still permits the world to exist and Satan and the wicked to rage against His Christ. The plaint of Elijah, "I, even I only, am left; and they seek my life, to take it away," has in the history of the Church repeatedly stirred the hearts of believers. Evil days may come; in fact, the Lord warns us to expect them. At that time the Lord replied: "I have left me seven thousand in Israel." Even if the Lord should in His wisdom permit that public preaching and worship cease for a season, that would not mean that the course of the Gospel has been stayed, or that it has lost its power. The Church will continue to live and grow. "The gates of hell shall not prevail against it." No, our work in the service of our Lord can never fail; His gracious purpose will be accomplished to our eternal joy.

Therefore this should be our only concern, that we prayerfully strive that we in true repentance and faith remain living members of the body of Christ, grow up into Him, and ever be strong in Him, and in the power of His might; that in all our work we seek only His honor

and the welfare of His Church; and that we really permit Him to rule over our hearts, our lives, and our work.

He does this through His Word. To this we must adhere in the obedience of faith particularly also in these days of stress, not surrendering a jot or tittle of it to the gainsayer. In times of emergency, the Lord tests our faith in His Word, and He warns us: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

As we read the signs of the times and see the world in the light of the Truth our Lord has revealed to us, must we not, moved by the grace we are daily receiving and cheered by the assurance He gives us, labor more diligently, sacrifice willingly, suffer patiently, and battle valiantly, waiting, hoping, and praying for the glorious appearance of our Lord Jesus Christ and the eternal glorification of His Church?

Onward, then! For naught despairing,
Calm we follow at His word,
Thus through joy and sorrow bearing
Faithful witness to our Lord.

Tho' we here must strive in weakness,
Though in tears we often bend,
What His might began in meekness
Shall achieve a glorious end.

HIS LAMPS ARE WE

His lamps are we;
To shine where He shall say.
And lamps are not for sunny rooms
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray,
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So we may shine, His light the flame,
That men may glorify His name.

— Annie Johnson Flint.

SOWING

Sow; for the hours are fleeting,
And the seed must fall today
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow; and look onward, upward
Where the starry light appears,
Where in spite of the coward doubting,
Or your own heart's trembling fears
You shall reap in joy the harvest
You have sown today in tears.

— Adelaide A. Proctor.

Editorials

WHERE DO WE STAND?

Where Do We Stand? It ought to be of great interest to every member of the Joint Synod of Wisconsin to know just what stand our Synod takes on important matters and in certain issues that are much debated in our day. No one will get information on these matters without an effort as little as one will get the news of the day by just sitting back and doing nothing about it — just dreaming, perhaps, in his own back-yard or lolling himself to sleep in his easy chair. To keep informed on the happenings of the day in the world it is necessary for one to go out and purchase a newspaper and to sit down and read it — and think seriously about the things he has read, and possibly discuss them with friends and neighbors to get their opinion on those matters. Ordinarily we do this in life. The things are of such great interest to us, it seems, and are so important to us, it appears, that we are willing to talk about them to anyone who will listen and who will enter into the discussion.

No less effort is required to become clear on matters that pertain to the church, to the Synod of which we are members. If there are matters on which we are not clear and on which we need information let us not hesitate to go to some one who is able, or ought to be able to inform us. Nor need we not be satisfied with one man's opinion but we may speak about the matter to as many as will enter into the matter with us. Certainly, this does not mean that we propose that the matters must be argued, just for the sake of argument, — but for the sake of learning and becoming more intimately acquainted with the things we are doing. Read your church papers or go to your pastor or to a well informed brother and learn of them. If every member of our Synod would do this — do it in the spirit of humility — there would be joy and gratitude in it for every one of us, and God's blessing would rest upon us.

W. J. S.

* * * *

My Part The crying need in our Synod — not to speak of other bodies — is a deeper realization of *individual* responsibility for the work that our Synod is doing. There are those, and many of them, no doubt, who are well aware of their responsibility in regard to the work of our church and the intimate part each individual must play if the work is to be carried on successfully. But there are those also — and not a small number — who seem to argue that the work of the Synod will go on whether they play their part well or not. As a result of such thinking they sit back in drone-like satisfaction and let things take their course sparing themselves and doing little or nothing. We wonder if those people ever think of their responsibility as a responsibility toward the

MY PART

Lord. We are not dealing with men — brethren — only, but we are dealing with the Lord. It is the Lord that has called each one of us into His vineyard and placed us where we are and — has bid us to work there, not half-heartedly, not as a sluggard, but with an interest and a fervor that is born from the knowledge that the Lord has had mercy on us and expects us to have mercy on others. He depends on each one of us to go out and *labor* — to spread the glad news of salvation to every corner of the globe and each one of us ought so to labor as though every thing depended on him. Every one of us ought to be imbued with the thought: "If I neglect to do the work it will not be done." If this thought would move all of us, how much more we could do, as a Synod, and how much more would the Lord bless our work. Read the parable of the "Unjust Steward" (Luke 16). "The Laborers in the Vineyard" (Matth. 19), and the "Parable of the Pounds" (Luke 19) and see how much emphasis Jesus puts on diligence in the Lord's business.

Those who would inform themselves as to the work that is to be done by our body let him prayerfully study this issue of the *Northwestern Lutheran*, and then, by the grace of God, go to work as though he meant it.

