

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:

Rev. A. G. Schwerin Jan 45

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MARY OR MARTHA

BY PASTOR WILLIAM G. KENNEL, MOBILE, ALABAMA

"Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:38-42

Martha Or Mary

THIS Bible story is usually called *Mary and Martha*. It might be better, however, for purposes of self-examination, to refer to it as *Mary or Martha*. For while both women sought to do good, showing love for their Savior, yet it is Mary who gives us, by far, the better example.

As Jesus walked about spreading the good news of man's salvation, He came to a certain village called Bethany, the town of this beloved family, Mary, Martha and Lazarus. It seemed that whenever Jesus passed through this village, He who had no place to rest His head, was extended the hospitality of these good people. "Martha received Him into her house" is the way it is told us in Scripture. Without a doubt, Martha sought to make things just as inviting and pleasant for the Savior as could possibly be arranged.

Martha An Example

How good an example this is for us today! We seek, so often, to do things for ourselves and others. We feed and clothe ourselves. We see to it that we lack nothing. And our hearts very often go out to those about us and among us who are less fortunate than we — and we help them. But it would be well if, as we help ourselves and others, we would also think of the Lord Jesus and give of our time and our money to Him who has done so much for us.

It is true, we cannot serve Jesus as did Martha. We cannot have Him come into our homes where we can tend to the needs of His body. And yet, there is something which every Christian can do — something which is the very first thing he *ought* to do — something which pleases the Lord more than anything else.

Whether we are poor, or sick, or possessing little in the way of training and education, here is something that each one can do to please his Savior. It is what *Mary* did.

The story begins with Martha as the more important of the two sisters. We are introduced, first of all, to Martha. We are told that it was Martha's house. We read that it



was Martha who invited Jesus into her home. But before long we find that it is not Martha, but *Mary* who is the shining example of this account. Of Mary we read, she "sat at Jesus' feet, and heard His Word."

Mary's Part

It seems that before Jesus entered this home both sisters were quite busy getting everything in readiness for the Savior. And we can well imagine how, with such an important Guest, things would have to be just so. And it is proper that we give to Jesus the very best we have. The Savior came. No doubt the sisters welcomed Him and extended the hospitality

of the home. It appears, then, that Martha returned to her kitchen to finish the preparations for the meal, while Mary followed Jesus, instead. And while Martha is busy in the kitchen, Mary quietly sits at Jesus' feet and listens to His precious word.

It is not long, however, before Martha appears — not to listen, but to show her displeasure. She does not think it right that Mary should leave her to do all the work. In fact, she comes to Jesus, Himself, and shows her displeasure. "Lord, dost Thou not care that my sister hath left me to serve alone." And, seeking the help of the Lord to have her sister return to the kitchen with her, she declares, "Bid her therefore that she help me."

But if Martha expected Jesus to take her part in the matter, she was greatly disappointed. Gently, but firmly, He rebuked her. "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Martha was "cumbered about much serving" we are told. This matter of preparing a meal and having things just so for the Savior — all this was on her mind. This is what to her seemed the most important part of that day's activities. In a way, the answer of Jesus seems rather strange. For while it is true that Martha was busy preparing things, let us not overlook the fact that she was preparing them for *Jesus*. We could better understand Jesus' words if, like many people, Martha was doing all this for herself, for her own pleasure and satisfaction. But Martha was doing this for *Jesus*. And yet the Savior declares, "Thou art careful and troubled about many things."

Continued on page 207

Editorials

Canned Prayers America is having a prayer epidemic. Epidemics of any kind are bad at all times and prayer epidemics are as bad as other epidemics. No, this is not an attempt at levity. Certainly prayer is a God-pleasing spiritual exercise highly commended and enjoined in the Bible. Christ and all His apostles are forever encouraging the Christian to pray. Paul in particular speaks much of the prayers of the saints. He exhorts time and again to "pray without ceasing," for themselves, for all the saints, for the Church, for the preachers of the Word, for the success of the preaching of the Word, for all men and especially for all those who are in authority, kings, rulers, etc. There can be no question about it, God loves to hear the voice of His children and His children love to commune with their heavenly Father. The Bible instructs us also on *how* to pray and *where* and *when* to pray. We are to pray and give thanks in "*the name of our Lord Jesus Christ.*" This is the ONE condition of a God-pleasing prayer. And we are to do our prayers "in our closet," "in the Church" and where *Christians* come together, in the hour of trouble, or any time the Christian chooses. But it is always the *Christian, the believer* the Bible has in mind when speaking of prayer. The Bible does not take the unbeliever or a mixed group of people into consideration at all when speaking of *prayer*. In fact, it sufficiently establishes the fact that God asks *only* His children to call on Him, those who know Him as "the Father of our Lord Jesus Christ who hath begotten us again unto a lively hope through the resurrection of Jesus Christ from the dead." For "how shall they call on Him in whom they have not believed?" Rom. 10, 14.

