

# The Northwestern Lutheran

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

Volume 31

Milwaukee, Wisconsin, August 6, 1944

Number 16

## MISSIONS OF THE SOUTHEAST WISCONSIN DISTRICT

BY HARRY SHILEY, WAUKESHA, WISCONSIN

**S**UPPOSE, just suppose, we had to make a report of our missions something like this — there has been a decrease in the church attendance at our mission places, the work is very difficult, the people do not seem interested. We are losing members constantly, the missions can pay little or nothing toward their debt and salaries. We cannot gain any new

Have we such a report to make? Never! Just the opposite. The Lord has been most gracious and merciful to us in our mission fields. He has blessed them beyond expectation. Our churches and schools are crowded, the money is coming into our churches in unheard-of amounts. Truly this has been a blessed year for them.

A few figures may illustrate and prove what we said. We have 12 stations in the Southeast Wisconsin District, served by 10 pastors and 10 teachers. In the past two years 12 stations gained for us 289 new souls, 62 more voting members, 193 communicants, there are 79 more children in the day schools and 120 more in the Sunday schools, church attendance has increased 189. Think of it, our 12 stations gained for us in two years, one, strong, new church of 193 communicant members. Should we not be thankful to the Lord of the harvest? Should we not praise Him from whom all blessings flow?

Let us briefly look at the financial side. Our missions raised an average per communicant for home purposes, the past year, the sum of \$20.60 and for the synodical budget an average of \$4.05 per communicant. Is that no wonderful, especially when you consider that many of these people have just recently been gained for Christ in the mission?

Because of war restrictions, we have difficulty in starting new missions, as there is no way to build a church or to rent anything suitable. Yet the Lord finds ways to help us. Our new mission near Chicago will explain. Last fall the Lord called us to work in the outlying district of Chicago. Pastor Irvin Weiss was called to this field. It was very difficult at first. We started worshipping in a

public school at Atwood Heights. Then another field was discovered — Palos Heights. In both these fields, served by Pastor Weiss, we were able to rent vacant store buildings. Atwood Heights has about 200 homes and Palos Heights about 300. In these places a little flock has been gathered, a total of about 50 Sunday school children and about 40 people attending church in the two places. Here we have a great future, God willing.

The other missions are all enjoying a healthy growth. Two missions became self-supporting in the past two years — Fairview, Milwaukee, Pastor Behn and Christ Church, Pewaukee, Pastor Nicolaus.



Chapel At Atwood Heights, Illinois

children for school or Sunday school. The people in our missions are getting tired of the Gospel of Christ. Our missionaries and teachers are discouraged and dissatisfied. We must abandon several mission stations.

Remember, we said, "Suppose." What effect would such a report have on the members of the Wisconsin Synod? In love to Christ you have contributed liberally for the cause of missions, but what good did it do? You, too, would be very discouraged. You would begin to feel as Elijah the prophet felt, when he said, 1 Kings 19, 14, "I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left."



Chapel At Palos Heights, Illinois

Let us pray for our missions, give for our missions, think missions, be missionaries. Be like the drowning man who was rescued. The first thing he said when he could gasp out the words was this, "There is another man down there." As soon as we are saved, we want to save others.

# Editorials

**Failures In Mission Endeavors** Next to the doctrinal discussions, our District conventions devote most of their time to hearing and reviewing reports on the various mission activities of the Synod. Any progress is noted with great satisfaction and thanksgiving. But what about palpable set-backs? Are they to be expected? And in what spirit are they to be taken?

It is true that the Lord's promise ever stands: "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55, 11). It is true, furthermore, that success in mission endeavors does not depend on our feeble efforts, but on the Lord's promised blessing. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3, 7). Yet this does not mean that in every place where we decide to establish a mission station a flourishing congregation must spring up over night; it does not even mean that after years of labor a sizable church must mark the success of the Gospel. The results may be very meager in comparison with the expended time and money. They may not appear at all in statistical reports.

What should be our attitude over against such cases of apparent failure?

**The Case of Philippi** The congregation in Philippi was especially dear to the apostle Paul. Read his letter to this church.

What were the beginnings?

On his second journey, Acts 16, 1 — 18, 22, Paul planned to do work in Ephesus, but the Holy Ghost prevented him from preaching in Asia (Acts 16, 6). Paul may have wondered, Why? Ephesus was a very promising field, and later Paul did find an important church there. But on his second journey the Lord's hour for Ephesus had not yet come. Paul by-passed the region and thought of going to Bithynia, another important province, offering good mission opportunities, "but the Spirit suffered them not" (chap. 16, 7).

Well may the apostle have been puzzled what the plans of the Lord could be in closing the door to him into two such good-looking fields. He came to Troas. Here his questions were to be answered. In a vision he saw a man from Macedonia begging him, "Come over into Macedonia and help us" (chap. 16, 9).

The hopes of the apostle and his companions were raised to a high pitch. Wonderful success must be awaiting them in Macedonia. They came to Philippi, the chief city of that part of Macedonia. But what did they find? On the Sabbath day, with some difficulty, they located a prayer-place along the river. They met there a few women, to whom they "spoke" (v. 13). Was Paul disappointed at such small beginnings? First all this ado of special visions directing him away from Asia, from Bithynia with their golden opportunities, into Macedonia — and then just a few women to start a mission! Paul worked as zealously as ever in Philippi, and he drew much comfort and encouragement from the fruits of his labor.

God's blessing on our work cannot always be measured in numbers according to statistical reports.