W. J. S.

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An Appeal If it is a fact that a strong Church Extension Fund is a key to effective mission work, then it behooves every Christian in our Synod not only to contribute toward this fund but also to pray the Lord of the harvest to bless their contribution and encourage others to remember it in prayer and deed. It is a difficult if not an impossible thing to begin a new mission in one of our larger cities in particular, without the expenditure of money for the erection of a presentable chapel. A modest, but inviting chapel is a great help to the missionary. It gives him courage to ask people to attend the services and it does help to create a churchly atmosphere. One may argue as he will that this ought not to be necessary, but it does not do away with the fact. Many of our promising missions have been hampered and irreparably stunted because it lacked a suitable building in which to conduct services. In times past this could not be avoided in some cases. But let us pray God that it need not be the case in the future. It will not be if we, whom God has blessed with the goods of this world will remember our Church Extension Fund with special gifts, small or large. May those who read these lines be moved to heed the appeal.

W. J. S.

THE CONVENTION PROCEEDINGS

By Prof. M. Franzmann

IN the week August 4 to August 11 Northwestern College at Watertown, Wisconsin, was host to the twenty-seventh biennial convention of Joint Synod. For many of the two hundred laymen, pastors, professors, and teachers who served as delegates it was a pleasant return to scenes and ways of their youth; to others it was an opportunity to become acquainted with the physical setting, as well as something of the tradition and atmosphere, of an old and important institution of their Synod. To all the delegates assembled from fourteen

deeming the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is." He bade us realize that the present "evil days" did not just happen but were sent by the gracious and righteous God who rules His church and the world for the benefit of His church; that these evil days are a punishment for our sins of laxness and neglect, a call to repentance; God would have us learn by our afflictions and through repentance come to the fruit of repentance, renewal of our life. ". . . Our gracious and merciful God would in these days of evil lead us to true repentance, and make us fruitful in all good works." Thus chastened and made wise, we are to "redeem the time," use it to the utmost, in prayer ("a praying church is a rich church, and a strong church") in hearing God's Word, in preaching it to all the world. "It would be sinful foolishness to say that we are at the present time too busily engaged in the momentous affairs of our earthly welfare to give our interest and devote our time to questions of Christian doctrine and practice."

The Doctrinal Papers

Christian doctrine was, in fact, first on the program of the convention; we heard and discussed two doctrinal papers in which the full glory of Christ the King and of His church were displayed before us: Professor W. Schaller, of the Michigan Lutheran Seminary at Saginaw, Michigan, expounded the Gospel according to St. John, 20, 19-23, where the risen Christ gives to His disciples, *all* Christians, the great commission of His church, namely, to go out and proclaim forgiveness of sins in His name; all believers, not any special set or class within the church, are thus High Priests before God; and the glory and the power are all God's, not ours, — we hold this awful power and this glorious office only because He has commissioned and empowered us thereto. If Professor Schaller's paper portrayed the glory given the church by Christ, its Head and King, that of Dr. H. Koch portrayed the power and glory of Christ the King Himself, being an exposition of the words of Christ: "My kingdom is not of this world." (John 18, 36.) "Christ's kingdom is not of this world. It has its origin . . . in another world; it comes from above, is of divine origin. It is invisible. As long as we Christians abide here on earth, it remains for us an article of faith. Christ's kingdom consists in this, that He rules in the hearts of His believers; it is of these true believers that the church invisible consists. That his invisible church may grow and finally be completed, Christ rules in His threefold kingdom: the Kingdom of Power, which extends over all things in heaven and on earth; the Kingdom of Grace, which is the church militant here on earth, and the Kingdom of Glory in heaven." With this as his theme, Dr. Koch surveyed in massive sweep the reign of Christ through all history and



President John Brenner

States to do the Church's work, a week of life college style on Northwestern's beautiful campus seems to have been an added pleasurable feature in a busy and edifying week.

The President's Report

It was the Church's work that they had assembled to perform; it was work that, though it has its "practical" aspects, still is essentially spiritual work, is our Lord and Savior Jesus Christ's work. No doubt was left of that fact from the beginning of the convention to the end. It was stressed by President Brenner in his Presidential Report, read to the assembly on Wednesday afternoon; he based his exhortations on Ephesians 5, 15-17: "See then that ye walk circumspectly, not as fools, but as wise, re-

in all places over all manner of men, both those that receive Him and those that reject, and over all things to the final splendid consummation of that reign in the Kingdom of Glory in heaven, where joy and bliss that eye hath not seen and ear hath not heard shall await us, his elect. "All this is embraced in that prayer which the King of Kings Himself has taught us, when we pray: 'Thy Kingdom come,' and close with that majestic doxology: 'Thine is the kingdom, and the power, and the glory, forever and ever. Amen.'"

divinely-given tasks with courage and good cheer, even amid the breaking-up of nations.

Fifty Years in Indian Mission Work

The services on Sunday, August 8, were devoted to the mission work of the church. Since the Indian Mission is this year celebrating its fiftieth anniversary, we deem it fitting to devote space to a fuller reproduction of the sermon preached by the Executive Secretary for the Indian Mission, the Reverend Edgar Hoenecke. His text was



