

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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BEHOLD, THY KING COMETH UNTO THEE

A NEW Church Year, a new year of grace! It is worthy of notice that the New Year of the Church begins when the secular year draws to its close, that the Church awakens to new hope and new life at this season of the year when nature is melancholy and lifeless. The passing year reminds us of the end of time, of death, and yet even now we are begotten again unto a lively hope. The years take their toll of us in strength and vigor. Sufficient unto life's little day is the evil thereof, yet "though our outward man perish, the inward man is renewed day by day. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4, 16-18.

Once He Came — Still He Comes

The new Church Year is ushered in by the season of Advent. Advent means "coming," and refers to the coming of our Lord Jesus Christ. This season recalls the long night through which the believers of old waited for the rising of the Sun of Righteousness. What the fathers most desired, what the prophets' heart inspired, what they longed for many a year was fulfilled at the birth of Christ, the Advent of the Son of God into our flesh. than the historical advent of Jesus of Nazareth. Not only did the Sun of Salvation rise over the world so many years ago, but even now He comes, and we shall mark His Advent as it is described in the Gospel for the first Sunday in Advent in the words, "Behold, thy King cometh unto thee."

From the Manger to the Cross

These words recall the familiar scene of Jesus' entry into Jerusalem. From the outset of His ministry it is evident that Jesus was indeed the promised Messiah. His signs and wonders proved that it was He that should come. But now the Lord was about to crown His ministry with His noblest work; now He entered the ancient royal city of Jerusalem to be crowned with glory as the King of kings, the Lord of lords. It was a strange procession that made its way. The season of Advent, however, commemorates more

into Jerusalem, Christ riding upon a lowly beast of burden. Here He manifests nothing but meek and mild humility. And that procession led Him from Bethphage to Jerusalem, over the way of sorrows to Calvary and the cross. It is not until we see Him enthroned on the tree of shame that we can know the full meaning of His advent. First He came into our flesh, even as the children are partakers of flesh and blood, He likewise also partook of the same. But He would come a little nearer, indeed, very near to men. For us, in our stead, He placed Himself under the Law, under the curse of the Law, and died our death, suffered our condemnation. — What depths of poverty and woe! And yet what depths of mercy and compassion for our sinful race! And who can measure the length, the breadth, the height, the depth of His grace!

THE ADVENT OF OUR LORD

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you; ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

MATTHEW 21:1-9.

The King of Kings

The inspired prophet pointed to that procession which led to the cross with the words, "Behold, thy King cometh unto thee." A King He is indeed. His lineage: the everlasting God made man and born of the Virgin Mary of the house and lineage of David the king; His scepter: pity and compassion in every need, and in our deepest need, our sin and guilt; His treasures: forgiveness of sins, life, and salvation; His reign: from everlasting to everlasting; His name: Jesus, — Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

The multitudes hailed Him as their King when first He came to establish His kingdom. A group of believing disciples, a half-hearted multitude of pilgrims, and the little children in Jerusalem sang, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest." And if these little children or the others should hold their peace, the stones would immediately cry out.

Present in the Word and Sacraments

Since His resurrection and ascension our King has again veiled Himself from our sight, but though He

(Continued on page 375)

Editorials

THANKSGIVING

ADVENT

LAXITY

Thanksgiving When this number of the *Northwestern Lutheran* reaches our readers, our annual Thanksgiving Day will be a thing of the past for this year. But our giving of thanks to our God must not be limited to one day out of a year, nor, for that matter, to one day out of a week. Our whole life should be one of constant thanksgiving.

But let us be careful so that our thanksgiving will be pleasing to God. There is a form of thanksgiving which He abhors. Think of a prayer spoken in the temple which began with these words: "God, I thank thee, that I am not as other men are." That prayer of thanksgiving was an abomination to God.

What was wrong with it? lest we also become guilty of similar thanksgiving. The Pharisee certainly thought he was doing a God-pleasing work. And the people who heard him admired him for it.

There are different forms of thanksgiving, according to the difference in the status of the thanking person. Thus when a father thanks his son for a service he has done, this acknowledgement will assume an altogether different meaning than when a friend thanks a friend for a favor, or even when a son thanks a father. The son by his very position as a son is under obligation to his father, which is not the case among equals, much less of a father to his son. When a father thanks his son, this is an expression of his joy and satisfaction with the deed of the son, which the son receives as such and from which he draws encouragement to continue and to improve his efforts. When a son thanks his father, it is an acknowledgment of a debt. If a son would thank his father in the way a father thanks his son, this would have to be considered as highly improper.

What is our position over against God? And in what spirit, then, must we offer up our thanksgiving? Adam's position over against God could be compared to that of a son over against his father. For was not Adam created in the image and likeness of God? He was a loving son who respected and revered his heavenly Father. In that spirit he sang his songs of praise and thanksgiving, as for instance, when he received Eve out of the hands of God.

Things changed when Adam yielded to temptation. Gone was his filial love and veneration. Impertinence and open hostility had taken their place. He forfeited the love of God and rightly deserved His displeasure and wrath, temporal death and eternal dam-

nation. Then Adam was in no position to give thanks, not even for the temporal blessings which he still retained.

The picture was changed again. God Himself changed it. He vowed that Adam should not forever remain in the wretched servitude into which he had fallen through the wiles of the tempter. He promised to send the Seed of the woman, who in bloody battle should destroy the power of the devil and set captive man free. Adam accepts the promise in faith, and changed the name of his wife from merely the Woman to that of Eve, *i. e.*, the mother of all living.

Herein we have an indication of what constitutes true God-pleasing thanksgiving. It must begin with repentance. Where there is no acknowledgment of sinfulness, nor faith in the redemptive work of Christ, where people in the least belittle their sins, and in the least expect God's favor as a reward for their own efforts, there no thanksgiving is possible. Though people repeat over and over, "God, I thank thee; God, I thank thee," and though they bring sacrifices upon sacrifices for Him and His kingdom, yet will He say: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols" (Amos 5, 21-23). — Thanksgiving must begin with repentance.

That was the principal fault of the prayer of thanksgiving offered up by the Pharisee in the temple. He would not acknowledge his sin. He claimed to be better than other people. Yes, he claimed to have done even more good works than God Himself had commanded. He fasted as often as twice a week, a thing which God did not ask of him; and he gave tithes of all things that he acquired even of such as God had expressly exempted. He claimed not only a sufficient merit to meet all of God's demands, he claimed a balance in his favor.

Thanksgiving must begin with repentance. For that reason we cannot begin by exhorting unbelievers to give thanks. We must first lead them to an acknowledgment of their sins, not of the sins of other people, but of their own. It is a peculiar phenomenon that the less people recognize their own sins, the more

they are ready to condemn them in others; as did the Pharisee.

But a mere admission of our sins will not produce thanksgiving. That will drive to despair. Cain recognized his sin. Judas recognized his sin. Yet they could not give thanks. We must fix our eye on what God has done for sinners. He sent forth His only-begotten Son to redeem them and to restore for them the sonship which they had forfeited. He sent forth His Holy Spirit into their hearts, to embrace the recovered sonship in faith, and to teach them to say — stammeringly, perhaps — but confidently to say, "Abba, Father." Then the foundation has been laid for a God-pleasing thanksgiving.

Thanksgiving Day lies behind us. Let us make every day a day of giving thanks, a day where we approach God as humble and contrite sinners who rejoice in His boundless grace. J. P. M.

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Advent The date of this issue of the *Northwestern Lutheran* is the 28th of November. This happens to be the first Sunday in Advent for this year. The Advent season is being observed in the church as a time of preparation for the Christmas festival.

The church did not celebrate the Christmas festival from the very beginning. Other festivals had been introduced many years before a special birthday celebration for our Lord was arranged. The great events in the earthly history of our Savior are His death and His resurrection. By His death He made atonement for all our sins, and by raising Him from the dead the Father proclaimed to all the world that the reconciliation and justification of sinful man is now an accomplished fact.

These great events were the first which the Church began to celebrate. The resurrection, being the culmination of the work of redemption, received chief attention. The Easter event gave rise to our Sunday. Every week the Christians reminded themselves of the glorious triumph of Jesus, our Savior, over sin and death. In addition, the resurrection was celebrated every year in a special festival, preceded by a day commemorating the Savior's death. Not till the year 354 was our Christmas instituted.

January 6, the Epiphany festival, celebrated chiefly in commemoration of the baptism of Jesus, was made the occasion for remembering also His birth. Bishop Liberius of Rome still did so in the year 353; but in the next year, 354, he celebrated Christmas on the 25th of December, as we still do to this day.