**Opposition** In 2 Cor. 3, Paul praises his ministry as the most glorious work which God had established on earth, and in the next chapter he says that, having such a glorious ministry he cannot grow weary and faint. Every soul won for Christ is worth immeasurably more than all the toil and labor he put into his work.

But what if people refuse to accept the message of their salvation? Does that not dim Paul's joys, and paralyze his efforts? He answers this question in chap. 4, 3, 4: "But if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." Yes, Paul admits "failures." But he is not the loser, God is not the loser, the Gospel is not discredited. The only losers are they that reject the Gospel. Even before, in chap. 2, 15, 16, he had said: "We are unto God a sweet savor of Christ, in them that are saved and in them that perish: to the one we are the savor of death unto death, and to the other a savor of life unto life." And in chap. 4, 5, he adds the

thought, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Let us learn from Paul. If we were preaching ourselves, if we were trying to induce people to accept our philosophy or our mode of living; if we were trying to make a name for ourselves, yes, then we might well be discouraged if we failed to any measurable degree. But since we preach Jesus Christ as only Lord and Savior, we are not looking for any personal advantages, but solely for the salvation of those to whom we bring the Gospel message. If they do not accept it, they themselves are the losers. Their damnation will, as a dark background, set off the brightness of the Gospel more fully, and will help to prove us as faithful servants of our Lord, who delivered His message in the face of fierce opposition.

We must anticipate "failure." No one has any claim to the Gospel message, any merit or worthiness of his own. It is not for us "to know the times or the seasons which the Father hath put in his own power" (Acts 1, 7). "When we see that God gives His Word at one place, but not at another; removes it from one place, and allows it to remain at another; also, that one is hardened, blinded, given over to a reprobate mind, while another, who is indeed in the same guilt, is converted again," we should humble ourselves before God, "that in the one part we recognize His judgment . . . and acknowledge and praise God's goodness in us, to whom He gives His Word" (F. C., S. D. XI, 57, 58).

Yes, let us thank our God, through whose grace alone mission work was not a "failure" in our case, and let us show our gratitude to Him by devoting ourselves wholeheartedly to the one task that He has assigned to us, to preach the Gospel, leaving the matter of failure or success entirely to His wisdom.

J. P. M.

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**A Rich Man** The story is told of a relatively small congregation that had a big heart for the mission endeavors of the church.

A casual visitor to the locality where this congregation flourished met one of the members informally and inquired of him if the members of that congregation were all wealthy people as this was indicated by the large amounts they contributed toward missions. The man answered, "We are." The stranger further inquired about the business in which the people were engaged and which gave them such rich returns. The man pointed north and said, "We work in that box factory yonder." The man was stunned for a moment and said, "Surely, you don't mean to tell me that all the members of this congregation have no higher source of income than that obtained by common labor?" The man retorted, "I mean to say just that." "Well," said the stranger, "I thought you said you people are rich?" "That we are," was his reply. While the stranger stared in utter amazement the man went on to explain the paradox. This is what he told the stranger: "We are rich, but not in the sense in which you think of riches. You think of riches in dollar and cents. We don't. Our riches and wealth were amassed by the Son of the heavenly Father. Because we were down and out before God, our highest creditor, He came down into this world, lived lonely and poor among men, as a man, permitted Himself to be mocked, ridiculed and abused by men for thirty-three years. He did all that for us. He performed the will of God perfectly; kept all the laws of God and finally gave up His very life on the cross to pay the penalty for our sins, the wages of sin. Now, all that He earned He gave to us, free of charge, and assured us that whoever will believe in Him shall inherit the whole heaven and all its glory. That is our wealth. He became poor that we through His poverty might become rich. See that little church over there? That's where we gather every Sunday morning. There, by the Word that we hear there, He keeps on pouring out His riches upon us and makes us so rich that we can afford to do all we are doing and even more than that." The stranger had listened to the man with abated breath. Neither said another word, just, "good-bye." But that night that stranger thanked His God for having brought him to this village and into the company of this man.

There is the whole secret of mission zeal. We are, every one who calls himself a Christian, just as rich as that man. But do we realize it and are we as thankful as he? Pray God to teach us to know what this man knew and give us the grateful heart than this man had. God teach us the secret of success in supporting our missions.

W. J. S.

## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVIII  
Of Free Will  
Part Two

They condemn the pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance is able in a manner to do the stance of the act." For, although outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, hastity, patience, etc.

## III

THIS is the negative part of the Article. Errors concerning the Scripture doctrine about man's enslaved will are rejected. They are here the same errors that were mentioned in Article II. We repeat the words that were used there: "They condemn the Pelagians and

others who deny that original depravity of sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason."

There is great similarity between these two rejections of error. The same errorists are mentioned by the same name: *the Pelagians and others*. Their errors are anathematized by the same strong word: *they condemn*.

There are also some noteworthy differences, so that the two articles mutually supplement each other.

While Article II says that the errorists deny that original depravity of sin our present Article says that they teach that . . . by the power of nature alone we are able to love God above all things, etc. — This difference of statement is due only to a difference of approach. In Article II the condition of natural man was under discussion. This condition, as every one except the Pelagians of the coarsest type conceded, is one of depravity. The question, however, remained to be answered, of what nature this depravity might be. Some said, it is a weakness, due to the loss of some original virtue; others said, it is a sickness, sapping our spiritual strength; and the like. Over against such extenuating descriptions our fathers in Article II set forth very emphatically that on the basis of the Scriptures the depravity of original sin dare not be called by any softer name than *sin*. It "is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost." — In our present Article XVIII, however, the question was not

to find a proper definition for the depravity of original sin, but to establish, how much natural man, burdened with this depravity, is able to do. It was pointed out in the positive part that he has some liberty to choose civil righteousness, but that he has not the least ability to work the righteousness of God. For that reason the Pelagians and others are here rejected on the ground that they ascribe to natural man the ability to love God above all things, and to do the commandments of God as touching "the substance of the act."