The Convention In Session

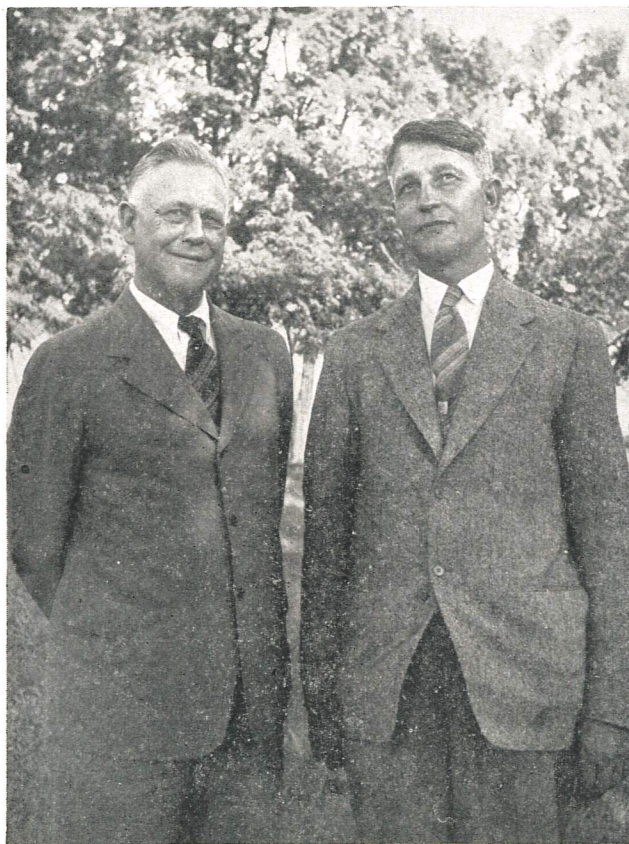
The Church Services

The spiritual nature of the Church's work was emphasized also in the four special services held at St. Mark's Church during the week of the Synod convention. On Wednesday evening, August 4, the opening service, with celebration of Holy Communion, was held. President Brenner, preaching on Ephesians 1, 17-23, spoke words of comfort and encouragement for the chaotic times in which we live: the world is not governed by a blind fate, nor by some malign power, but by the gracious God who has put all things under Christ's feet and has given Him to be the head over all things to the church; we know God's purpose in ruling the world, know that it is good for the good of us that love Him; we, His church, may proceed on our God-appointed course and to our

2 Thessalonians 3, 11: "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you." The twenty-fifth anniversary of the Indian Mission, the preacher recalled, was celebrated in the days of the First World War; the fiftieth anniversary is being celebrated in the midst of what is really a world revolution in thought and life. Amid the apprehensions and fears of men, amid the feverish striving of many churches to ensure their post-war security by external and unsound means, "it does the heart good to be gathered in a convention where the leaders determinedly divert attention from the plans and deeds of men and direct our full interest on the great deeds of God, what *He* has done for us in Christ, according to God's Holy Word; it does the heart good to hear

that the future is not uncertain but rests for the Church unalterably and securely on God's eternal decree."

With this expression of gratitude and the confidence he entered upon his theme: "Our Joy at the Celebration of the Fiftieth Anniversary of our Indian Mission Rests Entirely upon the Unalterable Word of our Lord." We glory in the fact that the Word has had free course and was glorified also among the Apaches; there have been vicissitudes and obstacles, as has always been the case in Christian Missions from the days of St. Paul onward; the beginnings were humble, and the results have been humble: of a population of 6,200 only 2,200 Apaches have been



Vice-Presidents
E. Benj Schlueter, Walter Pankow

baptized, only 600 confirmed. Still we glory in the fact that the goal of true mission work has been achieved; the Word has had "free course" — it *has* been preached — and has been "glorified" — among the throngs that shall surround the throne of the Lamb shall be found also these our Apaches who have sealed their faith in a Christian death. And the work of our mission goes on with this one purpose, that the Word may have "free course" and may "be glorified"; to this end our churches, our schools, and our orphanage continue their work. Looking on the past and the present of our Indian Mission, we also rejoice in confident assurance that our prayer for the continued success of our work in the future will certainly be heard; we pray, as St. Paul prayed, not for visible success, but for the "free course of the Word,"

knowing that if the Word, the all-powerful Word, be but allowed to work, success will surely follow, since God Himself has guaranteed it! We pray, not despite our own afflictions, but because of them, since God through these afflictions has tried our faith and strengthened us; we pray, knowing that this work cannot wait and cannot be put aside in favor of any other "all-out effort," that its success does not depend on any external, man-created conditions but on the Word alone; we close with the prayer:

Lord, let Thy Word have speedy course,
Through every land be glorified,
Till all the heathen know its force,
And fill Thy churches far and wide;
Wake Israel from his sleep, O Lord,
And spread the conquest of Thy Word!

At the German service on Sunday morning, the Reverend Arthur Fuerstenau preached on Colossians 4, 3: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." He stressed the need of prayer in mission work, since only God, who has bidden us pray and has promised to hear us can open unto us the door of utterance and can enable us to speak, the Gospel, "The mystery of Christ."

Christian Education

On the evening of August 9, in a service dedicated to Christian education, the Reverend Walter Schumann preached on John 3, 1-15, the conversation of Christ with Nicodemus. Taking as his theme, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." He dwelt on the radical difference between Christian and all other education: the highest that "the flesh," that is, human wisdom and culture, can produce in man, a "fine character" such as Nicodemus was, is nothing in the sight of God, is dead and must be born again if he would live before God. "Except a man be born again, he cannot see the kingdom of God." Only an education that centers in the Son of Man, the Crucified, has in it power unto life; only there does the Spirit, whose work no man can see or measure, operate as the wind "that bloweth where it listeth"; there is rebirth, there is life that can enter into the kingdom of God."