Naturally, before a date for the Christmas celebration was established, no preparation season, no Advent, could be arranged. Not until the beginning of the sixth century do we find any traces of it; and they point to France as their home. There are still two Advent sermons extant by the noted Bishop Caesarius

of Arles, who died in 542. The Council of Lerida (524) and the Synod of Tours (567) adopted resolutions pertaining to the proper way of observing the Advent season.

We are accustomed to have four Advent Sundays. This number was chosen in connection with the time from creation till the birth of Christ, which was assumed to be approximately 4,000 years, each week in Advent thus representing 1,000 years. It must be remembered, however, that the Bible nowhere tells us just how long the earth existed before the birth of our Savior; and it is impossible to figure the exact duration.

The number of Sundays in Advent was not always the same. At first, the time was made to agree roughly with the forty days of Lent, preceding Easter. Some even began Advent as early as St. Martin's Day (November 11), the day on which many centuries later Luther was baptized and from which he received the name Martin. — Some counted five ages of the world before Christ, and thus used five Sundays in Advent. The five ages are — 1) Adam to Noah; — 2) Noah till Abraham; — 3) Abraham till David; — 4) David till the Babylonian Exile; — 5) the Exile till John the Baptist. — Later, St. Andrew's Day (November 30) was chosen to mark the beginning of the Advent season. And approximately this date has remained in vogue to our present time.

A peculiar custom was observed in the Greek Catholic Church on the Saturday before the fourth Advent Sunday, in commemoration of the wonderful rescue of the three brave confessors from the fiery furnace (read Dan. 3). A furnace was placed in the church before the altar, from which three boys sang the "Song of the Three Holy Children," beginning, "Blessed art thou, O Lord God of our fathers; thy name is worthy to be praised and glorified for evermore." This song is not contained in the Bible, but is found in the apocryphal writings of the Old Testament as an appendix to Dan. 3, 23. Also in other parts of the church this Saturday was marked by a specially popular celebration of the Mass.

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In the Catholic Church the last week before Christmas, beginning on December 18, receives special attention. The Masses celebrated on these days are called the Rorate Masses, from the Introit, Is. 45, 8: "Drop down (Latin: rorate), ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation (Latin: a Savior)."

The observation of the Advent season is a human rite. Let us make use of it to remember our sins which made the coming of a Savior necessary, and the wonderful love of our God who sent His own Son to be our Savior.
J. P. M.

* * * *

Laxity The common and general complaint on the part of the civil authorities about the laxity of people in the observance of morals and the resultant breakdown of law and order has infested every strata of society. The familiar cry: "we are at war" and "this is war" is intended to stifle every effort to stabilize things. People cannot, it seems, retain sobriety when all the world is out of joint and living under the influence of abnormal conditions. People who believe this is possible under the strain of war are just hiding their eyes and burying their heads in the sand, lest they see things clearly. Juvenile delinquency has reached a dizzy height; delinquency among women, even married women, has hit a bottom never dreamed possible; broken homes are such an every-day occurrence that the reporters for our daily papers, usually keen on giving such "news" a big spread in the papers, have lost all interest in them. As a result we do not hear the half of it. These are extremely evil days.

Let no one think that this trend has left the Church unscathed and without visible marks and scars. The devil would not be the devil if he did not use the opportunities presented to him in such times as ours for his

own purposes to corrupt the Church. Due to his untiring efforts to seduce and corrupt people the Church too can sing its song of "war casualties." No, we are not thinking of the boys in the armed forces; we are thinking of some people at home, people who had the knowledge of God, whom this war should have sobered, who should have spent more time in earnest, serious communion with God through Word and Sacrament, who should have prayed as never before for their own salvation and the salvation of all the boys so suddenly thrown into the stream of an abnormal life — but have lost their moorings and have become LAX if not wayward and apostates.

There is much hue and cry today throughout our land about the increase in church attendance of a Sunday morning. We are not inclined to take these announcements so seriously. It may chance that a church here and there may have experienced an increase in attendance. This may be due merely to the presence of "one-timers" or visitors or casual church goers that may be found in any community. These may make it appear as though a revival of religion is in progress. But, pastors who know their people and who are willing to give you their honest opinion will tell you that some of their people who were relatively regular in their church attendance some years ago are becoming a little more lax. When approached about it they offer the excuse that they must work long hours, perhaps six and one-half days in the week, and that they are too tired to go to church. Laxity in church attendance means laxity in Christian life generally. One follows the other as surely as night follows day. The one sure way for a Christian to battle the present wave of laxity is to diligently hear the Word of God. For Christ says: "BLESSED are they that hear the word of God and keep it." In that Word the Christian alone finds strength and help against the evil day.
W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XIV. Of Ecclesiastical Order

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

V

IT is evident that there are many questions of a practical nature to be considered in connection with the call. We shall now take up a few, limiting our discussion to the call of a local congregation, and

leaving out of our consideration the call issued by a larger church body, *e. g.*, a synod, into its mission fields or into its work of training future pastors and teachers.



When calling, a congregation will, of course, first of all consider its own needs. But it dare not forget that it is not an isolated body in this world. Ties of the

most intimate nature connect it with the rest of

Christendom, particularly with Christians of the same confession. If a congregation were an isolated body, it would have to consider its own needs only; but since it is united with its brethren, let us say, in the same synod, its action of calling a man into its service will at once affect also the whole larger group.

Let us take our own Wisconsin Synod. If one of our congregations will, for example, call a man from without our circles, it will thereby present him to our entire body as a true pastor to be acknowledged as such by every other congregation of our Synod and to be received as a brother pastor by the entire ministry. Naturally, a congregation dare not foist a man on their fellows in the Synod of whom the other members of the Synod cannot approve. For that reason we have the custom that the list of candidates from which a congregation plans to choose its future pastor be first approved by the District President.

If one of our congregations calls a man who already is a member of our Synod, it is thereby depriving a sister congregation of the further services of this man. He may be a good man for their work, and it may be that the work in the other congregation can just as well be taken care of by somebody else; but it may be that by his leaving irreparable damage is done to the field where he is working at present. Before calling, therefore, a congregation will consult with the District President, so that it may not violate brotherly love. — Similarly, a congregation whose pastor receives a call into a different field will not stubbornly refuse to release him, just because he is doing good work in their midst, but will carefully weigh the importance of the call their pastor received and compare it with the work in their own midst. After due deliberation they will, if need be, perhaps with a very heavy heart grant a release and wish him God's blessing in his new field of labor. Read with what heavy hearts the Ephesians took leave of Paul (Acts 20, 36-38).

Much more could be said on this point, because hardly ever are two cases exactly alike. But let these suffice to illustrate the principle.

The main thing to remember is that we are here dealing with a *call*. Remember what we were by nature, and remember the grace and blessing that we enjoy as Christians. Did we merit God's favor? Did we pay for it? Did we prepare ourselves to make ourselves worthy of it? No. We were *called*, called without any merit or worthiness, called through the *Gospel*. Now we are anxious to hear more of the Gospel and to sing God's praises for the Gospel. We want others to hear the same call. St. Peter says: "Ye are a chosen generation . . . that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (- Pet. 2, 9).

It is God's business that we are permitted to handle, God's work of saving souls. It is God's call that we extend when we call; and it is God's call that a minister accepts when he accepts our call. We are hungry for God's Gospel, and we call a man to administer it to us. We are anxious to thank God for His Gospel, and we call a man to lead us in our thanksgiving. We are eager to spread God's Gospel, and we call a man to assist and guide us. Performing some routine functions: as preaching a sermon every Sunday and on the church festivals, baptizing the children, marrying couples, officiating at funerals, and such like, important though these duties are, is not the great and most weighty thing that a pastor is called to do. He is to teach, to warn, to rebuke, to comfort, to strengthen, to lead, to guide blood-bought souls through the dangers and distresses of this life to a blessed faith and in the faith of their Savior. And all this in the name of our Lord, as He Himself would do it were He to serve personally.

How shamefully some churches degrade the divine *call* when they go about the business as though they were *hiring* a pastor! And how shamefully some pastors degrade the call when they let themselves be hired, or, on the other hand, act as though the call made them *lords* over the flock, and under the guise of being spiritual advisers they tyrannize the consciences.

Sometimes congregations will "call" a man for a limited time only. This happens particularly often in the case of teachers. Why? They want to try out the man to see if they like him; and imagine that if they do not like his personality they are then under no obligation to re-hire him at the end of his term. They are deceiving themselves. They are playing fast and loose with a sacred thing; and the Lord will not hold any one guiltless who thus takes His name in vain.