Another difference is this that in Article II the error of the Pelagians is charged with obscuring the glory of Christ's merit and benefits, while in the present Article XVIII the work of the Holy Ghost is stressed; Spiritual righteousness is wrought in the heart when the Holy Ghost is received through the Word; and the Pelagians are condemned because they teach that natural man without the Holy Ghost is able to love God, etc.

We mark the preposition *without*. This is to be understood in the widest and fullest sense: man as he is by himself. Our English translation is based on the Latin text of the Confession. The German text is more explicit. Instead of saying simply: *without the Holy Ghost*, it reads: *ohne Gnade, Hilfe und Wirkung des Heiligen Geistes*. The three terms are not to be taken separately, but as forming a unit. They present a picture of natural man with his free will left entirely to his own resources. They stress that only the free, unmerited grace of God can change things. They suggest that the help or aid of God must be far more than a little assistance, it must bring to the sinner the effective operation of the Holy Ghost. The result of this is then summed up in the one word *wrought*: spiritual righteousness is wrought in the heart by the Holy Ghost.

*Is wrought* is the passive form of the verb. And that describes the situation correctly. In the production of spiritual righteousness man is completely passive, he contributes absolutely nothing. We do not now call attention to the fact that natural man all along the line actually opposes the Holy Spirit and tries with might and main to hinder His efforts; that thus the Holy Ghost, if He wishes to achieve spiritual righteousness in us, must first break down our resistance: we are interested only in establishing the causes of our spiritual righteousness. And there we use the passive voice. The Holy Ghost is the sole agent, natural man produces nothing, he is passive, he is altogether on the receiving end.

We dare not overlook the added phrase, that the Holy Spirit works the righteousness of God in us when He is received through the Word. The Holy Ghost and the Gospel are inseparable. You cannot have the one without the other. Jesus said, "The words that I speak unto you, they are spirit and they are life" (John 6, 63). Many people would perhaps not object to the presence and operation of the Holy Ghost in their hearts, if He would only come to them without the Word. They might even be willing to boast of having the Spirit, if they could have Him without the Word. — There were men of this type in

Luther's day. He says of them in the Smalcald Articles: "In those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may be thus protected against the enthusiasts, who boast that they have the Spirit without and before the Word." Luther then counts also the Pope among the enthusiasts because he "boasts that all rights exist in the shrine of his heart." He judges thus: "All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit."

The Holy Spirit and the Word are inseparably united, so that we can ascribe the effect of working spiritual righteousness to either one with equal propriety. We may say that the Holy Ghost effects the righteousness of God in us and produces a new birth; and we may likewise say that the Word of God produces these results.

There is no sect of the church today that is called by the name Pelagians, yet Pelagians is by no means a dead issue. It is the religion of natural man. All educational work, outside of Christian education, is based on it. It proceeds on the assumption that man as he is born into this world is not dead spiritually. It proclaims that a child, if placed into a proper environment, will develop into a good and God-pleasing person. All that is necessary is that his innate powers be developed properly, which can be done by training him to do at least one good turn a day. In this way he can build himself up to a good character, which according to the lodge religion is sufficient, yes the only proper way to salvation.

Add to this that our public educational system, naturally, cannot include a thorough Bible study in its program, thereby shutting out the only means through which the Spirit comes and performs His work. Thus the educational system of our country by basing on the

(Continued on page 168)

## THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 955-957 North Fourth Street, Milwaukee (5), Wisconsin.

All Subscriptions are to be paid in advance or at least within the first three months of the year.



## SPIRITUAL WELFARE COMMISSION



### APPOINTMENT OF EXECUTIVE CHAIRMAN AND DIRECTOR OF SPIRITUAL WELFARE WORK



**A**T a special meeting of the Spiritual Welfare Commission held at Northwestern College, Watertown, Wisconsin, June 11, 1944, the Reverend Edward R. Blakewell, pastor of Salem Evangelical Lutheran Congregation of Milwaukee, was formally called as Executive Chairman and Director of said Commission.

For sometime the Commission has felt the need of having an experienced man to head and direct this important phase of our synodical mission work. The commissioners were agreed that the work could no longer be maintained on borrowed time, as was the case up to the beginning of this year. The rapid expansion of the Spiritual Welfare program and the resultant increased work-load caused because of this — we now have over 20,000 men and women in the service of our country and a large number of sick and wounded in the various military hospitals — have made the creation of this office nothing short of imperative.

Pastor Blakewell has accepted the call of the Spiritual Welfare Commission and took charge of the newly created office July 15, 1944. His address is: 2020 East North Avenue, Milwaukee 2, Wisconsin.

May the Lord of the Church continue to prosper the work of the Spiritual Welfare Commission and grant our Executive Chairman and Director wisdom, health, strength, and courage to carry on the work assigned to him to the glory of God and for the spiritual welfare of the men and women of our church in the service of our country.

E. BENJ. SCHLUETER.

## Siftings

BY THE EDITOR

**The Story Of Jonah** as told by a "kid evangelist" in Milwaukee and reported by our papers, goes this way: "The Lord told Jonah to run over to Nineveh and do some trouble shooting. So Jonah said O. K., stuck an extra shirt and a pair of clean socks in his bag and went down to the ticket office.