America, it seems, has another idea concerning prayer. Our people seem to think that praying is the thing to do, by whomever and at whatever occasion it may be. It is considered a proper and beautiful introduction to *any* function. Now the radio has gotten the bug. The pastors of all denominations are being invited by the National Broadcasting Company to record on discs prayers fifty seconds in length, suitable for opening and closing of broadcasts each day on all radio stations of the network. This has started another epidemic. There are no restrictions, save that the prayers must appeal equally to all geographical sections and that they fit all faiths, Protestants, Catholics, Jews, and Christian Scientists. That really ought to be a great conglomerate mess that will shriek to high heaven for muzzles. W. J. S.

* * * *

Secure In The Midst Of Peril In increasing numbers our boys are facing injury and death on the active battle front. Since the invasion of Normandy the tempo of the war seems to have been accelerated on all fronts and a far greater number of men are involved than before.

The perils of battle should not be sought out in a mere spirit of adventure, in search of thrills. The thing is too serious and too much is involved for that. For the Christian soldier breasting the enemy's fire, and for the loved ones who are anxious about his safety, it will be a source of comfort that he is walking in the paths of duty and not just taking part in a thrilling adventure. He is where God has placed him, and as a Christian he will commit his way unto the Lord.

When speaking to our soldiers, sailors and marines who are going out on dangerous assignments, one often hears them say: "What is going to happen will happen anyway. The time of my death is already fixed." Though it is wrong to be fatalistic and to take the position that some unreasoning power has already fixed everything in advance so that nothing can be done about it, the Christian will bear in mind that there is an almighty God who is in full control, a God who loves him with an everlasting love, bought him with a price and who has, as it were, engraven his name upon the palms of His hands where it is always before His eyes. Without the will of that loving Heavenly Father who sent His Son to redeem the world not even a hair can fall from the head even in battle. "He hath said, I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

The Christian has no promise that he shall not be killed or maimed in battle but he does have the promise that Jesus has robbed death of

its sting for the believer and that the matter of life and death will not be left to blind chance but will be determined by a loving Heavenly Father. "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" I. P. F.

* * * *

When V-Day Comes America is afraid of V-day. They fear the civilian population of this country and what it will do to "fitly" celebrate this great event. Official America, the heads of our government and of our municipalities are now busy planning for that day. They want a sane celebration. The "uncontrolled bedlam" that marked the celebration of November 11, 1918, when the news was flashed to the world that Germany had capitulated and that the armistice was signed, is still fresh in the memory of many of our people. They are bent on avoiding a repetition of such a wild celebration. Many cities have already taken definite steps to stop public carousing and uncontrolled revellings. One of the measures advocated is to close all public drinking places for the day. They believe that sober men and women will not be inclined to step over the bounds of decency. There may be a bit of truth in this. But if we remember correctly there were no public drinking places in 1918 and yet the shameful celebration on November 11 all over America went on apace. To counteract this tendency for "wild celebrations" more than 300 communities have already planned programs for a "Christian celebration." "Nearly half a million copies of a service of worship prepared by the Federal Council of Churches' Department of Evangelism have been ordered according to Dr. Jesse M. Bader, executive secretary," says the *Pathfinder*.

The whole thing and the indictment contained in the very plans of the heads of our people are lamentable. They cast a deep, dark shadow on the moral irresponsibility of a great part of the people that make up this nation.

What are the churches to do to stop the spiritually unregenerate, the man who can only express the joy of his heart by indulging the flesh, by eating and drinking and debauchery, from polluting himself? Is the Church ready to accept this compliment at face value without protest and thereby accept the implication therein contained? Nay, the Church has no message for the carnally minded other than the message, "It is your sin that separates between you and your God," that "there is no peace to the ungodly, saith our God," that he turn from his wickedness and in true repentance seek the mercy of God in Christ. In all honesty we can't ask him to worship with us, pray with us, thank God with us. He knows not our God. It would be demanding hypocrisy on his part. Such hypocrisy would make him ten times more the child of hell than he is. The Church's mission has been defined by the Savior when He instructed His Church to preach, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This is the burden of all the Church has to say, anywhere and at any time, be this on Sunday or on V-day. This message does not, dare not vary. W. J. S.