We are not now speaking of special occasions, which require special treatment. There may be a vacancy in a congregation. Naturally the congregation may call for temporary help for the duration only, till the vacancy can be properly filled. — At the present time, while people in our country are "on the move" in great numbers, some congregations may be unable to continue their work in their accustomed way because of the loss of members, while others may not be ready to accommodate all the new-comers. Nobody knows how long the congestion, or depletion, will last. Then a congregation, thus hit, may make temporary provisions. That would be a proper call in spite of the time limit. But we are not now thinking of such exceptional cases, we are thinking of normal, settled conditions. Then it is a sinful abuse to "call" for a limited time only, with the privilege to re-hire. A divine call is not a contract. (Space will not permit

to discuss the matter of applying for a position, trial sermons, and similar abuses.)

Things in our congregations are never stable. Some churches increase in number, others decline. At times there are many children of school age, at other times their number may drop. Since the last World War most congregations have had the language question to bother them. Other changes occur. Thus it may often happen that a pastor, who in former years was fully equal to a position, is no longer able to do the necessary work properly. What then does the sanctity of the call demand?

It has happened that some one would get up in a meeting, would in cold blood make the motion that, since the pastor is no longer able to do the work, the congregation give him three months to get himself a different "job." — It has also happened that a pastor simply insisted, I am here on a divine call, — and here I stay.

In both cases the call has been grossly violated, and God's blessing will never rest on such procedure. What should have been done is this. Since both pastor and congregation are interested in one thing — or at least should be — namely that souls be nourished with the Bread of Life, they will in a brotherly way discuss any difficulties that may arise, will together look for the best remedy that may be available. If the congregation is not strong enough to procure extra help, and if the pastor really is unable to carry the load alone, they may jointly reach the conclusion that a change is indicated. They will then take their troubles to the Lord and lay the matter into His fatherly hands, and abide His time. In the meanwhile they will both continue to work as best they can with the strength the Lord has given them. And they will be surprised how richly He may bless their feeble efforts. In them may be repeated the experience of Paul, who learned to say: "When I am weak, then am I strong" (2 Cor. 12, 10).

We have but begun to scratch the surface in this matter. But we must stop. May these few remarks help to impress deeply in our hearts the sanctity of the divine call.

BEHOLD, THY KING COMETH UNTO THEE

(Continued from page 370)

is absent from us in the body He is present in the *Word* and in the *Sacraments*. In these means of grace He comes to us. As often as the Gospel is heard in this new Church Year, as often as His Table is set in the Holy Supper the King comes to us. In these means of grace He again veils His heavenly glory and majesty. The Word, the water in Baptism, the bread and the wine in the Lord's Supper veil His divine majesty, and yet these are the means of grace, His

power unto salvation to all that believe. His Gospel is the power of God, the wisdom of God to them that believe.



Jesus revealed Himself as the all-knowing Lord during the procession that led to Jerusalem when He dispatched His disciples to fetch the ass and the colt. The King knows all things. He knoweth them that are

His. But He searches and reveals the thoughts and the intentions of our hearts by means of His Word. His Word penetrates the innermost recesses of our hearts, every thought, every desire is revealed. "The Word is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Hebr. 4, 13.

Even as He in His Word searches our hearts, so His Word also reveals Him to us in His kingly beauty, and power and grace. "Search the scriptures," He tells us, "for they are they which testify of me." By the power of His Word He calls us to faith, enlightens us with spiritual gifts, sanctifies and keeps us in the true faith. By the power of His Word He prepares a way for Himself into every heart, every home, every city, and every country where He would dwell with His blessings. By the power of His Word He is able to raise up children unto Himself of stones.

As the King guided and directed His first disciples by the Word of His mouth, thus He still rules over our hearts and in our lives with His Gospel. His Word is an incorruptible seed, life-giving, bringing forth fruit an hundredfold in the lives of the believers.

Receive the King

"Hosanna to the Son of David," they sang when Jesus entered Jerusalem. "Hosanna" is in reality a prayer for help, Lord, help! We have sufficient reason to petition the King's help in our day. But remember, His Kingdom is not of this world. It is a Kingdom of grace in which He rules and reigns by His Word in the hearts of the believers.

Redeemer, come! I open wide
My heart to Thee; here, Lord, abide!
Let me Thine inner presence feel,
Thy grace and love in me reveal;
Thy Holy Spirit guide us on
Until our glorious goal is won.
Eternal praise and fame
We offer to Thy name. Amen.

A. P. V.

Siftings

BY THE EDITORS

American Sunday? — "Sunday morning . . . no alarm clock at the alert, no bus to catch, no working dateline or deadline . . . letdown for most of us from the long week past, lull before the week to come . . . the one time in the week to linger at the breakfast table for an extra cup of coffee, to listen to the kids chatter, to loaf through the Sunday paper . . . to think, to talk, to plan, to play . . ."

No doubt, many of our readers saw the foregoing opening sentences of an advertisement which appeared in leading newspapers of our country. The *Christian Century* enumerates fourteen by name and adds that twenty-seven others carried the same advertisement.

The writer of the advertisement evidently forgot that in the Christian Church Sunday has been set aside as a day for public preaching of the Word, for joint singing and praying of Christians in their congregations. Christians on Sunday go to church. How could this fact be overlooked by the writer? Or is it really such an outstanding custom, religiously observed by all Christians? What, if the writer had taken your home as a pattern, would he have found it necessary to make the addition?

* * * *

The Bible On The Seas. — We take the following from the *Watchman-Examiner*. "Bibles which are placed on every life raft and life boat on Army transport vessels for the spiritual guidance and inspiration of men forced to take to the water in the event of disaster are being protected from the effects of salt water by the same type of cover that protects pistols, rifles and machine guns in landing operations, the War Department reports. By a curious incongruity, the covers used for pistols are of exactly the right size for copies of the Bible, and have been adopted by the Chaplain Corps as a standard protective covering for them. The covers were developed by the Quartermaster Corps from a pliable, transparent, waterproof film known as vinyl. They are buoyant enough to float the books if they are accidentally dropped overboard or washed out of the raft in heavy seas."

This interesting bit of information goes to show how much men value the Bible when they are in distress and facing possible death. Should it not mean as much to every one of us who are adrift on life's surging seas and facing, if not a violent, yet a very certain death? It was given to us by God for a life-saver.

* * * *

He Should Know. — The *Watchman-Examiner* recently reprinted the following little story from one of its exchanges, which sheds an interesting light on a

certain industry, and should point a serious warning to all Christians. "The proprietor of the largest saloon in a West Coast City owned a beautiful house, comfortably furnished, which was being offered for rent. Three prospective tenants had applied when an Army chaplain appeared to make inquiry. Immediately the saloonkeeper said, 'You can have the house.' When the three protested, he replied, 'I'm going to rent it to the chaplain. I want a man in there who doesn't drink and have wild parties. I know the chaplain will not. The preacher gets the house.'"

We wonder. Were not perhaps such "wild parties" an important source of income from which this "beautiful house, comfortably furnished," originally had been built or purchased? What did this saloonkeeper do then to check the evil of "wild parties," of which he was so afraid now that his own property would be affected? He was in a position to judge. But Christians should all the more earnestly heed the warning of St. Paul: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5, 18).

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Choral Unions are the order of the day. Most larger cities have them. Usually the Choral Union is a union of the various church choirs in the city. These meet several times a year to prepare for the annual "Choir Night." Such a union of choirs does not shock us. "Union" is the very element in which the sectarian churches live. But when a news item comes to us telling us that Lutheran churches participate and join with the choirs of non-Lutheran churches, we begin to wonder. Do we, would we think of joining these churches in a union service? If singing the hymns of the church is not preaching, what is it? If it is not a spiritual exercise, if it is not an expression of faith, what is it? Are we gradually but surely losing our moorings? Don't we realize that in joining with Latter Day Saint's church choirs we are giving them the hand of fellowship and the Methodists, etc., likewise? Yes, these are evil days.

* * * *

What Our Readers Say — How They Say It. — "I just read in the *Northwestern Lutheran* that the Apache Indian Mission will celebrate its fiftieth anniversary on October 9. This being only one day from my own fiftieth birthday, I am enclosing \$50.00 for use of further mission work among the Indians, in gratefulness to the Lord for all His blessings to me."