Business Sessions

Educational Institutions

Schools and Missions took up a major portion of the more strictly "business" sessions also. Now, the reports on our educational institutions, the Seminary, Northwestern College, Dr. Martin Luther College, Michigan Lutheran Seminary, Northwestern Lutheran Academy, and the report of the School Board (on Christian Day Schools) can by no stretch of language be termed exciting reading; neither is a seed-bed with its slowly germinating growth an exciting spectacle. As you read these reports (they will be printed in full in the Synodical Report and distributed to all members of our Synod), let it be with a

feeling of gratitude to God who has given us these schools — it is a stately array of institutions for so small a body as ours; let it be with a deep joy that quietly and unobtrusively the seed is being planted and is quietly and surely growing; let it be with a prayer of thanksgiving to the God who has been merciful to us and has blessed us despite our coldness and slackness, the evidence whereof we see in the great needs at some of these institutions; and with the resolve that through no remissness of ours shall needed building and improvements be any longer delayed. The buildings that are being asked for *are* needed buildings; a half-hour's inspection of the situations at the Michigan Lutheran Seminary and at Northwestern College would convince any candid judge that the proposed gymnasium at the first institution and the proposed library and classroom building at the second are not optional additions to be made as circumstances may dictate but necessities



The Convention Hall

whose lack is actually impeding the physical well-being and the scholastic development of the students at these schools. In this connection, turn to the Report of the Committee on the Synodical Centennial in your Synodical Report, which proposes that this building project be a part of the celebration of our hundredth Synodical birthday. Here surely is a fitting act of gratitude, a proper remembering of the Lord's mercies toward us, a salutary expression of our conviction and our resolve that the Word of God shall rule supreme among us.

A New Professorship

Action on the creation of a Professorship of Music for the Seminary and Northwestern was hastened by enlarging and then closing the list of candidates for the office and authorizing the Boards of these two institutions to proceed with the publication of the list of candidates and the calling of a Professor of Music in the usual manner; this was done in order to obtain the services of the new man as early in the school-year as possible. A proposal made by the Seminary Board and Faculty that a substitute professor be called, that is, a man who is to prepare himself gradually to take over the work of the two present faculty members who are advanced in years, was referred back to the Board and Faculty for further study, with authoriza-

tion to act according to their findings. Three retiring professors of our schools, Professor A. Pieper, Dr. J. H. Ott, and Professor G. Burk, were honored by the convention; the diploma of recognition awarded these men is printed elsewhere in this issue.

School Board

Early in its report the School Board of Joint Synod utters a warning and asks a question which we think deserves to be widely heard; after pointing out that the Christian Day School has enemies from both without and within, the report goes on: "The worst enemy is the one within: the indifference in our own midst. If we ever lose our Christian Day Schools, we shall lose them chiefly through our own indifference . . ."

"Are our schools really worth all the money we expend for them and the sacrifices we may make for them? . . . In these days it ought not to be difficult to answer. . . . Eternity alone will reveal how many parents . . . have thanked God on bended knee for the spiritual benefits their sons far away from home now are reaping from their instruction in the Christian Day School."

Encouraging signs of God's blessing on our school work are not wanting. Several new schools, with fourteen classes, have been opened in the past two years. There is an increase in the number of pupils enrolled in our school, an increase rather slight in itself but significant when we remember that the enrollment in grade schools throughout the country is generally decreasing. Work has been done to provide definitely Christian text books for use in our schools; the Board was encouraged by vote of Synod to continue this necessary work.

Professor Karl Schweppe, Director of Dr. Martin Luther College, appealed for students to prepare themselves for teaching in our schools; there is such a teacher shortage that the school is forced to release students for the work after only two years of normal training. Three years' normal training has heretofore been the requirement; four years' training is the desired goal.

Missions

"I preface my report with the words of the Psalmist: 'The Lord hath done great things for us; whereof we are glad.' Every district mission report of our Wisconsin Synod . . . closes with expressions of grateful recognition of God our Savior's grace and blessing. . . . He has kept alive the faith of our people in His abiding promises. . . . He increased to an unprecedented extent their interest and zeal in His great work of missions," thus Pastor W. Roepke, Chairman of the Board of Home and Foreign Missions begins his report; and he has good things to report: forty-four new missions have been begun; over ten per cent of our missions have become self-supporting. Our Synod now has 170 mission parishes, 165 missionaries, 210 organized mission congregations, and 54 preaching places. Our mission members now number 27,148 souls; in the past two years 2,135 children and 321 adults were baptized, and 1,152 children and 742

adults were confirmed. The twelve day schools have an enrollment of 617 pupils. *There are thirty prospective new fields.* We call especial attention to this last statement, for the challenge and the encouragement it contains; there is no pausing, nor turning backward, in mission work; our command is, "Go ye!"

We have already called attention to the fiftieth anniversary of our Indian Mission. The complete story of the establishment and development of its work during the fifty years of its existence is being prepared and will be presented to the members of Synod. We should like, however, to quote one paragraph from the report of the Executive Committee for Indian Mission, for the light it will throw on future developments in that field: "The first fifty years may be characterized as the years of establishment and expansion. However, inasmuch as the population remains fairly static and our field is limited by the bounds of the reservation, we may, generally speaking, consider this period of expansion as practically terminated. The new period might, then, be conceived of as a time of intensification, our goal being the deepening and confirming of our Apache Christians in the Gospel. To this end we have encouraged our workers and interpreters to establish the accurate Apache equivalent for doctrinal texts and terms of Holy Scripture. . . . Valuable progress has been made. "Of great interest to the convention was the presence of Pastor J. Plocher, one of the two missionaries who in 1893 first established our mission among the Apaches.