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Do It Now We have had some encouragement as a result of our oft times repeated appeal to subscribe for the *Northwestern Lutheran*. During the months just ahead and before the first of the new year we are hoping for many new subscribers. This is only possible if our readers and our pastors make a decided effort in behalf of our church publication. If they fail us, our subscription list will not grow. Why not make a concerted effort *now* by reminding the people of the fact that the *Northwestern Lutheran* is their church paper, their Synod's church paper. Leaving all other things out of consideration for the moment, this ought to be reason enough why every pastor and synod-member ought to get behind it. This is not a selfish appeal but a most unselfish request. Every member of our synod has a right to know what is going on in the synod and they ought to be encouraged to seek this information wherever it may be found. Those people who read and know will make better congregation members and ready supporters of the Father's business. Do it now; get new subscribers. W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XX

Of Good Works

III

OUR teachers are falsely accused of forbidding good works. So begins our article now under discussion. What our teachers are interested in chiefly is that terror-stricken consciences find true comfort and consolation. Any attempt to relieve their anxiety by trying to do good works and thereby to merit the favor of God, will sink these troubled consciences only deeper into despair. But the Gospel, and the Gospel alone, assuring them that their sins have been atoned for by



Christ, can revive the terror-stricken heart. Since this doctrine had been neglected for a long time, our teachers stressed it as most important.

They did not, however, therefore neglect the doctrine of good works, nor did they fail to impress the necessity of good works. Faith, which accepts the free forgiveness for Christ's sake, at the same time is a new life which seeks expression, and expresses itself in good works. This truth our article sets forth in its fourth part.

IV. Good Works Must Follow Faith to the Praise of God

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

NOTES.

In Rom. 3, 31, Paul asks the question: "Do we then make void the law through faith?" and answers emphatically: "God forbid: yea, we establish the law."

This is the truth which the last part of Article XX presents. We teach people, indeed, not to trust in their good works as meritorious. Yet, the holy God desires our sanctification, it is His will that we do good works. However, it would not be an adequate way of stating the case if we said that in addition to justification by faith we must also practice good works; rather, the very faith, which on the one hand receives the free gift of justification, is at the same time, on the other hand, a new and vigorous life within our heart. For faith so changes the heart that it begins to detest all sins and to love that which is good. Moreover, through faith the Holy Spirit enters our heart and renews it so that it can bring forth good works, while the heart without faith and the Holy Ghost, as the case of the heathen philosophers clearly shows, is too feeble and, besides, under the control of the devil, so that it cannot do any good work in spite of the most serious efforts.

Faith cannot help but produce good works. If you plant a good tree, you need not enact a special law that it should bring forth good fruit. It will do so by its very nature. If it fails to bring forth good fruit, that would be a sure sign that it is a dead tree, a corrupt tree. So faith by its own nature will show forth in good works the praises of Him who called us out of darkness into His marvelous light.

However, no matter how good a tree may be, if it is not properly tended, cultivated and nurtured, if it is not protected against blight or insect pests, it may continue to struggle for a while in an effort to produce good fruits, yet it will be doomed to failure. So it is with faith. It must be nourished constantly by the word of the Gospel and the Sacrament, in order to remain vigorous and active. It must be shielded against evil lusts that spring up within our own heart, and against the temptations of the devil and the world. If any one carelessly neglects to give proper attention to his faith, he need not wonder if he is deficient in good works. He dare not blame the church that by teaching free forgiveness of sins through faith alone it is hindering good works. He must blame himself for neglecting the new life created in him by the Holy Spirit in the kindling of faith.

Good works cannot be produced without faith, and there is no faith — real faith, not an imaginary one — that does not produce good works.

Conclusion

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and

trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 15, 5: Without me ye can do nothing. And the church sings:

Lacking Thy divine favor,
There is nothing found in man,
Naught in him is harmless.

NOTES.

The charge of prohibiting good works really falls back on the heads of those who urge good works before and without faith and the Holy Ghost. For if a heart is not first through faith joined to Christ, who is our Life, it can do nothing but indulge *all manner of (evil) lusts.*

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26, 3

Speak to me of the sweetness of my Savior's boundless love;
Fix my heart on heaven and on treasures up above:
Then will I find contentment and peace 'midst war and strife,
While clinging to my Savior unto Eternal Life.

Read to me from the Scriptures, Jehovah's holy Word;
Engrave upon the chambers of my heart all I have heard;
Reach me the Sacrament holy — the wine and also the bread:
That, in faith, I may eat His body and drink the blood for me shed.

Then may the waves of affliction toss high most angrily;
I know they cannot harm me, for Jesus is with me:
He gives me true contentment and peace 'midst war and strife,
With His cross forever leading me to Eternal Life.

— Adeline Weinholz.