A. FRIEND.

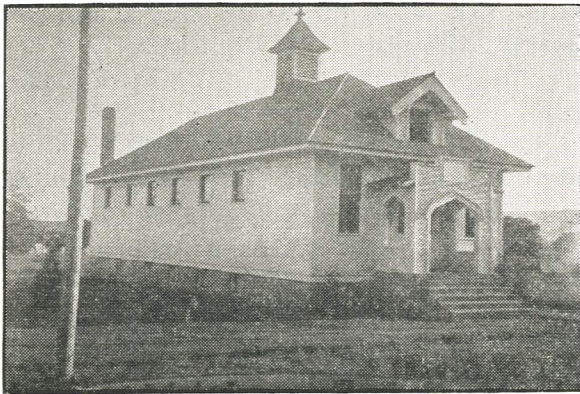
ANNIVERSARIES

MISSION ORGANIZATION — DEDICATION — ANNIVERSARY

Our Savior's Ev. Luth. Church, Wausau, Wisconsin

As we stand upon the threshold of a new year and are about to enter the second year of our life as a congregation, the members of Our Savior's Ev. Luth. Church, Wausau, Wisconsin, have every reason to stop, so that they might bow their heads and fold their hands in a prayer of thanksgiving. The reasons are numerous why they ought to approach the throne of God with the words of the Psalmist "O give thanks unto the Lord; for He is good: because His mercy endureth forever." Ps. 118, 1.

Four Lutheran families met in an abandoned school building on October 21, 1942, for the purpose of organizing a Christian congregation. That finished, they went to work and brought the Gospel of Jesus the Savior to others. Their first house of worship was the above mentioned frame school building (43 by 23

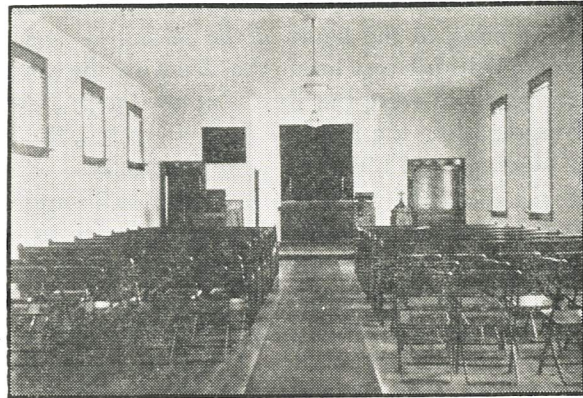


feet). The place at first was large enough but, by the grace of God, it soon became evident that it would be necessary to build another additional twenty feet to the school house. Our Synod gave the congregation a loan of \$3,200.00 so that they could buy the school and the six lots and then do the necessary remodeling and redecorating. The purchase price was \$550.00. The cost of rebuilding it into a church was \$3,250.00.

On June 25, 1943, the new church was dedicated to the services of the Triune God. Pastor E. Walther of Wisconsin Rapids preached in the morning service. The afternoon service was an installation service in which the undersigned was formally installed by President H. Kirchner, Baraboo, Wisconsin, assisted by Pastor G. Marquardt of Schofield. Our day of dedication was brought to a close with another service of thanksgiving in the evening. Pastor G. Krause, Stetsonville, Wisconsin, guest preacher. About 800 friends and members of this new mission congregation heard the words of rejoicing as they came from the lips of the above mentioned servants of God.

The church as it stands today is 64 feet long and 24 feet wide. It has a seating capacity of 175. The

church furniture, pulpit, altar, lectern and baptismal font, was made and given to the congregation by a faithful member of our sister congregation at Schofield. This same body of Christians also gave us the pews that were in their old house of worship. During the winter of 1942 and 1943 the members got to work in the basement. They fixed, they cleaned, they scrubbed and painted with the result that we now



have a neat and clean basement 43 feet long and 24 feet wide. It is in this part of the church that our Sunday School children meet to receive instruction in the Word of God.

Four months after the day of dedication, October 31, 1943, the congregation celebrated its first anniversary. Guest preachers were Pastor L. Winter, Plum City, Wisconsin, and Pastor G. Marquardt, Schofield, Wisconsin. And looking back over the year that has just passed we say again, with rejoicing, "Thank God for He has been good to us." One year ago four families set out to do the work that God has given them to do. Today, through the power of God's Word, there are 32 families, 132 souls, 56 communicants and 24 voting members. One year ago fifteen children met in their old school house for religious instructions; today there are 80 children learning about Jesus their great Friend and Savior.

If it would be possible to single out one particular day on which God revealed His great love toward sinners it would be Sunday, December 6, 1942. For it was on that day that God gave fourteen sin-infested children a new birth in Holy Baptism.

The history behind the Wisconsin Synod's Mission in the city of Wausau, Wisconsin, is a story of God's fervent love. He still opens the doors of heaven to sinners for Jesus' sake. "All glory be to God on high."

L. Koenig.

ONE HUNDRED YEARS OF GRACE

St. John's Church, Oakwood, Wisconsin

A century of Lutheranism, the preaching of the saving Gospel of Christ, the administration of His Sacraments according to His institution, is an event to be celebrated with praise and thanksgiving to the God of all grace. On October 3, 1943, many friends from

far and near joined the members of St. John's Ev. Lutheran Church at Oakwood, Milwaukee County, Wisconsin, to observe the one hundredth anniversary of the founding of St. John's Church.

During the one hundred years of its existence God has graciously preserved His Word and the Gospel of the crucified Christ in its purity and sweetness to St. John's Congregation. Four pastors preached at the three centennial services admonishing the congregation to cling to the truth of the saving Gospel, and to remain faithful to Christ, the Head of the Church. Guest preachers were the Rev. August Paap, a son of the congregation, the Rev. Dr. J. B. Bernthal, the Rev. R. O. Buerger and the Rev. L. C. Bernthal.

It was about the year 1836 that the first immigrants of German descent arrived in this community to build their homes in what at that time was virgin forest. Pastor Schmidt conducted the first services in 1840 and on October 2, 1843, a congregation was organized. Successors of Pastor Schmidt were, Weinmann, G. Rausch, C. Koester, Ph. Brenner, C. Gausewitz, Vacancy Pastor H. Ebert, J. B. Bernthal and since 1911 the present servant of the Lord.

Truly here is ample evidence of the unfathomable grace of God of countless blessings He has bestowed. May the present generation fully realize the magnitude of these gifts and remain constant in the cherished heritage of the fathers. Let them ever direct their humble songs of praise and thanksgiving to the throne of the Most High, from whom all blessings flow. May St. John's Congregation ever "be steadfast, unmoveable, abounding in the work of the Lord," for they have the Savior's promise, "your labor is not in vain in the Lord."

In these last days of sore distress,
Grant us, dear Lord, true steadfastness.
That pure we keep — till life is spent,
Thy Holy Word and Sacrament.

M. F. Plass.

SEVENTIETH ANNIVERSARY OF ORGANIZATION

Zion Ev. Luth. Church, Chesaning, Michigan

On October 31, Reformation Sunday, Zion Ev. Lutheran Church of Chesaning, Michigan, was privileged, by the grace of God, to observe the seventieth anniversary of its organization as a Christian congregation. Neither the inclement weather, which prevailed the entire day, nor the stress of the times could dim the joy and ardor of God's faithful people who in large numbers entered into His gates with thanksgiving and crowded the courts of His sanctuary.

Three former pastors of Zion were on hand to address their former flock. In a morning English service, Pastor G. Schmelzer of Sebawaing, Michigan, brought a message, based on Isaiah 28, 16. Another forenoon service, in the German language, found Pas-

tor F. M. Krauss of Lansing in the pulpit, speaking on 1 Kings 8, 56-58. Employing the words of Dt. 32, 11. 12 as his text, Pastor John Roekle of Tawas City addressed the largest gathering of the day in an afternoon English service.

Anniversary festivities came to a close on Wednesday, November 3, at which time a Christian Fellowship Evening was enjoyed by another large gathering. Pastor A. W. Voges of Vassar on this occasion addressed the assembly.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115, 1. R. H. Hoenecke.

85TH ANNIVERSARY OF ORGANIZATION 25TH ANNIVERSARY OF DEDICATION

St John's Church, West Bend, Wisconsin

The eighty-fifth anniversary of organization and twenty-fifth anniversary of dedication of its third school building was observed on Sunday, October 3, 1943. Anniversary preachers: Dr. Paul Peters and Rev. R. C. Horlamus, sons of St. John's, and Rev. Martin Strasen of Ebenezer, Milwaukee. *Soli Deo Gloria.*

W. P. Sauer.

SIXTIETH ANNIVERSARY

Trinity Congregation, Dexter Twp., Mower Co., Minn.

The sixtieth anniversary of Trinity Congregation of Dexter Twp., Mower Co., Minnesota, was held Sunday, November 7, in a special service of praise and thanksgiving. The guest speaker for the occasion was the Rev. Theo. Haar, son of the first resident pastor of the congregation, the retired veteran of the cross, Pastor G. W. Haar, who is spending the evening of his life with another son at Loretto, Minnesota.