Negro Missions

Pastor L. A. Wisler, Executive Secretary for Negro Missions, reported on the progress of Negro Missions both in the United States and in Nigeria, Africa. These missions are supported jointly with the other Synods of the Synodical Conference. Our Negro Missions in the United States now number 10,724 souls; we have 79 churches with 58 pastors and 56 teachers, a Sunday School enrollment of 4,546 and a Day School enrollment of 2,440, and two higher institutions of learning, Alabama Lutheran Academy (secondary school) and Immanuel Lutheran College (high school, senior college, and theological seminary). "In general, we have all reason to be thankful to the Lord of the harvest for all His mercies and blessings of the past biennium. In spite of our weakness and shortcomings . . . the work generally is promising, even though there are plenty of perplexing problems and deep troubles."

Despite the added difficulties imposed by the war, the work in Nigeria has, under the mighty hand of God, prospered greatly. With heroic self-sacrifice our missionaries have labored dangerously far beyond the time-limit which considerations of health impose on the sojourn of white men in Nigeria. Ways and means of providing furloughs for the missionaries in Africa and of returning Pastor William Schweppe safely to his field are being sought at present, with a better prospect of success than ever before.

Nigeria is still a young mission, being only seven years old; but the record of progress there is, humanly speaking, amazing; we now have over 8,000 baptized members there, and new districts are not only welcoming, *but calling for*, the Word of Life. "The Lord's bountiful blessings have been upon our humble endeavors."

Spiritual Welfare Commission

The work of the Spiritual Welfare Commission is now in the third year of its activity. Originally created to provide for the spiritual needs of some 700 men in the



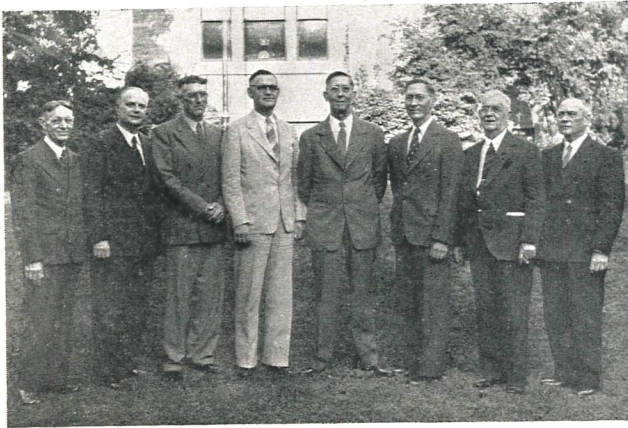
Secretary Karl Krauss

armed forces of the United States, it now serves over 15,000 men and women in the thousands of stations in every corner of the globe. The work of this Commission, which provides "regular spiritual care for all our men everywhere" by means of a spiritual literature mailing program, by sending pastors to camp communities where larger groups of our men are stationed, and by directing our men in service to Synodical Conference pastors and churches wherever possible, as well as by encouraging and assisting home pastors and congregations to keep in close and constant communication with their men in services, — this work has developed beyond all expectations. "To curtail any of the endeavors in force would be tantamount to shirking our responsibility to those we serve. Expansion of these endeavors is inevitable."

Thousands of letters of appreciation from men in service testify to the appeal and the effectiveness of the Commission's mailing program. Delegates to the Synod

were given an insight into the nature and the rewards of a contact pastor's work by the personal report of one of these pastors, Pastor E. Scharf, who is serving four large camps at Alexandria and De Ridder, Louisiana; in sober and restrained language he testified to the value and success of this work, pointing out the advantage that a contact pastor enjoys in being able to devote himself wholly to his religious work and entirely to the care of those entrusted to him.

All in all, delegates were left with the conviction that our Synod is serving our brethren in the armed forces with a degree of effectiveness and completeness that no other program can equal.



THE BOARD OF TRUSTEES

From Left to Right: Pastor W. J. Schulze, Pastor Paul Pieper, Mr. W. F. Mehlberg, Pastor L. Koeninger, President John Brenner, Mr. W. Mueller, Pastor J. Gauss, Mr. B. Meyerhoff

Poland Mission

Reports on our mission in Poland have for the past four years been very meager. This year, for obvious reasons, there is no information whatever. Pastor Bodamer, Director for the Poland Missions, who in 1939 returned to the United States to attend Synod sessions, has never been able to return, and since our entry into the war even communication by mail has been cut off. Pastor Bodamer is at present serving a mission congregation at Rocky Ford, Colorado. As to the future of our Poland Mission, we quote from the report: "Let us humbly, patiently, and confidently wait. . . . Let us commend our Poland Mission to the gracious care of our Savior God. Let us trust Him and know and believe that all is well. God grant that in the very near future we may be privileged to carry on our Poland Mission on a grander scale, with greater opportunities, and with greater zeal."

Chaplaincy Question

In response to a number of requests, an opportunity was given to all present at the convention to discuss once more the question of Army and Navy Chaplaincies. After a full discussion of the matter, Synod found no reason to change the position taken in 1937, 1939 and reaffirmed in 1941.

Professor K. Schweppe was asked to publish the essay he had prepared on this question. This essay is to be

sent to all lay-delegates, pastors and teachers, in order that every conference and every congregation may have full knowledge of the position taken by our Synod as well as of its reasons for so doing.