"But who should he find back of the ticket window but Satan, the guy with the red pajamas. Satan told Jonah. 'You don't want the boat to Nineveh, you want the boat to Tarshish. It's a wide open town. They got the best strawberry shortcake you ever ate. You can smoke all you want, you can cuss all you want, you can do the rhumba, you can even take a drink if you feel like it.'

"Right there was where Jonah made his big mistake. He forgot what the Lord had told him and said: 'That sounds pretty good to me. I got plenty of jack in my pocket. Give me a ticket to Tarshish.'

No wonder the "kids" laughed and had a good time, as was reported. But William (Bill) McGarrahan, the "kid evangelist" also forgot, like Jonah, that he was not there to entertain but to preach and teach in all seriousness "that Jesus Christ came into the world to seek and save that which is lost." Popularity is a great temptation even for those who are called to preach Christ and Him crucified.

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**Russia Wants More Babies**, and the Russian government will be willing to spend money, much money, to bring this about. Russia, however, does not want babies at any price. She wants legitimate children born in wedlock. Time was when Russia — and not so many years ago — thought little of the marriage state and permitted divorces on lesser grounds than even Reno. In fact, the government paid little attention to marriages. If two people wanted a separation this was easily arranged by simply signing on the dotted line. This satisfied the government. To-

day it is different. The Russian marriage laws today are more stringent than in many other countries. Mothers receive medals, citations and bonuses at the birth of a child. To the eleventh child of a family goes the grand sum of \$950.00 and \$57.00 a month until the child is five years old. Perhaps some such arrangement would help the birth rate in America. Christians will need no bonus. They know that "children are a heritage of the Lord, and the fruit of the womb is His reward."

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**Much Surmising Is Done** these days in many quarters as to why the Pope has suddenly changed his mind about peace, or rather, a negotiated peace. The *Christian Century* connects it possibly with the sudden return of Myron C. Taylor, President Roosevelt's "personal ambassador" to Rome. It also wonders why Secretary Stimson "so arranged his current 'inspection of war fronts' as to include long private interviews, in company with Mr. Taylor, with Pius XII?" Herbert L. Matthews, reporting in the *New York Times*, is quoted to the effect that the Pope possibly traded his peace talk for a place at the peace table "when the Allies are ready to deal with Germany on the basis of unconditional surrender." So, perhaps, the Pope will be there sitting with the powers of the world. We hope this will not be the case. We hope that "the powers that be" will deal with the defeated for independence of the Church.

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**Said A Presbyterian** at the convention of the Presbyterian Church of Canada, "There is no reason for our continuing as a church if we have not something distinct to preach, no matter how great the cost." That sentence ought to go down in the book of "Famous Sayings." That man was not only honest and serious but knew his responsibility toward God as well. He believed that *any difference in*

*doctrine* must keep church bodies apart, whatever the cost may be. This he said in connection with a proposal that the Presbyterian Church join the United Church of Canada in producing Sunday school literature. He would not have it, even though he was assured that the blue pencil would be freely used to delete errors. There is no such thing as "compromising" in the Church. No church body has a right to "compromise" where God's word is the issue. "The Word they still shall let remain," sang Luther.

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**Commenting On The D-Day** prayers a prominent minister of the East had this to say to his people, "Finally, when the trouble is over, the calling will cease. People will have unlimited gasoline and will be going no place faster than ever." This observation no doubt is correct. The return of peace will be marked by empty pews and empty churches in many communities. The wartime "conversions" like a local shower will be over and the flesh will once more have its day unmolested by legal restrictions and public opinion. Let us remember that we too still have the flesh that tempts and entices us. Only by faith can we resist that flesh; and faith cometh by hearing.

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**From India Comes The Cry** against mass conversions. A. V. Thakkar, vice-president of the Servants of India Society is the man who is making this charge. In the Central Provinces of India live some aboriginal people known as the Gonds. Roman Catholic missionaries settled among these people and have "converted" most of them. Mr. Thakkar says, "If conversions to new faiths are due to the conviction of the persons concerned, no one need be worried about them. But when unfair methods are employed to make mass conversions, and that too among innocent and credulous people like the Gonds, one cannot but condemn the activities of the missionaries."

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Illustration is the cover of a 16-page Spiritual Welfare Commission Information Bulletin now on the press. The Bulletin will be released for free distribution September 1. Plan now to distribute this S. W. C. information in your congregation. New S. W. C. Mission Offering envelopes are also in print. The cost of this department of our Missions is steadily "going up," as the work expands. Why not a special S. W. C. Sunday this fall or early winter? Sample Bulletin will be mailed to all pastors and teachers the last week in August.

E. BLAKEWELL.



## OUR MISSIONS

### THE PACIFIC NORTHWEST DISTRICT

ARTHUR SYDOW, PAST-CHAIRMAN  
Pacific Northwest Mission Board

SINCE January 1, 1944, one of our oldest missions has become self-supporting. This is our mission parish Ellensburg-Roslyn, Washington. Both pastor and congregation appreciate the support the Synod extended in the past.

In the spring of 1943 the village of White Bluffs, Washington, has been evacuated for military purposes and our mission which was organized and served during its entire existence by Pastor L. C. Krug, now retired, has been liquidated. The congregation turned over the proceeds of the sale of its property consisting of a chapel, a parsonage, and water rights to the Mission Board of the Pacific Northwest District for the purpose of liquidating existing debts of missions in the District. The amount of \$4,036.66 was realized by the sale.