Worthy of mention regarding the anniversary service is the fact that the chairman of the organization meeting and only living charter member, Fred Christgau, though past eighty-eight, not only gave an oral history of the congregation, but most touchingly charged the members of the second and third generation to remain loyal to their church and steadfast in the faith of their fathers.

Trinity Congregation is without a resident pastor at the present time. About a month ago the Rev. R. F. Schroeder who served here faithfully for eighteen years, accepted a call to Tyler, Minnesota.

A. W. Blauert, interim pastor.

FIFTIETH ANNIVERSARY

Roscoe, South Dakota

After a rainy night the morning of October 24 dawned on a gray and overcast sky. In spite of the wet roads, however, the hour of 10:30 found a large number of the members of St. Paul's Church at Roscoe, South Dakota, assembled in their house of worship. In the morning

service, which was held in the German language, the congregation heard the Rev. Ernst Birkholz, one of its former pastors, praise the wondrous deeds of God on the basis of Psalm 72, 18. In an afternoon service, conducted in the English language, the Rev. A. C. Bartz, another former pastor, preached on the text Eph. 2, 19-23. Another German service was held in the evening, at which the Rev. Birkholz again was heard preaching on Psalm 16, 6. As a fitting close the English evening service was conducted by the Rev. Wm. Wiedenmeyer, a son of the congregation. He based his sermon to the confirmands on Heb. 10, 23-25.

In such fashion St. Paul's Church observed the golden jubilee of its founding. Four times the roomy church was practically filled to capacity. Not only its own members attended, but also many from the neighboring congregations. During the morning and afternoon services a group of students of the Northwestern Lutheran Academy of Mobridge under the leadership of Prof. H. Meyer contributed fitting musical selections. The jubilee offering was intended for the spiritual welfare of our sons and daughters in military service and amounted to about \$300.00.



At noon and supper the guests were invited to partake of the food prepared for them by the ladies of the congregation in the church basement.

Historically the beginnings of the congregation reach back to at least 1885. For at that time a certain Rev. Prey conducted services in the homes of the Lutherans in the vicinity. He was followed by a Rev. Helmreich, who served for a number of years. In 1893 Missionary F. A. Kiess came through Roscoe, and found a loosely organized group. This organization had been effected on September 24, 1893. Some time later the Rev. Kiess received an assistant in the person of the Rev. Wm. Meyer, who also served the congregation at Roscoe for a number of years. In 1900 Pastor J. C. A. Gehm of Bowdle, South Dakota, began serving at Roscoe. He remained until 1904. From 1904 to 1907 Pastor Keller, also of Bowdle, was in charge. In 1907 the congregation decided to become self-supporting and called Pastor A. C. Bartz as the first resident pas-

tor. He remained until 1911, to be followed by a Pastor Kerber, who, however, served only for about a year. In 1912 the Rev. Ernest Birkholz assumed the pastorate until 1917. His successor was Pastor F. Manteufel, who served until 1921. At that time the congregation called the Rev. J. P. Scherf, who served until 1939, when he retired due to advanced age and ill health. He was succeeded by the undersigned. During the eighteen years of Pastor Scherf's service the old church, which had been built in 1906, became too small for the congregation and under the self-sacrificing leadership of its pastor the congregation erected its present house of worship, dedicating it to the Lord in 1928. In 1941 the congregation was able to retire its entire indebtedness, and is today debt free.

No statistics are available from 1893 to 1900. From then on the following acts may be listed: 617 baptisms, 475 confirmations, 9,058 communed, 149 marriages, 135 funerals. Today the congregation numbers 125 voters, 400 communicants, about 600 souls. H. Lau.

FIFTIETH ANNIVERSARY

Town Center, Wisconsin

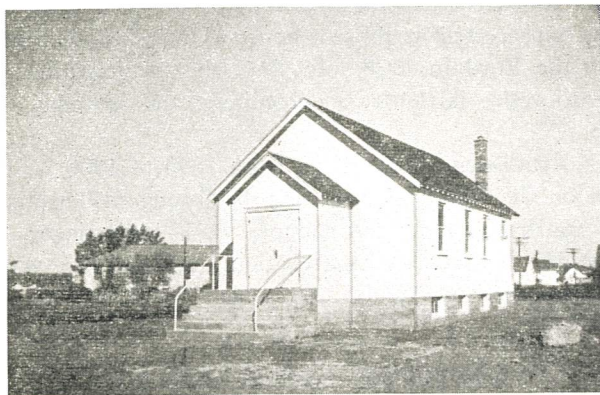
On Sunday, September 19, St. John's Ev. Lutheran Church of Town Center, Wisconsin, celebrated the fiftieth anniversary of the dedication of its present church edifice. The pioneers of the congregation in 1864 erected a small log church. Since it soon became too small for the growing congregation, it was replaced by a larger frame church in 1877. In 1892 that building was struck by lightning, and burned to the ground. The following year the congregation erected another frame church, somewhat larger, on the same site. Extensive improvements have been made on this building from time to time, and it still serves the congregation as a place of worship. Prof. E. Kowalke of Northwestern College and Rev. W. Haase of Two Rivers, a former pastor of the congregation, were the anniversary speakers, and reminded the congregation of the manifold reasons it has for rejoicing and thanking God. A. Werner.

CHURCH DEDICATION

Terry, Montana

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Fitting words to describe the heartfelt joy of the members of Trinity Lutheran Church of Terry, Montana, when for the first time in eighteen years they gathered together in their own church building to worship the Lord. These words, the first two verses of Psalm 84, formed the text for our English sermon, delivered by the Rev. P. G. Albrecht in the afternoon service on this occasion. In the morning of that same day a German service was held. The speaker, the Rev. H. Lau, chose Nehemiah 2, 18 as the basis for his sermon.

The joyous occasion took place on October 3, the fifteenth Sunday after Trinity. The members of the congregation had invited many friends from neighboring congregations to be present at the dedication of their long-desired church. Many outsiders who have some interest in our Lutheran Church also came. The result was that the little church could not contain all of the people and many were forced to remain outside. Since many of the visitors came some distance, the ladies of the congregation served a lunch during the noon hour. This gave old



friends a chance to renew acquaintance and also provided the members with an opportunity to meet the guest speakers, both of whom are members of the District Mission Board. Enough of the lunch remained to supply all with supper.

The history of our mission congregation in Terry began during the '20's when Pastor F. Wittfaut began serving the German-speaking people of the town at irregular intervals. It was not until 1935 that a resident missionary, the Rev. A. R. Kettenacker, was called to begin the work of organizing a congregation. In 1937 he was succeeded by the Rev. E. M. Bode. During his ministry the congregation incorporated and acquired the property rights to a small parsonage, formerly owned by St. John's Ev. Lutheran Church of Crow Rock, Montana. His successor, the undersigned, has served the congregation since 1941.

In May of this year the congregation sold its small parsonage and invested a part of the proceeds in a larger building with the intention of remodelling it to serve as a church. Two centrally located lots were purchased and a concrete foundation was laid. The building was moved into this foundation and actual construction was begun in June. Since that time the congregation has raised the additional money necessary and members have donated over 1,000 man hours of labor.

The finished product is a building of frame construction with white asbestos siding and a shingle roof. The interior is finished with ivory colored insulating board and oak stained wood work. Altar, lectern, and hymn board match the wood work. An ebony crucifix and two single candlesticks adorn the altar. Above it hangs a reproduction of Hofman's Gethsemane. A reed organ of good quality provides the accompaniment for the singing.

Humble as our church building is, we are grateful to the Lord of the Church for granting it to us. We pray Him that He ever come unto us there and bless us!

Hogey W. Bergholz.

DEBT RETIREMENT

At the Synod meeting in Watertown last August it was announced that the Synod's debts had been paid. At the same time, however, it was emphasized that although all notes had been paid, the money used for that purpose has not come from contributions for debt retirement, but had been taken from funds contributed for regular budgetary expenses. The Synod approved of that action because it relieved the Synod of further interest payments.

The amount so paid off was \$45,000.00. Since then \$25,000.00 have been collected for debt retirement, and that amount has been returned to the treasury, where it belongs.

So there still remains an obligation of \$20,000.00 which must be collected for debt retirement and returned to the synodical treasury to be used for current expenses.

The Synod has repeatedly decided to continue collections for debt retirement until the full amount of the debt had been collected. Our task has therefore not been quite completed. We need to collect \$20,000 before we can say that the work is finished.