Union Matters

Four years ago our Synod passed resolutions concerning the negotiations for union then in progress between our sister Synod of Missouri and the American



Treasurer C. J. Niedfeldt

Lutheran Church. Two years later our Synod reaffirmed its position. Our Standing Committee on Union Matters this year presented a report on the development in Union Matters in the course of the last two years. By the acceptance of this report our Synod once more reaffirmed that it saw no reason to withdraw the request previously made to our sister Synod: that in the light of existing circumstances further negotiations with the American Lutheran Church be suspended. Rather, the events of the past two years have served to convince our Synod that the position originally taken in this matter is the correct one. Synod resolved to address a memorial to the next convention of the Missouri Synod to inform that body of our position.

Board of Support

The question of providing support for the retired or disabled workers of the church and for widows and dependents of deceased pastors and teachers again received serious consideration. A plan, called the Reward Plan, to provide for all retired workers of the church was re-

ferred to a committee for further study, revision, and presentation to the District Synods in order that intelligent action might be taken at the next session of Synod two years hence. Meanwhile the budget of the Board of Support was substantially enlarged to enable the Board to provide more adequately for the needs of those entrusted to its care.

Elections

- President: Pastor John Brenner.
- First Vice-President: Pastor E. Benjamin Schlueter.
- Second Vice-President: Pastor Walter E. Pankow.
- Secretary: Pastor Karl Krauss.
- Recorded: Professor W. Schaller.

Finances

For the first time in a generation, finances have become a pleasant subject. In a little more than ten years a debt of \$752,000.00 has been practically wiped out, and we closed the biennium with a substantial cash balance. "Practically wiped out," we said: all notes payable have been paid, and Synod owes not any man; the Synod approved of the Board of Trustees' action in paying all outstanding notes as of June 30, 1943, out of surplus funds available for budgetary expenses. At the same time, however, it instructed the Debt Retirement Committee to continue its work until it has collected the equivalent of the amount taken from budgetary funds to pay outstanding notes. Any surplus collected by the Debt Retirement

Committee will flow into the Church Extension Fund which, long "frozen," is now released for the original purpose implied in its name.

The Board of Trustees has no intention, moreover, of getting into debt again if it can be humanly avoided; to this end the Board has proposed, and will soon put into effect, a plan "whereby the Church Extension Division will ever remain liquid, and possible losses will be absorbed by current funds" and has again affirmed its intentions of abiding by its wholesome policy of spending what it has and no more.

Let Us Rejoice

It is an occasion for rejoicing, this turning-point in our financial tide; it is an occasion also for deep thanksgiving to God who has moved the hearts of the givers and has given wisdom and prudence to the planners and expenders. But it is no time to relax and "take it easy for a while." The future, with its enlarging opportunities, lies before us, and there is God's work for our money to do. Our budget for 1943-1944 is, in round figures \$635,508.00; the quota for each communicant has been set at \$3.60. We quote, in conclusion, from the report of the Board of Trustees: "May the satisfaction and relief of working with a cash balance, instead of laboring under the burden of everlasting indebtedness, encourage us all to keep the fiscal office supplied with current funds to meet a greatly increased budget."

BUDGET FOR 1943-1944

General Administration	\$ 21,739.00
Educational Institutions	182,650.90
Theological Seminary	\$ 29,271.90
Northwestern College	66,780.00
Dr. Martin Luther College	53,490.00
Michigan Lutheran Seminary	20,754.00
Northwestern Lutheran Academy	12,355.00
Home for the Aged	11,425.00
Missions	336,848.32
Indian	40,260.66
Negro	19,867.94
Home Missions	199,326.22
Pacific Northwest	\$ 15,818.00
Nebraska	21,746.04
Michigan	28,546.00
Dakota-Montana	28,700.28
Minnesota	11,000.00
North Wisconsin	18,019.26
West Wisconsin	19,806.36
Southeast Wisconsin	15,426.00
Colorado	24,275.04
Arizona	15,989.24
Poland Mission	10,856.00
Madison Student Mission	1,537.50
Expansion Fund	25,000.00
Spiritual Welfare Commission	40,000.00
General Support	\$ 50,000.00
Indigent Students	2,500.00
School Supervision	3,545.00
Lutheran Academy, Fond du Lac, Wisconsin	1,800.00
Estimated Cost of Adjustment Compensation	25,000.00
Total Budget for 1943-1944	\$635,508.22

C. J. NIEDFELDT, *Treasurer.*

"REMEMBER THEM . . . WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD"

Professor August Pieper

MORE than three-score years in the ministry of the Gospel of Christ, and of these, forty years as professor of theology at our Seminary have been granted to venerable Professor August Pieper.

Professor Pieper was ordained to the Lutheran ministry and installed as pastor of the congregation at Kewaunee, Wisconsin, on the sixth Sunday after Trinity in 1879. His pastorate at Kewaunee continued until 1885, when he