The Spokane Mission has acquired lots with assistance of the Church Extension Fund of the Synod and is now making effort to get permission to erect a chapel. Pastor M. J. Witt is working with marked success in Spokane.

Due to the fact that the Pacific Northwest District has no general missionary, nor any available foot-loose worker, the work in the Hanford Military Area had to be suspended for the time being. Whether the opportunity to take up the work there in future will present itself is highly problematical.

Rev. Walter P. Amacher has been given a leave of absence from his congregation with permission of the Mission Board to serve as contact pastor in the San Diego, California, area under the supervision of the Spiritual Welfare Commission. Candidate Leland Grams will serve as interim pastor in Omak, Washington.

The opportunity for mission work is as great today as it was in the pioneer days when Washington was a territory. All we need is men with vision and zeal to carry on. May God speed the day when these opportunities will be grasped and the challenge of the unchurched accepted.

### DAKOTA-MONTANA MISSIONS

BY P. G. ALBRECHT,  
Bowdle, South Dakota

AS we look back upon the biennium just past we cannot do otherwise than exclaim: O give thanks unto the Lord; for He is good; for His mercy endureth forever. The Lord has continued His bounteous blessings to us here in Dakota-Montana, both in spiritual and material things.

A rather large number of our missionaries were called into other Districts during the past two years. It is natural that we did not like to see them leave us. But if the Lord wants to use them elsewhere, who are we to criticize or to complain? It is the Lord's doing, and He rules and directs His church for the eternal good of His redeemed everywhere. In spite of the many vacancies, some of more than usual

length, the Gospel was preached regularly at all our stations and the Lord gave the blessing so that His Word did not return void but accomplished that which He pleased and prospered in the thing whereto He sent it.

Although a large number of our younger families removed to industrial areas to find employment in defense plants, the number of souls under the influence of the Gospel in our mission fields shows a marked increase.

An unprecedented number of congregations became self-supporting and herewith once again extend their heartfelt thanks to every member of our Synod for the gifts of love through which it was made possible for them to have a faithful pastor preach the Gospel and administer the sacraments in their midst. The congregations which became self-supporting are: Argo and Hidewood, South Dakota; Jamestown and Windsor, North Dakota; Tappen, North Dakota; Morrystown, Watauga and McIntosh, South Dakota.

Two parsonages, one church, and two other buildings which could easily be converted into a place of worship, were purchased. One church and one church-parsonage combination were built.

Pledges for pastor's salary have risen from \$16,290.00 in January of 1943 to \$20,483.00 in January of this year. Salary adjustment compensations allowed by the Synod's Board of Trustees were absorbed by the congregations in almost every case. As a District we require less synodical subsidy than we did for many years, while contributions for the synodical budget have been nearly doubled. During the past year alone, old debts were reduced by \$14,997.45 so that our mission congregations, with the exception of those few who received recent loans from the Church Extension Fund, are practically debt-free. All this is no doubt due, in part at least, to the present excellent crop conditions and the good price the farmer receives for almost everything that he produces. It will surely interest our readers also to hear that, as this is being written, our people are reaping another golden harvest which will long be remembered as the third successive bumper crop after the many total failures of the "thirsty thirties."

Surely we have every reason to thank the Lord for His goodness. Let us ever be faithful to our high calling; then the Lord will continue to bless our efforts, for the eternal salvation of many precious souls, and to the honor and glory of His most holy name.

### MINNESOTA DISTRICT CONVENTION

AT Dr. Martin Luther College, New Ulm, Minnesota, June 19-23, the Minnesota District held its fourteenth biennial convention, in weather designated by the convention bulletin as "rare June."

Opening roll call showed 70 pastors, 11 professors, 10 teachers and 57 lay delegates in attendance. District President A. Ackermann, with a fractured left leg neatly in cast, presided with the occasional assistance of Vice-Presidents P. Horn and A. Koehler. Secretary R. Haase, Assistant Secretary M. Lenz and Doctrinal Recorded H. Lietzau functioned in their proper departments, while Pastors A. C. Haase and A. W. Fuerstenau served the assembly as chaplains.

The Rev. Dr. P. Spaude of Lake Benton resumed and concluded his lengthy historical treatise: "The Progress of True Lutheranism in the Old Minnesota Synod." Pastor L. Ristow delivered a "Popular Commentary on 1 Corinthians 12."

Opening services with Holy Communion were conducted in St. Paul's Church on the first evening, with Pastors A. H. Mackdanz and P. Horn officiating. Synodical services were held on Thursday evening in the College Auditorium, where Pastor A. W. Blauert preached on the subject of Missions and Pastor A. C. Haase delivered a sermon on Christian Education.

It was not an unusual convention. No critical issues were confronted, no controversial issues that evoked heavy debate. The District was concerned chiefly with the printed report which mirrored the progress and present status of the Church's work. By far the lion's share of the time was devoted to the essays, the Mission reports and the work of Christian Education. In this latter department the convention resolved upon a change in method by adopting the following recommendations presented by the Committee on Resolutions:

1. That the present School Board be enlarged to care for all educational work in our congregations.
2. That this Board consist of two pastors, two teachers, two laymen, and a representative of Dr. Martin Luther College.
3. That the present School Board be included in this Board which shall hereafter be known as The Board of Christian Education.

The presence of Mr. F. W. Meyer, Executive Secretary of Schools, and of Mr. H. Kurth, District Treasurer, contributed notably to the discussions in their respective fields.

Seven pastors, two professors, seven teachers and eight congregations were received into membership.