There are still congregations that have not borne a reasonable share of the load. There are individuals who once may not have been able to help but are now in a position to make a contribution for this purpose. Perhaps there are still some who have never been asked to contribute. It is to these that the appeal goes out that they join their brethren in this work and now wipe out the very last remnants of the old debt.

Money contributed for debt retirement must be sent to Reverend K. Timmel, the Treasurer of the Debt Retirement Committee, if credited on the Committee's books is desired. Whatever is sent to District Treasurers is forwarded by them to the Synodical Treasurer, and is entered on his books. That money is indeed used for debt retirement, but the Debt Retirement Committee cannot record or give credit for it, since it has no knowledge of such contributions.

The Debt Retirement Committee,
E. E. Kowalke, Chairman.

OBITUARY

† HERBERT A. MOUSSA †

On last July 27 Herbert A. Moussa of Burlington, widely known banker and friend of Synod, died quite suddenly. Mr. Moussa had been in ill health since last winter. Throughout the early part of the summer he had been confined to the Milwaukee Hospital receiving treatment for an old heart ailment. For three days after his

release from the hospital he appeared to be convalescing very well and received friends at his home in Burlington. Then on the morning of July 27 his condition turned abruptly for the worse. While reading a story to his daughter, he was stricken so quickly that his breath had left him before other members of the family could reach him.

Herbert Augustus Moussa, the son of Pastor and Mrs. Albert Moussa, was born on November 5, 1887, at Manistee, Michigan. He spent the first fourteen years of his life in Manistee where his father served as pastor of the Lutheran Church. In 1901 he moved with his parents to Burlington, Wisconsin, where his father assumed the pastorate of St. John's Lutheran Church. After graduating from Burlington High School and attending Marquette University and the University of Chicago, Mr. Moussa began his career as a banker, serving as a member of the staff of the Meinhardt Bank in Burlington for thirteen years. Following a short stay in Jefferson, he became associated with the First Wisconsin Company of Milwaukee and remained with that firm until he returned to Burlington to become cashier of the Burlington National Bank.

Mr. Moussa had been a faithful member of St. John's Lutheran Church of Burlington. His gifts for financial organization and management were put to use not only in his home congregation, but also in the church at large. For fifteen years he served on the Funds Committee of the Wisconsin Synod, helping to stabilize and improve the investments that had accrued to the Synod from numerous bequests.

On February 11, 1933, Mr. Moussa was married to Miss Marion Wolf at St. Matthew's Lutheran Church, Milwaukee.

He is survived by his wife, Marion, and two children, Herbert, Jr., and Marcia.

Funeral services for Mr. Moussa were held at St. John's Lutheran Church, Burlington, on July 30. The undersigned based his words of comfort on Phil. 1, 21-24. Mr. Moussa was buried beside his brother, Pastor Hans K. Moussa, in the Burlington Cemetery.

A. v. R. Sauer.

ANNOUNCEMENTS

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference of the Western Wisconsin District will meet at Baraboo on November 30, 1943, at 10 A.M.

Papers to be considered are: Homiletics, L. A. Witte; Exegesis, 1 Tim. 6, F. Gilbert; Future Punishment, G. H. Geiger; Nicene Creed, O. Sommer; Ordination, A. H. Dobberstein; Exegesis, 2 Tim. 1, G. H. Geiger.

Confessional sermon will be by the Rev. A. H. Dobberstein, with G. Gerth as substitute.

G. W. Zunker, Sec'y.

CALL FOR ADDITIONAL CANDIDATES

At a joint meeting of the Seminary and Northwestern College Boards it was reported that some of our members have expressed the desire to add names to the list of candidates submitted for the music professorship to be created at the two institutions.

The Boards herewith request further nominations, the same to reach the secretary not later than December 20.

The present list:

- Professor Martin Albrecht, New Ulm, Minnesota.
- Pastor Karl Bolle, St. Paul, Minnesota.
- Professor Walter Buszin, Fort Wayne, Indiana.
- Pastor Karl Gurgel, La Crosse, Wisconsin.
- Teacher Harold Klatt, Columbus, Wisconsin.
- Mr. H. Schaefer, Kenosha, Wisconsin.
- Professor W. Schaller, Saginaw, Michigan.
- Teacher Ralph Schultz, Lansing, Michigan.
- Teacher T. Zuberbier, Winona, Minnesota.
- Professor H. Oswald, Watertown, Wis.
- Teacher M. Zahn, Oshkosh, Wisconsin.
- Mr. Milton Detjen, Manitowoc, Wisconsin.

I. Qualification

- A. Candidates should possess a thorough knowledge of music, especially of church music, and the ability to cultivate in the student an appreciation of what is soundly Lutheran (evangelical? Christian?) in music.
- B. Preferably they should also possess a theological training.

II. Duties

- A. In Northwestern College the professor of music shall be required to:
 1. Conduct the male chorus, the mixed chorus and the band.
 2. Give courses in elementary music in the Preparatory Department.
 3. Give optional courses in music at the collegiate level.
- B. In the Seminary, which he shall visit once a week, he shall be required to:
 1. Acquaint the students with music appropriate for use in the congregational services.
 2. Teach the relation of the music to the text of hymns, etc.
 3. Give a course in the history of church music.
 4. Direct the Seminary Chorus.

Kurt Timmel,
612 5th Street,
Watertown, Wisconsin.

REQUEST FOR NOMINATIONS

Pursuant to a resolution of Synod the Board of the Theological Seminary at Thiensville, Wisconsin, asks for nominations for a professorship as granted by Synod. The new professor is to teach Old Testament and pedagogical branches. The nominees should be men who have been in the service of the church for about ten years. All nominations are to be in the hands of the undersigned by December 13, 1943.

E. Ph. Dornfeld, Secretary,
212 East North Avenue,
Milwaukee 12, Wisconsin.

ORDINATIONS AND INSTALLATIONS

Authorized by President J. Gauss the undersigned installed Mr. Roland A. Bode as teacher in St. Paul's School, Saginaw, Michigan, on November 7, 1943. May God bless him and his work!

Address: Mr. Roland A. Bode, 2115 Barnard Street, Saginaw, Michigan. O. J. Eckert.

* * * *

Authorized by President Frey of the Nebraska District I ordained and installed Candidate Gus. Frank in St. John's Lutheran Church, Rising City, Nebraska, on October 10.

Address: Rev. Gus. Frank, Rising City, Nebraska. E. J. Hahn.

* * * *

Authorized by President A. Ackermann of the Minnesota District the undersigned on October 10 installed the Rev. R. F. Schroeder as pastor of Immanuel Ev. Lutheran Church at Tyler, Minnesota. Pastor Dr. Paul Spaude assisted.

R. Schierenbeck.

Authorized by President Ackermann of the Minnesota District the undersigned installed Pastor R. F. Schroeder as Pastor of Zion Ev. Lutheran Church at Island Lake Twp., Lyon County, Minnesota, on the sixteenth Sunday after Trinity, October 10, 1943.

Address: Pastor R. F. Schroeder, Tyler, Minnesota.
H. C. Sprenger.

* * * *

Upon authorization of President Behm, I installed Walter G. Gerth as teacher of our school on October 10, 1943. May the Lord bless teacher and school.

Harold E. Warnke.

* * * *

Upon authorization by President Herbert Kirchner of the West Wisconsin District the undersigned installed Pastor Carleton Toppe as pastor of St. Petri Ev. Lutheran Church, Elmwood, Wisconsin, on the twentieth Sunday after Trinity, November 7. Pastor Toppe is to serve at Ellsworth, Wisconsin, also. May the Lord bless both pastor and congregation.

Address: Pastor Carleton Toppe, Elmwood, Wisconsin.
Louis A. Winter.

* * * *

Upon due authorization by President R. O. Buerger of the Southeast Wisconsin District the undersigned ordained and installed Candidate George W. Boldt, Jr., as pastor of St. John's Congregation, Lannon, Wisconsin, on November 14.

Address: Rev. Geo. W. Boldt, Jr., Lannon, Wisconsin.
Philip H. Koehler.

* * * *

Upon authorization by the President of the Western Wisconsin District, the Rev. H. C. Kirchner, the undersigned ordained and installed his son, Candidate Robert J. Koch, as pastor of Zion's Ev. Luth. Congregation of Auburn and St. Mark's Ev. Luth. Congregation of Brush Prairie, Wisconsin, on Sunday, November 7, the twentieth Sunday after Trinity.

Address: Rev. Robert J. Koch, Bloomer, Wisconsin.
O. W. Koch.