Prof. August Pieper

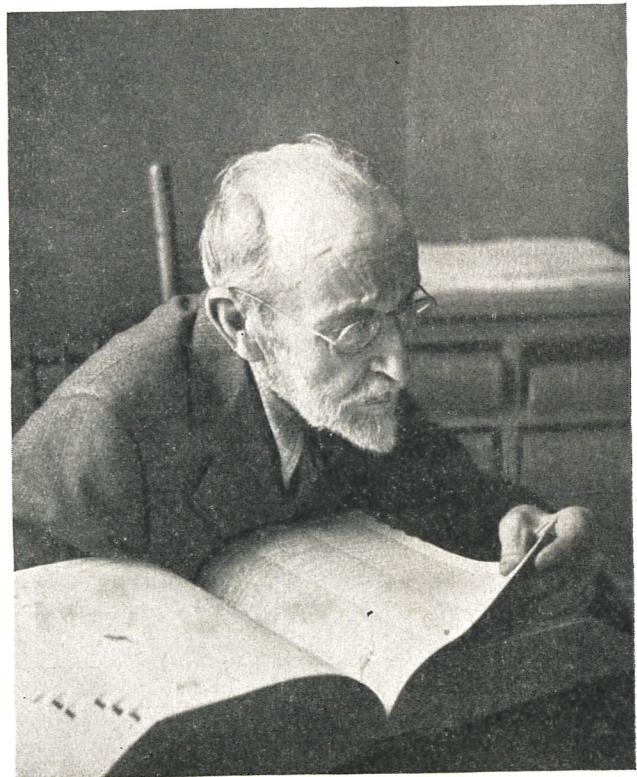
accepted the call to the church at Menomonie, Wisconsin. Here he served until 1891. The following eleven years of his ministry were spent as pastor of St. Mark's Church at Milwaukee. Since 1902 Professor Pieper has served the church at large as professor at our Theological Seminary. Through the forty odd years at the Seminary, Professor Pieper held to that singleness of purpose which has characterized the work at our Theological Seminary, the intensive study of the Scriptures, the inspired Word of God. His lectures in the classroom, his sermons, and his writings have echoed the message of Isaiah, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the

people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever." Isaiah 40, 6-8.

On the twenty-seventh of September, the Lord willing, Professor Pieper will observe his eighty-sixth birthday. Today after more than forty years at the Seminary he is retiring from active service. Eternity alone can reveal the fruits of his faithful and dauntless labors in the ministry of the Word.

Dr. J. H. Ott

Dr. John Henry Ott, son of Conrad and Mary, née Senn, Ott, was born January 4, 1861, in Tell City, Indiana. He received his early education in the public schools of that city. For a number of years he followed the printer's trade in Louisville, Kentucky, St. Louis,



Dr. J. H. Ott

Missouri, and Leadville, Colorado. He entered Northwestern College in 1882 and was graduated in 1885. He was called to teach at Northwestern College in the year of his graduation and has served there ever since, with the exception of the years 1890 to 1892, when he went to Germany to study at the universities of Berlin and Halle. He took the degree of Doctor of Philosophy at the latter university. The subject of his thesis was: "The Sources of Aelfric's Lives of the Saints."

On July 11, 1894, Dr. Ott was united in marriage to Miss Clara Bittner, of Watertown; five children were

born to them: Conrad, Hans, Dorothy, Margaret, and Walter.

He has served as Vice-President of Northwestern College since 1980.

On July 1, of this year, Dr. Ott retired from active service at the school he loved and served so well for fifty-eight years. But though he has retired, he has not in any real sense departed from Northwestern; in the beauty of the park that he planned and planted, in the library which was so peculiarly his care that to successive generations of students it was simply "Dr. Ott's Library," in the grateful remembrance of the hundreds of students he inspired and taught and in the affectionate regret of his colleagues he abides there still and will continue to abide.

M. H. F.

Professor Gottfried Theodor Burk

Gottfried Theodor Burk began his work as an instructor at Dr. Martin Luther College, New Ulm, Minnesota, on November 10, 1884, on the day this institution



Prof. Gottfried Burk

opened its doors for the first time. Born on January 5, 1862, in Germansville, Iowa, he eventually entered Northwestern College, Watertown, Wisconsin, from which school he was graduated in 1883. After one year and two months of attendance at our Theological Seminary in

Milwaukee, he was called as the first full-time professor at Dr. Martin Luther College.

Professor Burk for years taught English and Music, the latter being his sole work for the past two decades. On November 10, 1943, he will retire, after fifty-nine years of uninterrupted and faithful service. S.

IMPRESSIONS OF A VISITOR

By H. J. Schaar

OUR Synod — My Synod — Your Synod! May it live, may it grow, may it flourish! These thoughts were uppermost in the minds of all delegates — and visitors that observed the prevailing spirit of the Wisconsin Synod's proceedings at Northwestern College, Watertown, Wisconsin, August 4 to 11.

"Serve the Lord with gladness," God's psalmist says to the Christians. Servants are people who serve and help others. Servants of God's Kingdom from the industrial areas of Michigan, Ohio, and Wisconsin, servants from Minnesota and the great plains of Nebraska and the Dakotas, servants from Arizona, Colorado and the Pacific Northwest were there.

Sixteen Committees

Seven days of convention saw sixteen committees appointed by the executives of Joint Synod, sift through much material. Though their tasks were tedious, they, too, served the Lord with gladness. Numerous sessions were held at 8 A. M., 1 P. M., 6 P. M. Until late evening hours this sifting and formulating of recommendations went on in order that the orderly program of Synod's able president could be carried out the following days.

A Unity of the Spirit

Though the debates produced misunderstandings in certain matters, Synod like the church of old proved "they ceased not to teach and to preach Jesus Christ," Acts 5, 42. This teaching and this preaching is a definite privilege of serving the Lord — and if it is done with gladness it must needs be in a true unity which is a creation of the Holy Ghost. Serving the Lord with gladness the delegates adjourned, homeward bound. May we now address this exhortation to each delegate, each layman, each teacher, each conference visitor, each official of Synod as a steward of God over Synodical affairs for the coming two years!