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SPIRITUAL WELFARE COMMISSION

EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES
FOR MEN AND WOMEN IN MILITARY SERVICE



FROM A PRISON CAMP IN GERMANY

"the mail goes through"

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Kriegsgefangenenlager	Datum: August 7, 1944
<p>I have been receiving your booklets regularly, & I, together with my fellow comrades, wish to thank very much. We all appreciate them greatly, & to insure our future receiptment, kindly address them to my new address on reverse side of card. Sincerely, Elton Burt</p>	

THE above facsimile is self explanatory. "The mail goes through" is not just a catchy phrase. The U. S. Postal Service is rendering remarkable service to our cause. For four years it has consistently maintained better than 98 per cent delivery of our material. The following letter from the opposite side of the world is further evidence that "the mail goes through."

Southwest Pacific

Dear Friends:

In appreciation and to help carry on your great work I am enclosing \$5.00. While I have been overseas in many parts of the Pacific I have received and appreciated your religious readings very much. The sermons and things you send have been my only contact with my church.

Gratefully,

PASTORS ATTENTION — have you ordered your S. W. C. Information Bulletins and Offering envelopes? Sixty thousand bulletins have already been distributed. There should be one in the home of every member of the Synod. And — why not an S. W. C. Mission Offering Sunday sometime this fall? A card to our office will bring to you by return mail, Information Bulletins, Offering Envelopes and Sample Literature for distribution.

The response from the hospitalized servicemen to our special literature has been most gratifying and is an encouragement to further expand this work. Our files show a steady increase in the number of wounded and sick servicemen confined to hospitals. Wherever possible personal pastoral contact is also provided. Whenever an address or change of address is for such hospitalized, kindly note same across the card. It expedites our service to them.

Hospital

Dear Sirs:

I wish to thank you for the literature and pamphlets and etc., which I have received from you all the time I was in service overseas. I am now in the hospital and awaiting discharge. I so far have always read the things which I have received from you and I have found a lot of comfort by reading them. I am sending \$5.00 so that you can send out more of your good work all over the world.

A Friend,

The S. W. C. appreciates the continued cooperation of pastors and congregations in keeping us informed of address changes. However we plead that individual changes be sent immediately rather than an accumulation at intervals.

E. R. B.

MISSIONS—MICHIGAN DISTRICT

BY PASTOR M. SCHROEDER, CHAIRMAN

IN these trying times of global war with all its horrible and destructive accompaniments men everywhere, throughout the world, are yearning for peace. But most of these men, relying upon human reason, know not the true motivating power for real peace and security, — the Word of God with its Gospel of Christ Jesus, the Prince of Peace.

By the grace of God we know the Savior-God and His Christ. And His message to us is that same message once given to His disciples after He had completed the redemption of sinners and sealed it with His glorious resurrection, the message: "Peace be unto you: as my Father hath sent me, even so send I you." — John 20, 21. "Go ye into all the world, and preach the Gospel to every creature." — Mark 16, 15.

The Prince of Peace, who would have all the world enjoy His peace, peace of the soul, from which also flows peace for the mind and body, true and lasting peace for time and eternity, wants us, His disciples, to make this peace known unto a world lying in the power of sin, Satan, and death. That is our commission received from Him; that is the Church's work. Trusting in the Prince of Peace, imploring His guidance and aid, we have continued to do our work of Christian missions. And the Lord's undeserved blessings have been bestowed on our feeble efforts.

We should like to acquaint you with some of these blessings experienced in the mission fields of your Michigan District of our Wisconsin

Synod. — During the last two years this district's mission activities resulted in an increase of 372 souls brought under the influence of the Gospel. 348 communicants and 78 voting members were added to the Church. At the close of 1943 our mission stations were serving 4,784 souls and 2,911 communicant members. 1,197 children were being served with the eternal-life-giving Bread from Heaven in the various Sunday schools. Some stations experienced remarkable growth in numbers.

We also have the evidence of an increase in the spiritual talent of Christian giving, showing that the blessings of our gracious God, bestowed through the ministry of His saving Word, are being gratefully appreciated. For, besides contributing substantial amounts for the support of the local congregations, our mission stations contributed \$20,017.11 for synodical support; such contributions during 1943 exceeded those of 1942 by about \$3,000.00.

We point to another unprecedented blessing of the Lord bestowed on our missionary endeavors in the Michigan District of our Synod. During the last year six congregations were enabled to become self-supporting; we mention them by name: Zion Congregation at Lansing (September, 1943); Mt. Olive Congregation at Detroit; Emanuel Congregation in Greenwood Twp., St. Clair Co.; St. John's Congregation at Hemlock; Zion Congregation at St. Louis; Christ Congregation at Swan Creek (the five latter on January 1, 1944). These congregations have expressed their cordial gratitude to

Synod for the financial aid supplied during the past.