All present incumbents whose terms had expired were re-elected, and thus the roster of District officials remained unchanged.

Prompt dispatch of all essential business enabled the convention to adjourn at noon on June 23, and from the peaceful quiet of College Heights the pastors, teachers and delegates went out once again into a troubled world. E. S.

### THE PACIFIC NORTHWEST DISTRICT CONVENTION

DURING the last week in June the Pacific Northwest District met for its convention in the Central Washington town of Ellensburg. Mr. E. Lentz, the delegate from Good Hope Congregation, Ellensburg, extended a welcome in the name of the Ellensburg, Cle Elum, Roslyn parish. The District was especially pleased to meet here because this parish began the year for the first time on the self-supporting basis. These congregations together with their pastor, Rev. A. Eberhardt, efficiently and generously provided lodging and meals without expense to pastors or delegates. The enjoyment of the convention was furthered by warm, sunny weather. Even the well-known Ellensburg wind died down for a few days.

Fourteen pastors and ten delegates were present. Especially missed was Pastor W. Amacher, who has been secretary of our Dis-

trict for many years. At present he is on a leave of absence from his Omak congregation doing work for the Spiritual Welfare Commission in San Diego, California.

Pastor W. Lueckel in his convention sermon, Luke 10, 17-20, warned against the mistakes of the seventy in their missionary work of finding their greatest joy in an external thing, — "that the spirits were subject unto them"; and then pointed out that which Jesus emphasized, — "but rather rejoice because your names are written in heaven" applying it especially to pastors, that they find their own salvation and thus their greatest joy in the message they preach.

Usually at our District convention we have a guest essayist from some other district or one of our schools. This year because of travel restrictions those invited could not come. However, Rev. Lueckel provided the desired inspirational material with a thought-provoking essay on "The Relative Proportion of Law and Gospel in our Church Work." Taking church work in all its phases, the subordinate role of the Law was again and again emphasized. The Gospel is our means and only when the Law serves the Gospel should it be used.

Attention might be called to the following things of the routine business. The elections: Rev. F. Stern, president; Rev. W. Lueckel, 1st vice-president; Rev. E. Zimmermann, 2nd vice-president; Rev. R. Jaech, secretary; Mr. H. Karg, treasurer; Rev. L. Krug, historian; Rev. G. Frey, doctrinal recorder; Rev. E. Zimmermann, visitor; Rev. T. Adascheck, Mission Board (4 years); Rev. W. Lueckel, Mission Board (2 years — chairman). The District treasurer reported a very noticeable increase in synodical contributions which no doubt is quite general during these days. In the matter of "General Support" the convention was of the opinion that our Synod could still function very well under its present policy but that the amount of support should be sizably increased. Of special joy was the accepting into membership of two newly organized congregations, North Park Grace Lutheran Church of Seattle, and Trinity Lutheran Church of Spokane. Finally, after many years we have a start in these larger cities of this territory. That this was not accomplished sooner was not necessarily because of a lack of vision or zeal on the part of the District but because it was often hampered in getting the money and men to go ahead with such missionary enterprises.

In considering the reports of our District and Synod there was much occasion for rejoicing and the giving of thanks for the blessings received. Yet, as may be expected in this life, there were those things which brought sorrow. Thus again we are reminded of the imperfection of our sanctification, how sinful we are, how the flesh hinders us in carrying out the work we sincerely seek to do, how we need to turn away from ourselves and trust completely in our Lord and Savior, pinning all our hopes in His Truth. Then can be found the abiding confidence that, despite our clumsy, stumbling methods, and lisping, stammering tongues, souls are being served, the Kingdom of Heaven is being built.

G. Sydow.

## OBITUARY



### PASTOR WILLIAM GEORGE HAAR

On Sunday, July 9, 1944, shortly before noon, it pleased God to deliver from every evil work and transplant him into His heavenly Kingdom, another of the few remaining aged pastors of the Minnesota District of our Synod, Pastor William Haar, Sr., at the age of 82 years, 4 months, and 11 days. While his gracious Lord granted him rare physical health and mental soundness practically throughout most of that long span of life, He in His ways past finding out, permitted him last Easter to be stricken by malignant stomach trouble which became more aggravated as the weeks rolled on and brought about his end on July 9.

Pastor Haar was the son of pious and God-fearing parents, George and Ernestine Haar, who reared their son in the fear and the admonition of the Lord. He was born February 28, 1862, in Nellingen, Oberamt Esslingen, Wuerttemberg, Germany. His early schooling he received in the elementary school in Nellingen. After his confirmation and the completing of the course in the Nellingen school he entered the College at Esslingen. After his graduation there he served for one year in the German military forces. After receiving his honorable discharge from military service he served for several years as instructor in an orphanage near Ludwigsburg. During his tutorship at the orphanage he became acquainted with a young Lutheran, Robert Mayer from New York, who was visiting relatives near Ludwigsburg. Mr. Mayer informed the young tutor of the conditions of the Lutheran Church and its bright prospects in America, but also of its crying needs for more faithful, conscientious, and efficient pastors. He also gave him a number of copies of *Der Lutheraner* to read. The reading of these copies of *Der Lutheraner* and the information he gained from what Mr. Mayer had told him about the Lutheran Church, its prospects, and needs in America quickened in him the desire to prepare for and to serve in the Lord's holy ministry. Hence, in 1885 he emigrated to the United States and entered Dr. Martin Luther College at New Ulm, Minnesota, which institution at that time also had a Theological department.