All were happily impressed when our treasury report revealed:—

Debts — None

Searching records proves that there is definite reason for rejoicing in this fact. The Synodical report of 1917, page 95, shows debts in excess of \$82,000. Another report, 1923, page 87, shows liabilities in excess of \$288,000. Another report, 1927, page 83, liabilities \$297,000 plus. Another report, 1929, page 80, liabilities exceeding \$713,188. Another report, 1935, page 145, \$641,238. 1939, page 177, \$611, 525, and then we could

read: total liabilities, 1941, page 132, \$198,393.75, and now, assembled at Watertown our convention could learn the fruits of long concerted efforts and much brotherly admonition; debt retirement work well done and joyfully learn "we are free of debts." Our mission reports can no longer begin "because of lack of funds missionary opportunities had to be curtailed." No longer can the Board of Trustees report, "due to the financial situation salaries had to be reduced. No longer can the many needs of our institutions be cut because of the staggering debts."

You Have A Stewardship Contract

God fixes the terms of the contract for your Christian stewardship. God writes all terms of your stewardship. The contract is sealed with His blood. No dates are necessary. You are to work, while it is yet day. The Holy Ghost is His penman. No disputing lawyers (humans) can change one jot or tittle. There are no high sounding words and expressions. In plain unmistakable language God definitely writes the terms under which you as a child of God are to work under Him in His Kingdom as an entrusted (chosen, kingly) Heir.

Christians!

"Ye are a chosen generation."
 "Ye are stewards of the mysteries of God."
 "Ye are My Sons, Daughters, Heirs."

Come!

"Unto Me."
 "Hear the Word."
 "Buy without money and without price."
 "Believe and be saved."

Take!

"My Word."
 "The sword of the Spirit."
 "The helmet of Salvation."

Go!

"Into your own heart."
 "Into the highways and hedges."
 "Unto the uttermost part of the earth."
 "Compel them to come in."

Preach!

"Christ crucified."
 "By grace."
 "Through faith."
 "The power of God unto salvation, to every one that believeth."

Such is God's commission to you. You are stewards of God; your stewardship touches every part of human life; "moreover, it is required in stewards, that a man be found *faithful*." Col. 4, 2.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet on Tuesday and Wednesday, September 14 and 15, 9 A. M., at Fontenoy, Wisconsin, Arden Stuebs, pastor.

Sermon: Karl Thurow, V. G. Siegler.
 Harold H. Eckert, Sec'y.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 20 and 21, 1943, at St. Peter's Church, Eldorado, Wisconsin (Pastor Wm. Wojahn). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; Moses, der Knecht Gottes, J. Schultz; Hints for Sick Calls, G. Pieper; The History of the Mass and the Individual Communion Cup, H. Vogel; Isagogical-Exegetical Study of Hebrews, T. Redlin.

Sermon: English, G. Kaniess; W. Pless.

Please make early announcements with the local pastor.
 Carl Lawrenz, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet in Pilgrim Ev. Lutheran Church, Minneapolis, Minnesota, R. J. Palmer, pastor, on Tuesday, September 21, 1943. The sessions will open with a Communion Service at 9 A. M.

Essay: G. A. Ernst, "The Three Offices of the Christian Ministry."

Confessional Address: F. A. Werner (A. W. Saremba).
 Members will provide for their own meals.

P. R. Kurth, Sec'y.

NORTHERN MICHIGAN DELEGATE CONFERENCE

On September 20 and 21, 1943, the Northern Michigan Delegate Conference will meet at Frankenmuth, Michigan, A. Kehrberg, pastor, beginning at 9 A. M. sharp.

Papers: Exegesis of Gal. 3, 21-29, A. Voges; The Essentials of the Lord's Supper, A. Westendorf; Exegesis of Romans 3, 19-24, M. Toepel; Fundamental and Non-Fundamental Doctrines, O. J. Eckert. Also, delegates to the Joint Synod will report.

Sermon: O. Frey (O. J. R. Hoenecke).

Confessional Address: O. J. Eckert (O. Eckert).

Please, announce yourself for quarters and meals to the local pastor by September 15 at the latest. The delegates are required to attend the first day only.

Nathanael Luetke, Sec'y.

ONE-DAY EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA CONFERENCE

The One-Day Eastern Delegate Conference of the Dakota-Montana District will meet on Wednesday, September 29, 9:30 A. M., in St. Martin's Lutheran Church, Watertown, South Dakota.

Meals will be served gratis.

Timely announcement to host pastor, please!

H. A. Schultz, Sec'y.

RED WING ONE DAY DELEGATE CONFERENCE

The One Day Delegate Conference of the Red Wing Circuit will convene at Mazeppa, Minnesota, on September 14, 1943. Confessional address by Pastor G. Scheitel, Pastor F. Weindorf, alternate. Pastor Blauert's paper on Stewardship will be continued and a report on the Synodical Convention at Watertown, Wisconsin, will be heard. Kindly announce your intended absence or presence, also the number of delegates to be expected to the local pastor, Rev. Theo. Haar.

Rud. F. Schroeder, Sec'y.

WEST WISCONSIN TEACHERS' CONFERENCE

The West Wisconsin Teachers' Conference will meet in Tomah, Wisconsin, H. Schaller, pastor, on Saturday, September 25, beginning at 9:30 A. M.

The following papers will be discussed: "When is a Parochial School Teacher Guilty of Unionistic Tendencies?" Pastor H. Schaller; "Visual Aids in the Classroom," H. Gurgle; "Suggestions for Remedial Reading," E. Sievert; "Canvassing for School Children," Round Table Discussion; Substitute: "Courtesy in the Classroom," E. Wilde.

R. E. Swantz, Sec'y.