* * * *

Being duly authorized by President R. O. Buerger, the undersigned, assisted by Prof. Paul Peters and Prof. Edmund Reim, installed the Rev. Armin Schuetze as pastor of Calvary Lutheran Church at Thiensville, Wisconsin, on November 7, 1943. May the Lord graciously prosper the work of His servant!

Address: Rev. Armin W. Schuetze, Thiensville, Wisconsin.

Adalbert Schaller.



MISSION FESTIVALS



**"GO YE INTO ALL
THE WORLD"**

Sunday Exaudi

St. John's Church, Stanton, Nebraska.
Offering: \$356.02. Herbert Hackbarth, pastor.

Tenth Sunday after Trinity

St. John's Church, Zilwaukee, Michigan.
Offering: \$201.64. R. G. Koch, pastor.
Immanuel Church, Verdi, Minnesota.
Offering: \$73.53. Paul W. Spaude, pastor.

Eleventh Sunday after Trinity

St. John's Church, Greeley, Colorado.
Offering: \$141.21. V. Tiefel, pastor.

Trinity Church, Belle Plaine, Minnesota.
Offering: \$826.31. W. Schuetze, pastor.

St. Paul's Church, Whitehall, Wisconsin.
Offering: \$90.41. H. W. Neubauer, pastor.

St. John's Church, Baytown, Stillwater, Minnesota.
Offering: \$550.00. E. W. Penk, pastor.

Twelfth Sunday after Trinity

St. John's Church, Arcadia, Wisconsin.
Offering: \$97.79. H. W. Neubauer, pastor.

St. John's Church, Benton, Minnesota.
Offering: \$120.97. Paul W. Spaude, pastor.

Thirteenth Sunday after Trinity

Bethlehem Church, Raymond, South Dakota.
Offering: \$224.00. Carl G. Bast, pastor.

Lutheran Mission, Turton, South Dakota.
Offering: \$22.00. Carl G. Bast, pastor.

Lutheran Mission, Carpenter, South Dakota.
Offering: \$12.75. Carl G. Bast, pastor.

Fourteenth Sunday after Trinity

Salem Church, Escanaba, Michigan.
Offering: \$172.30. Wm. F. Lutz, pastor.

St. Peter's Church, Town Addison, Washington County, Wisconsin.
Offering: \$150.53. Geo. A. Barthels, pastor.

St. James Church, Tolstoy, South Dakota.
Offering: \$91.26. B. A. Borgschatz, pastor.

St. John's Church, Fox Lake, Wisconsin.
Offering: \$358.08. A. G. Dornfeld, pastor.

St. Matthew's Church, Town Grant, Stillwater, Minnesota.
Offering: \$175.00. E. W. Penk, pastor.

St. Paul's Church, Lake Mills, Wisconsin.
Offering: \$496.67; S. S. Mission Fund, \$9.06; total: \$505.73.
J. Martin Raasch, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Kaukauna, Wisconsin.
Offering: \$458.46. P. Th. Oehlert, pastor.

St. Stephen's Church, Beaver Dam, Wisconsin.
Offering: \$1,038.25. L. C. Kirst, pastor.

Holy Cross Church, Daggett, Michigan.
Offering: \$154.22. Bernard G. Kuschel, pastor.

First Lutheran Church, La Crosse, Wisconsin.
Offering: \$1,441.09. W. A. Schumann, pastor.

St. Paul's Church, Monroe, Michigan.
Offering: \$113.80. G. Ehnis, pastor.

St. Lucas Church, Milwaukee, Wisconsin.
Offering: \$1,216.12. Ph. H. Koehler, pastor.

St. Luke's Church, Watertown, Wisconsin.
Offering: \$240.00. I. G. Uetzmann, pastor.

Trinity Church, Smiths Mill, Minnesota.
Offering: \$103.60. O. K. Netzke, pastor.

Snoqualmie Valley Luth. Church, Snoqualmie, Wash.
Offering: \$200.00. E. H. Zimmermann, pastor.

Christ Church, Brady, Michigan.
Offering: \$605.09. Roland H. Hoenecke, pastor.

St. Paul's Church, Sodus, Michigan.
Offering: \$505.26. A. J. Fischer, pastor.

St. John's Church, Mukwonago, Wisconsin.
Offering: \$112.46. L. G. Lehmann, pastor.

Sixteenth Sunday after Trinity

St. John's Church, Sturgis, Michigan.
Offering: \$281.00. H. H. Hoenecke, pastor.

First Lutheran Church, Green Bay, Wisconsin.
Offering: \$250.00. R. Lederer, pastor.

St. Matthew's Church, Winona, Minnesota.
Offering: \$610.61. A. L. Mennicke, pastor.

Immanuel Church, Merna, Nebraska.
Offering: \$105.00. N. M. Mielke, pastor.

Mt. Olive Church, Detroit, Michigan.
Offering: \$180.40. Kenneth W. Vertz, pastor.
Christ Church, Milwaukee, Wisconsin.
Offering: \$452.24. H. W. Cares, pastor.
Friedens Church, Hutchinson, Minnesota.
Offering: \$1,480.79. W. J. Schulze, pastor.

Seventeenth Sunday after Trinity

St. John's Church, Brewster, Nebraska.
Offering: \$72.00. N. M. Mielke, pastor.
Nathanael Church, Milwaukee, Wisconsin.
Offering: \$76.50. Henry Lange, pastor.
St. Paul's Church, Saginaw, Michigan.
Offering: \$1,023.78. O. Eckert and O. J. Eckert, pastors.

Eighteenth Sunday after Trinity

St. Mark's Church, Carbondale, Michigan.
Offering: \$50.25. Bernard G. Kuschel, pastor.
Trinity Church, Madison Lake, Minnesota.
Offering: \$35.00. O. K. Netzke, pastor.
Epiphany Church, Racine, Wisconsin.
Offering: \$204.86. Edwin Jaster, pastor.
Zion Church, Rhineland, Wisconsin.
Offering: \$4,290.68. Paul J. Gieschen, pastor.
First Mission Festival Collection: \$12.29. Edwin Jaster,
pastor.
At Sturtevant, Wisconsin.

Nineteenth Sunday after Trinity

Zion Church, South Milwaukee, Wisconsin.
Offering: \$626.12. O. B. Nommensen, pastor.
Christ Church, Grand Island, Nebraska.
Offering: \$21.00. L. A. Tessmer, pastor.

Twentieth Sunday after Trinity

St. John's Church, Clarkston, Washington.
Offering: \$125.00. George Frey, pastor.

Twenty-first Sunday after Trinity

St. John's Church, Saginaw, Michigan.
Offering: \$381.05. O. Frey, pastor.

Correction:

Lutheran Church at Coloma, Michigan.
Offering: \$231.63. R. A. Gensmer, pastor.

ACKNOWLEDGMENT AND THANKS

Mrs. Herman Sperling, Watertown, South Dakota, donated to the library of Dr. Martin Luther College, New Ulm, Minnesota, a liberal sum of money in memory of her deceased mother, Mrs. J. C. Miller. To the kind donor I express our cordial thanks.

E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. Frederic Gilbert, 404 Pine Street, Sparta, Wisconsin.

NOTICE

Any mission congregation in need of altar and pulpit drapes may have same by paying for transportation. Write to —

Pastor Wm. H. Wiedenmeyer,
Morristown, South Dakota.

BOOK REVIEW

The Lutheran Church Under American Influence by Paul W. Spaude, M. A., S. T. D. Print, The Lutheran Literary Board, Burlington, Iowa. Pages, 435.

The value of this book in the library of any pastor can not be estimated. Here one has at his fingertips the thoughts of the leaders of all Lutheran denominations on almost any given doctrinal or practical point that may come under consideration.

The book is divided into two great parts. Part I. dealing with European Lutheranism serves as a fitting background for the study of the Lutheran Church in America and Part II. dealing with American Lutheranism shows how American influences brought about changes in the Lutheran Church on American soil.

The reader may not agree with the author on all points, especially with his conclusions. But that fact will not detract from its value. One marvels at the great mass of material gathered by the author and quoted in the volume and painstakingly noting the sources whence it was taken.

W. J. S.

A Compend of Luther's Theology. Edited by Hugh Thompson Kerr, Jr., Associate Professor of Systematic Theology, Princeton Theological Seminary. Print, The Westminster Press, Philadelphia, Pennsylvania. Pages, 253. Price, \$2.00.

If one forgets the editor's Foreword and the inaccuracies contained therein the book will be of value to those who wish to know what Luther taught on the fundamental doctrines of the Bible and have not Luther's work to consult. The volume is divided into nine chapters. These let Luther speak on I. Revelation and the Bible, II. God, III. Jesus Christ, IV. The Office and Work of the Holy Spirit, V. Man, VI. The Christian Life, VII. The Church, VIII. The Sacraments, IX. Christian Ethics, X. The Christian and the State, XI. Eschatology. It is by no means a small service that the author has rendered the church in preparing this volume.