He finished his theological training at Dr. Martin Luther College in June, 1887. During the summer of that year he did supply work for the late president C. Gausewitz in St. John's Church, St. Paul, Minnesota. Because the Minnesota Synod was at that time hard pressed financially and found it difficult to obtain the essential funds to maintain Dr. Martin Luther College, he was engaged to solicit funds for the maintenance of the college. He began this soliciting of funds in the various congregations of the Minnesota Synod in the fall of 1887 and continued therein until the spring of 1888, the Lord blessing and prospering his efforts bounteously.

He entered the active ministry in May, 1888, having accepted the call of the congregation at Sutton, Mower County, Minnesota. He served there until March, 1890, when he became the pastor of St. John's Church at Lake City, Minnesota, where he served until 1900; during those years he also did mission work at West Albany and West Florence. The fall of 1900 he accepted a call to Salem Church at Greenwood, township, Hennepin County, Minnesota. Here he labored and toiled faithfully and successfully until his retirement from the active ministry in 1930.

On October 8, 1889, he entered holy wedlock with Louise Hess of St. Paul, Minnesota. This union was blessed with thirteen children. Pastor Haar, too, was forced to experience, that "we must through much tribulation enter into the kingdom of God." Of his children one son and three daughters preceded him into eternity. An exceptionally bitter portion of sorrow was meted out to him, when the Lord took his loving and faithful helpmeet from him on March 9, 1917.

After his retirement Pastor Haar lived for some time with his son Theophile, pastor at Mazeppa, Minnesota. His life's eventide, however, he spent in the midst of Salem Congregation, at the home of his oldest son, from where the Lord called him into that Rest prepared and held in readiness for the people of God. He is survived by two sons, both ministers in the Minnesota District, seven daughters, twenty-seven grandchildren, of whom one grandson is serving our nation in the armed forces somewhere in England, one sister, a number of more distant relatives and his circle of friends.

Funeral services were held the afternoon of July 12, at Greenwood, with a short service in the parsonage, the main service in Salem Church, parsonage and church edifice both being erected during his ministry in Salem Congregation. Interment was in Salem's Cemetery. The sermon in the church was preached by Pastor Paul C. Dowidat of St. John's Congregation in Minneapolis. Pastor John Plocher of St. Paul spoke briefly in German and Pastor A. Ackermann, president of the Minnesota District, in behalf of the District, stressing the valuable services Pastor Haar rendered Dr. Martin Luther College and our District as visitor for a number of years of the St. Paul District and later of the Crow River Valley Conference District. The service in the parsonage, the altar service in the church, and the commitment service at the cemetery were in charge of Rev. W. J. Schulze.

W. J. Schulze.

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 163)

assumption of the innate goodness of the child, is Pelagian in character; and by operating without the means of the Word of God, it effectively bars the Holy Ghost from entering a heart and doing His work of effecting the righteousness of God and a new birth.

In our Article we say that we reject and condemn Pelagianism. If we are sincere in this rejection, how can we be satisfied to send our children to schools that are conducted on a Pelagian basis? How can we be supinely tolerant if our members join lodges, which are steeped in Pelagianism? How can we spare time and effort in getting and maintaining Christian day schools that bring the Holy Spirit to the children through a reverent study of the Word of God, so that He can create a new heart within them, and strengthen and preserve them in the new life of spiritual righteousness?

*They condemn the Pelagians.*

## ANNIVERSARY

### FIFTIETH ANNIVERSARY

#### REV. ADOLF HABERMANN

Together with the Friedens and St. Paul's Lutheran Churches near Bonduel, Wisconsin, the Fox River Valley Conference celebrated the anniversary of the fifty years since the ordination of Pastor Habermann. Having received his theological training in Germany he became a member of our Wisconsin Synod after arriving in this country. His first call was that of pastor in the southwestern part of Wisconsin. From there he next served a parish near Watertown, Wisconsin, and on April 16, 1913, he was installed as pastor in the above-mentioned congregations in Shawano County, Wisconsin. Here he served until his retirement on September 15, 1940. Since then he has lived in Green Bay, Wisconsin.

The celebration of this anniversary was a great surprise to our retired brother in the ministry. He had come to Bonduel, to the Friedens Church, to attend the regular conference and the communion service which was held here on June 13. And it was first at the supper table that the celebration was made known to him. Besides various speakers of the congregations and conference, it was especially pleasing to the jubilarian to have one of his classmates from Germany, Prof. Lehniger of the Theological Seminary at Thiensville, Wisconsin, be with him. Prof. Lehniger not only spoke informally at the supper table but also gave the jubilee sermon, based on 2 Cor. 2, 14-16, in the German language at the evening service.

After the conference, the two congregations which Pastor Habermann served until his retirement, and the congregation in Green Bay of which he is a member, presented gifts to the jubilarian. Pastor Habermann voiced his ap-

preciation to all. In closing he quoted from the Psalms and gave all glory to God for His many past mercies.

May the Spirit of God ever abide with our retired brother and grant him much joy in the precious promises of God until they all shall be fulfilled in glory everlasting.

V. J. Weyland.

## ANNOUNCEMENTS

### NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

**In reporting correction use a postal card and state —**

**Your full name.**

**Whether you are pastor, professor, etc.**

**Your place of residence (street and number if possible). Your post-office.**

**R. F. D. No.**

**County and State.**

**Of which synod are you a member?**

**Do you reside in a rural district?**

**If the latter is the case, which is the nearest city?**

**In which direction is it from your place of residence?**

**How far is it away?**

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,  
935-937 North Fourth Street,  
Milwaukee 3, Wisconsin.