Three new fields were added to our sphere of activity, and work is under way in other prospective fields.

At present twenty-one pastors and one Christian Day School teacher are active in our District's fields, which now comprise twenty-one organized congregations and three preaching stations.

At least seven stations are in need of buildings. Four church buildings and six parsonages are needed, but due to war time restrictions such buildings can not be provided now. Let us not neglect to plead with our Lord, that He would grant us the experience of His gracious help in this matter.

It is evident indeed that our mission endeavors are not made in vain. Wherever such work is done by our Synod the Lord's promised blessing most assuredly follows. As we note this may we, individually and collectively, be moved to renewed zeal in doing the Lord's work of missions, so that the gracious, eternally saving and gladdening peace of God in Jesus Christ, the Prince of Peace, may be offered and brought to many more souls in this world troubled with the terrible consequence of sin! "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." — Gal. 6, 9.

Encouraged by our Lord let us ever carry the banner of Christ onward to new conquests which can only bring eternal peace to men!

THE ARIZONA MISSION DISTRICT

BY PASTOR FREDERICK G. KNOLL

THE Arizona Mission District, created by the Saginaw Synod of 1941, in concluding its second year of administrating the mission work in Arizona is humbly and profoundly grateful for the Lord's blessing upon this large and distant mission field of our Synod. The present Board membership is, Pastor Frederick G. Knoll of Tucson, chairman; Pastor Raymond H. Zimmermann of Prescott, secretary; Mr. Edwin M. Schultz of Phoenix, lay member; and District President, Arthur Voss, ex-officio member.

The area covered by our Synod through the Arizona Mission Board is approximately 300 by 350 miles and comprises an area of 113,956 square miles, or more than the combined areas of Wisconsin and Illinois. This vast area on the territorial fringes of Synod is at present served by eight missionaries, exclusive of Indian missionaries, who regularly serve some eighteen different stations. There is a vacancy at Phoenix. Most of our missionaries must travel many miles to cover their large fields. One of them, Pastor John E. Schaefer of Winslow, has stations 200 miles apart.

During the two years of its administration the Mission Board has concentrated much of its efforts toward reorganization and consolidation of the various stations, and although this phase of its work is not yet finished, the Board

is of the opinion that more consolidation would be unwise and impractical. In this entire field there are at present but two congregations not of the Wisconsin Synod, namely, the Missouri Synod congregation at Yuma on the Arizona-California boundary, and the U. L. C. congregation at Phoenix. It is our opinion, that to meet our prior responsibility to the field it is incumbent upon us to provide adequate coverage and service by additional man-power and expansion.

There are only two fairly large metropolitan areas in Arizona, namely Phoenix and Tucson, where we can expect to develop large congregations, humanly speaking; and even at these places our missionaries experience frequent changes in church-membership, because many come here for health reasons; and although many health-seekers do become permanent residents, many more come for periods varying from a few months to several years. This condition entails extra work for our pastors and yet seldom increases the numerical strength of the congregation. Health-seekers especially look forward to and desire the pastoral care of the missionary because of their physical condition and the fact that they are far from their homes and friends and are often lonely. They often express their deep appreciation for the care and consideration they receive and are

grateful to our Synod for providing the needed spiritual care so far away from their original homes. There is not space here to record in detail the amount of extra work this part of our missionaries' labor entails and how greatly it is appreciated by those from afar who are benefitted.

Many of our congregations are located in mining or smelting towns such as Bisbee, Douglas, Globe, Miami, Morenci and Jerome. These congregations experience frequent changes in membership due largely to the migrant nature of many miners and the fluctuating economic conditions in such mining areas. It is not uncommon for a missionary to report that he has had as much as a 75% turnover in membership in two years. As a result his statistical report after that time will show that his congregation has not grown much numerically, although he has administered to many people during that time. From such areas many of the young people leave for higher education or create opportunities soon after they have been confirmed and finished high school. Many have left to become staunch church-members and help found new congregations elsewhere.

Most of our missionaries are also serving the Lutherans in the armed forces of our country stationed at the many large air bases

and camps throughout Arizona. Many thus served have expressed their surprise and joy at finding their church in small towns so far from home where they could worship and hear the Word of the Lord preached in its truth and purity. I'm sure that many of them will remain forever grateful for the ministrations provided them in their need by the Wisconsin Synod. They also have a greater appreciation of the Church mission program and its cost and difficulties under rather trying conditions.

We have great reason to give thanks to God for His rich blessings upon the labors of our missionaries which can also be listed statistically. There has been a steady growth in the number of souls and communicant members in our congregations. During this time there have been 120 child and 20 adult baptisms; 28 child and 21 adult confirmations.