W. J. S.

A History of Christian Thought by Dr. J. L. Neve, Professor Emeritus, Hamma Divinity School, Springfield, Ohio. Pages, 344. Price, \$3.00. Print, The United Lutheran Publication House, Philadelphia, Pennsylvania.

This volume is a worthy contribution to Christian literature. In fact, we believe that it is the only book of its kind in the English language. The book is divided into three parts or books. Book I treats the Ancient Church. Book II. the Church of the Middle Ages. Book III. The Reformation. Whoever is interested in knowing what the various church fathers taught will want this book. By all means, buy it now.

W. J. S.

The Light of the World by G. T. Lee, B. A., M. A., D. D. Former pastor and professor of Latin and Religion at Park Region College and for twenty-six years editor of *Lutheran Herald*. Pages, 96. Price, \$1.00. Print, Augsburg Publishing House, Minneapolis, Minnesota.

"God's mysterious guidance is the theme running throughout the book, and numerous examples of such guidance are given from Scripture and from experiences of Christians." One may profit from the reading of this book.

W. J. S.

Victory Through Christ by Walter A. Maier, Ph. D. Pages, 411. Price, \$1.50. Print, Soncordia Publishing House, St. Louis, Missouri.

This volume contains the messages of the Tenth Lutheran Hour. We are convinced that this volume would not have suffered in the least had the eighteen-page introduction been reduced to one page. We simply cannot understand what the recounting year after year of the vastness of this project can materially add to the power of the Word, nor what the reviewing of the outward successes have to do with the sermons delivered and printed in this volume. Couldn't that information be given at another place and at another time? It sounds too much like a "build up," the author's statements to the contrary notwithstanding.

The tenor, form and contents of the sermons are familiar to those who have heard them delivered over the radio.

W. J. S.

And It Come To Pass by Alfred Schmieding. Price, 5 cents. Print, Concordia Publishing House, St. Louis, Missouri.

Christ the Savior Is Born. Price, 5 cents. Print, Concordia Publishing House, St. Louis, Missouri.

The above are liturgies to be used for the Children's Christmas Service. Both are good and can be easily used by Sunday School or Day School children. They ought to find a ready market.

W. J. S.

TREASURER'S STATEMENT

July 1, 1943 to October 31, 1943

Receipts

Cash Balance July 1, 1943	\$ 39,788.26
Budgetary Collections:	
General Administration	\$ 51,814.84
Educational Institutions	16,982.28
Home for the Aged	1,499.47
Spiritual Welfare Commission	9,746.35
For Other Missions	101,601.51
Indigent Students	783.86
General Support	3,117.84
School Supervision	306.00
To Retire Debts	3,034.53
Revenues	33,096.55
Total Budgetary Coll. and Revenues...	\$221,983.23
Non-Budgetary Receipts:	
U. S. Govn. Bonds Matured	\$ 19,981.00
From Debt Retirement Committee	25,000.00
Miscellaneous	19.80
Total Receipts	\$266,984.03
	\$306,772.29

Disbursements

Budgetary Disbursements:	
General Administration	\$ 9,805.75
Theological Seminary	6,669.96
Northwestern College	23,168.49
Dr. Martin Luther College	19,190.96
Michigan Lutheran Seminary	8,573.89
Northwestern Lutheran Academy	4,268.71
Home for the Aged	3,379.61
Missions — General Administration	8.66
Indian Missions	12,177.89
Negro Missions	17,379.06
Home Missions	62,419.93
Poland Missions	2,491.35
Madison Student Mission	560.58
Spiritual Welfare Committee	10,094.03
Winnebago Lutheran Academy	450.00
General Support	7,678.00
School Supervision	956.80
Total Budgetary Disbursements	\$189,273.67
Non-Budgetary Disbursements:	
Institutional Mission—Parsonage...\$	804.68
U. S. Govn. Bonds Purchased.....	80,030.62
Total Disbursements	\$270,108.97
Cash Balance October 31, 1943	\$ 36,663.32

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,070	\$ 1,640.09	\$ 1,284.00
Nebraska	4,715	6,696.36	5,658.00
Michigan	16,980	24,451.28	20,376.00
Dakota-Montana	5,586	11,520.16	6,703.20
Minnesota	34,014	38,193.26	40,816.80
North Wisconsin	39,604	35,047.18	47,524.80
West Wisconsin	41,420	36,827.15	49,704.00
Southeast Wisconsin	45,447	33,526.95	54,536.40
Total	188,836	\$187,902.43	\$226,603.20

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 356.09	127.73%
Nebraska		1,038.36	118.35%
Michigan		4,075.28	120.00%
Dakota-Montana		4,816.96	171.86%
Minnesota	2,623.54		93.57%
North Wisconsin	12,477.62		73.74%
West Wisconsin	12,876.85		74.09%
Southeast Wisconsin	21,009.45		61.47%
Total	\$ 48,987.46	\$ 10,286.69	82.92%

C. J. NIEDFELDT, Treasurer.

In analyzing the above fine financial statement for the month of October, permit me to call attention to the following features:

Omitting the item of Revenues (\$33,096.55) from the Receipts, our budgetary collections for the first four months of the fiscal year were.....\$188,886.68
 Our budgetary disbursements for the same period were\$189,273.67
 The budgetary performance of all Districts, on the basis of \$3.60 per communicant, was..... 82.92%

A "Reserve Fund," invested in U. S. Government Bonds, in the amount of \$80,030.68, has been created.

The following three items in the above Treasurer's Report constitute the major portion of this Reserve Fund:
 Revenues (Board money paid in advance by students)\$ 33,096.55
 Matured Government Bonds invested prior to July 1\$ 19,981.00
 Receipts from Debt Retirement Committee.....\$ 25,000.00
 Our budgetary cash balance as of October 31, 1943, is\$ 36,663.32

PAUL PIEPER,
 Chairman Board of Trustees.

**DONATIONS SENT DIRECTLY TO
 TREASURER'S OFFICE**

July 1, 1943 to October 30, 1943

For Church Extension Fund

August Meyer, Bangor, Wisconsin\$ 1,000.00
 \$ 1,000.00

For Missions

N. N., South Milwaukee\$ 2.00
 Mrs. Herman Schiffleger 20.00
 \$ 22.00

For Spiritual Welfare Commission

Mrs. Frank A. Hoge, Wauwatosa.....\$ 2.00
 Mrs. Eliz. Schwanz, Hendricks, Minn. 1.00
 A Thankful Giver 30.00
 St. John's Congregation, Lomira, Wis. 19.05
 T-Sgt. Clifford E. Wahl, New Orleans 5.00
 North Side Lutheran Men's Club
 Dartball League, Milwaukee, Wis.... 15.00
 Elmer A. Schulz, Pierce, Nebraska.... 1.00
 Miss Helen Burmeister, Winona, Minn. 1.00
 Pvt. Earl F. Rovalaske, San Francisco 2.00
 Mr. L. E. Buck, Lansing, Michigan.... 1.00
 Carl J. Greif, Mesa, Arizona..... 1.00
 M-Sgt. Ben A. Skalitzky, Camp Haan 5.00
 Fred. A. Mammel, A. S., Ann Arbor 1.00
 Jerusalem Luth. S. S., Milwaukee, Wis. 6.00
 Cpl. Raymond Beltz, Fort Lewis..... 2.00
 C. R. Hackbert, Appleton..... 20.00
 Pfc. Erwin Backer, Seattle, Wash..... 5.00
 Zion Ev. Lu. Ladies' Aid, Island Lake 5.00
 W. C. Sundermeyer, New Port News 5.00
 Elisabeth E. Gimmmler, Milwaukee..... 5.00
 Cpl. John W. Wagie, N. Y. C., N. Y. 10.00
 Mrs. Herman Schiffleger, Kaukauna 10.00
 Mr. and Mrs. Wm. Schaefer, Osser.... 10.00
 Mrs. Josephine Sprengling, Milwaukee 2.00
 Miss Martha Mathiak, Milwaukee..... 1.00
 \$ 165.05

Corrections in October 31, 1943, issue of the Northwestern Lutheran on page 351 under donations sent directly to Treasurer's office for Spiritual Welfare Commission as follows:

Mr. Wm. Ellert, Jr., Manitowoc, Wisconsin.....\$ 2.00
 St. John's Ev. Lutheran Church, Helen, Minnesota 81.60

C. J. NIEDFELDT, Treasurer.