### LIST OF CANDIDATES FOR A PROFESSORSHIP AT OUR THEOLOGICAL SEMINARY

The following have been nominated for a professorship at our Theological Seminary at Thiensville, Wisconsin:

Prof. F. E. Blume  
Werner Franzmann  
Paul Gieschen  
Waldemar Gieschen  
J. H. Gockel  
Irwin Habeck  
Walter Hoepner  
Gerald Hoenecke  
Wm. Kennell  
Dr. H. Koch  
Prof. E. Kowalke  
Carl Lawrenz  
Geo. Luedtke  
Prof. D. Rohda  
Erwin Scharf  
Wm. Schink  
Walter Schumann  
A. P. Voss  
Venus Winter

The Seminary Board of Control will hold its meeting for electing a professor from these candidates, D. v., August 7, 1944, at 10:30 A. M., at the office of Grace Lutheran Church, 270 East Juneau Avenue, Milwaukee, Wisconsin.

All communications regarding those nominated should be in the hands of the undersigned by that date.

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

### A CALL FOR CANDIDATES

Professor Oswald of Northwestern College has accepted the call as Professor of Music. There exists, therefore, a vacancy on the Watertown faculty. The Board herewith asks the brethren to submit nominations for this position. The man called is to teach English. Qualifications for library work will also be considered. Nominations will be received until August 6 by the Secretary,

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

### SCHOOL OPENING

Lutheran High School, Milwaukee, Wisconsin, will begin its new school year September 6. The school offers academic and commercial courses, mechanical drawing, sewing, musical activities, physical training, athletics.

For particulars address:

E. H. Buerger, Director,  
1859 North 13th Street,  
Milwaukee 5, Wisconsin.

### ORDINATIONS AND INSTALLATIONS

Authorized by President H. Kirchner of the West Wisconsin District, I installed the Rev. Otto Pagels as pastor of our mission at Viroqua, Wisconsin, on Sunday, June 25, 1944. The Rev. Theo. Mueller of La Crosse assisted.

Address: Rev. Otto Pagels, 3124 Losey Boulevard, South, La Crosse, Wisconsin.

Fred A. Schroeder.

\* \* \* \*

Having been authorized by President H. Kirchner, the undersigned ordained and installed Candidate Theodore Frey as pastor of Bethany Ev. Lutheran Church at Bruce, Wisconsin, on the sixth Sunday after Trinity.

Address: Rev. Theo. Frey, Bruce, Wisconsin.

S. H. Fenske.

\* \* \* \*

Authorized by President W. T. Meier, the undersigned ordained and installed Candidate Paul Kuehl as pastor of St. John's Ev. Lutheran Congregation of Hettinger, North Dakota, and Zion Ev. Lutheran Congregation of Reeder, North Dakota, on July 2, 1944.

Address: Rev. Paul Kuehl, Reeder, North Dakota.

R. Reim.

\* \* \* \*

Authorized by President E. G. Behm, Myron Hilger was duly installed on July 2 by the undersigned as teacher of Trinity Ev. Lutheran Christian Day School. May God bless his work among us!

Address: Myron Hilger, Route 1, Manitowoc, Wisconsin.

E. C. Schroeder.

### CHANGE OF ADDRESS

Rev. Walter Amacher, 1917 Winder Street, Apartment 2, San Diego 1, California.

Rev. C. C. Kuske, 113 No. 10th Street, Watertown, Wisconsin.

### MEMORIAL WREATHS

Memorial Wreath for Mrs. Geo. O'Dell, Van Dyke, Michigan, given by Rev. and Mrs. H. E. Russow, Faith, South Dakota. . . . . \$ 2.00

Memorial Wreath for Mr. Wm. Leppel, Monroe, Michigan, given by Rev. and Mrs. H. E. Russow, Faith, South Dakota. . . . . \$ 2.00

S. E. JOHNSON, District Treasurer.

### MISSION FESTIVALS

#### Sunday after Ascension (Exaudi)

First English Lutheran, Aurora, South Dakota. Offering: \$203.20. H. C. Buch, pastor.  
Our Savior's, Jamestown, North Dakota. Offering: \$242.38. O. W. Heier, pastor.

#### Trinity Sunday

St. John's, Redwood Falls, Minnesota. Offering: \$530.19. Edw. A. Birkholz, pastor.  
Immanuel, Ward, South Dakota. Offering: \$149.15. William Lindloff, pastor.

#### First Sunday after Trinity

St. John's Church, Frontenac, Minnesota. Offering: \$239.01. Karl A. Nolting, pastor.  
Zion, Morton, Minnesota. Offering: \$463.50. M. J. Wehausen, pastor.  
St. Matthew's, Flora, Renville County, Minnesota. Offering: \$181.50. M. J. Wehausen, pastor.

#### Second Sunday after Trinity

Trinity, Elkton, South Dakota. Offering: \$153.53. William Lindloff, pastor.

#### Third Sunday after Trinity

Christ, Cochrane, Wisconsin. Offering: \$476.27. C. F. Kurzweg, pastor.  
Immanuel, West Florence, Minnesota. Offering: \$385.26. Karl A. Nolting, pastor.

#### Fifth Sunday after Trinity

Town Portland Church, Bangor, Wisconsin. Offering: \$41.53. C. W. Siegler, pastor.

#### Sixth Sunday after Trinity

Trinity Ev. Luth. Church, Tp. Liberty, Manitowoc Co. Offering: \$225.12. E. C. Schroeder, pastor.