Financially our mission congregations have done very well, and this can be attributed to the appreciation of our members to our Synod for its efforts and sacrifices in their behalf. The budgetary contributions during the past year increased 250% and totalled \$3.62 per communicant member. The average contribution for all the mission stations for all purposes is \$36.00 per communicant member.

Our congregation at Glendale with less than 50 communicant members became self-supporting January 1, 1944. Last September it opened a Christian day-school with the pastor doing the teaching. This congregation during the past year paid its Church Extension Fund debt of \$2,592.40 in full, and in addition contributed \$11.56 per communicant member to Synod's budget. The pastor is O. Hohenstein. The congregation at Winslow, John E. Schaefer, pastor, raised \$79.14 per communicant member for all purposes.

Our missionary at Morenci, Pastor Gerhard P. Eckert, has recently undertaken work among the Negroes at nearby Plantsite. These people have asked him to serve them, and he reports an eagerness among them to hear the Gospel. He lists 17 souls of whom 4 are baptized and confirmed Lutherans. There are 12 children in the Sunday-school and 12 adults attending the Bible class. The average church attendance is 13. Recently 40 Apache Indians attended a special service for them at 8 o'clock on a Sunday morning.

The valuation of the mission property is about \$34,500.00. During the past year more than \$4,000.00 was paid off on the indebtedness, and the balance still owing the Church Extension Fund is \$4,600.00. There remains a great need for chapels. At a number of places worship services are now being conducted in buildings with no worshipful atmosphere and not very conducive to growth, such as public school buildings, rented church buildings belonging to other religious denominations, government housing project recreation rooms, trailer courts, store buildings, and the like. Our missionaries are being encouraged to acquire property now, so that modest chapels may be built as soon as the present building restrictions are lifted.

It is our prayer that our gracious and almighty Father in heaven will bring about an early cessation of hostilities, so that the most vital work of extending His Kingdom through the preaching of the Word may again be resumed without hindrance or restriction all over the world as well as in Arizona.

OUR INSTITUTIONS

THEOLOGICAL SEMINARY THIENSVILLE, WISCONSIN

God granting, the newly called professor, Carl J. Lawrenz, will be inducted into office in a special service to be held in the Seminary Chapel on Thursday, October 19, beginning at 7:45 P. M.

The time was chosen with a view to give the members of the General Synodic Committee an opportunity to participate. The Electric Interurban train leaves the station in Milwaukee at 6:20 P. M. At 10:10 there is an opportunity to return to Milwaukee.

All friends and patrons of our Seminary are herewith cordially invited to attend the service.
Joh. P. Meyer.

NORTHWESTERN LUTHERAN ACADEMY

MOBRIDGE, SOUTH DAKOTA

Our opening service was held on schedule on September 18, 2 P. M. Though a number of parents were too busy with threshing to be with us, the service was quite well attended.

Forty-three students were present on the opening day, three came two days later, and three are still occupied with threshing. We expect these to arrive within a few days. It is also quite certain that another student will be added to the Freshman Class. In short, our enrollment may well reach the fifty mark within another week.

We are now housing twenty-five girls in the same quarters our girls occupied last year. Though we anticipated this increase, our best efforts to relieve this crowded condition proved fruitless. However, after spending the entire summer in persistent effort to clear the hurdles of war conditions, we are able to report that the remodeling of the dormitory attic is well under way. This will take care of the housing situation so far as our boys are concerned. The problem of supplying adequate housing for our girls remains the same, and we must continue to hope that the Synod will take cognizance of these difficulties and in some manner help us to surmount them.

Though we have gone through a rather hectic summer preparing for this year, we are not forgetting our blessings. When our enrollment is complete, the Freshman Class will doubtless number seventeen and the Sophomore Class twenty-one. These are now our two largest classes. Thus the Academy offers ideal conditions both for teaching and for learning; for it is commonly accepted that for effective classwork, groups should not fall much below twelve nor rise greatly over twenty. The additional enrollment has, of course, added to our work, but the help furnished us by the Synod in Tutors Norman Berg and Ralph Gehrke is doing much to prevent an overload; hence we may look forward to a year of pleasant and thorough-going work. May the Lord grant it.
R. A. Fenske.

DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

The early days of September were busy ones at Dr. Martin Luther College. Equipment had to be checked and rechecked; books had to be ordered and ordered again in larger numbers; chairs and tables and lockers had to be bought,

in whatever styles and at whatever places they could be obtained, sometimes at auctions and sometimes in second-hand stores. Beds had to be moved from one building to another, and a new suite of hospital rooms had to be set up. We were getting ready for what promised to be a rather goodly number of students. Even at that, however, we were not able to accommodate quite all who wanted to enroll.

Registration took place on Tuesday, September 19, immediately after the opening service, which began at 8:30. The result: new students 97 — total in attendance 245. Of these new students, fifty entered the Ninth Grade. Three who had announced their coming failed to appear, but their places were taken by such as arrived more or less unannounced. In our dining halls we are serving meals regularly to 200; for the noon meal we must provide for a few more who are rooming in the city. Both of our dining halls are taxed almost to the limit.

We are happy to be able to issue a report like this, thankful that so many have been persuaded to come to prepare for work in the church or to acquire a general education under our guidance and direction.

Classwork began on the first day, at 10 o'clock. Since then we have gradually settled down to our regular routine, determined to carry on our Father's business with all the strength and talents He has given us so that both students and teachers may continue to increase in Wisdom and in Truth. To that end, we ask His blessing.
S.

STUDENT CHAPEL MADISON, WISCONSIN

Freshmen period at the University of Wisconsin opened on Wednesday, September 20, 1944. To the surprise of many, 1,760 new students were enrolled. The surprise was due to the fact that last year the number was only 1,155. Of this year's large Freshman Class 423 indicated that they are Lutherans. This represents a high percentage and makes the Lutheran group the largest among the newcomers. Information supplied on the religious census cards indicates that at least 104 definitely belong to the Synodical Conference. The synodical affiliations of a considerable number still remain to be determined; on their cards they did not record the names of their pastors nor mention which synods they belong to.

At the Freshmen Welcome Party which we held at our Calvary Chapel on Friday, September 22, at 7:30 P. M., 114 registered their presence. Some of these were students of advanced classes, but the majority were new arrivals. At our first service of the new semester, on the following Sunday, our attendance was 240. This number included 54 service men and women stationed at the university. At our cost supper on that Sunday evening we had ninety-eight at the tables. These figures reminded us of the large numbers that we used to have at our services and social gatherings before the war.

On September 26, it was announced that the total enrollment of civilian students would probably reach 5,200, about the same as last year. This number is supplemented, however, by about 1,500. Navy men received instruction in radio code; 120 ASTRs, youths under 18 taking Army specialized training; about 20 WACs taking physical therapy; and 919 civilian

and military students enrolled in continuing courses in the Engineering and the Medical schools.

Wm. C. Burhop, Pastor of
Calvary Lutheran University Church,
713 State St., Madison, Wisconsin.

MARY OR MARTHA

(Continued from page 201)

Jesus Came to Minister

And yet, if we understand the real purpose of Jesus' coming into this world, we will not be surprised. And here, indeed, lies the important point of the story itself. Jesus came into this world NOT that people should do many things for Him. There is time and place for that, to be sure. But the real purpose of Jesus' appearance on earth was to give Him opportunity to do things for others. In His own words, He declares Himself,

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 28, 28.)

Therefore, though Martha was doing many things for Him, it was Mary who pleased Him more. For Mary was permitting Him to do something for her. Oh that we might learn that simple lesson! Jesus is more interested in our letting Him do something for us — than in our doing something for Him.

And, after all, it is *we* who are in such great need. It was we who need the forgiveness of our sins. It is we who need the Word which He teaches. It is we who need instruction, strength, warning, comfort and help from Him.

All the many things we do for Jesus are small in comparison to the great things He has done, and still does, for us. And blessed are we if we will sit down and permit the Savior to give us these blessings. More blessed shall we be than those who, striving to be busy doing things for Him, give the Savior little or no chance to do things for them.

"That Good Part"

There are many things in life which take our time, our interest and our money. Jesus assures us, however, that *one* thing is needful. We may well get along without these many things for which we strive. But we cannot get along without this one thing — the Word of God. Mary chose that one thing needful.

And see how Jesus describes it — "that good part." And why is His Word "that good part?" He gives us the reason. It "shall not be taken away from her." The earthly things for which we live and labor are good only for the present life. Even while we live we lose many of those things for which we have spent much time and money. The things with which Martha busied herself were only for the day. They would have to be done over again. And some day, however successful we may have been in holding on to our possessions, they shall be taken away in death. And at the very end all — including the world itself — shall be destroyed. How foolish, then, to be cumbered about these many things while we neglect, at the same time, that one thing needful, God's Word!

The time will come when we shall be able to see whether or not we have made the wise

choice of Mary. When sickness and trouble come, when old age creeps upon us and we become weak, when the problems of life come upon us in ever-increasing measure — then we shall see whether we have chosen that one thing needful. Many of our boys in the armed services are experiencing either the blessedness of being filled with that Word or the foolishness of having been busy with too many other needless things. Many find themselves in great danger. They know not what the next hours might bring them. But if, in the past, they have sat at Jesus' feet and permitted Him to speak to them, then blessed are they! For to them is the assurance that Jesus, their Savior, is with them, no matter what the danger. Though they walk through the valley of the shadow of death they are convinced that He is ever with them. This they have learned while sitting at Jesus' feet learning that one thing needful.

Let Jesus Serve You

As long as this world endures there will always be many things to do. There will be work and play, pleasures and friends, eating and drinking, cooking and sewing. The child of God is not to give up all these things. But He is to remember that ONE thing is needful. That Word, given by inspiration of God, is for him to hear, to read and to ponder. Nothing, not even in days of war, is to take the place of that Word.

Would you please your Savior? Then let Him serve you. Let Him teach you. That comes first. Oh, there will be many opportunities to do things for Jesus. Mary didn't neglect that, either. She, too, served Him. She poured precious ointment upon Him. But let everything be put into its proper place. *One* thing is needful, God's Word. That is the good part. That shall never be taken from us. That Word which we have learned will not be taken from us when heaven and earth shall pass away. Rather shall that Word which we have learned upon earth become as a shining light in heaven. Mary or Martha? Whom have we been following? Whom shall we follow? WM. G. KENNEL.

OBITUARY

PASTOR HENRY F. ZAPF

The passing of Pastor Zapf of Monroe, Michigan, out of this vale of tears is deeply mourned by his wife, Elsa Rittmueller-Zapf; five daughters: Mrs. Irma Langheck, Mrs. Ella Baker, Miss Frieda Zapf, Mrs. Elsa Manning and Miss Frances Zapf; three grandchildren; two great grandchildren; two brothers; two sisters; by many fellow-pastors who labored with him in the Lord's Vineyard; and by many more distant relatives and devoted friends.

Pastor Zapf was born on May 3, 1872, at Bishofsgruen, Bavaria, Germany. He received his classical education in the Kulmbach and Bayreuth Colleges of Bavaria. Later on he attended the Seminary at Neuendettelsau, Bavaria. In the year 1893 he came to America. He gave his heart and hand in marriage to Elsa Rittmueller of Philadelphia, Pennsylvania, in 1895.

Before coming to Zion's Lutheran Church of Monroe, Michigan, he served St. Paul's Lutheran Church at Ceylon, Minnesota, and then

Trinity Lutheran Church at Milwaukee, Wisconsin. During the summer of 1906 he accepted the call to Zion's Church at Monroe, Michigan, where he labored faithfully until the time of his passing. In the past years he served the Michigan District in the capacities of visitor, member of the Mission Board, and as advisory father of indigent students.

On August 27 Pastor Zapf was taken ill and his doctor immediately ordered complete rest for several months. His heart, however, weakened rapidly in spite of all medical attention. For several days he lay in a coma and on September 7 the Lord called him unto Himself.

Funeral services were held the afternoon of September 11 at Monroe, Michigan, with a brief service in the parsonage and the main services in Zion's Church. Interment was in Zion's Cemetery. The sermon in the church was preached by Pastor George N. Luetke of Zion's Church, Toledo, Ohio. Pastor George Ehnis of St. Paul's Church, Monroetown, Michigan, spoke in the German language at the cemetery and the altar services were conducted by Pastor Raymond C. Timmel of Apostles' Church, Toledo, Ohio.

Sermon text: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Timothy 4, 6-8.

Raymond C. Timmel.

ANNIVERSARY

REV. PAUL G. BERGMAN

The members of Trinity Lutheran Church, Menasha, Wisconsin, commemorated the twenty-fifth anniversary of their pastor's ordination, the Rev. Paul G. Bergman, in a Sunday evening service on September 10. Twenty-two fellow-pastors were present to join the congregation in its good wishes and congratulations. The undersigned, a class-mate of the jubilarian, preached the sermon based on 1 Cor. 15, 10, pointing out that, as in the case of the Apostle Paul, God's grace had turned a sinner into a saint and had turned pain into pleasure. After the service a social hour was enjoyed in the Parish Hall. The congregation, together with the pastors of the circuit, presented the jubilarian with a purse that represented real generosity and esteem for the pastor's work.

Pastor Bergmann graduated from Concordia Theological Seminary, Springfield, Illinois, in 1919, and finished the last semester of his classical training at Midland College, Fremont, Nebraska. He served successively the parishes at Dagget, Michigan, Sturgeon Bay, Wisconsin, Rhineland, Wisconsin, and since 1936 at Menasha, Wisconsin. The two sons of the jubilarian with a purse that represented real Holy Ministry. David is a student at Concordia Theological Seminary in St. Louis, Missouri, while Mark is a student in Concordia College, Milwaukee, Wisconsin, and Eunice is at home. May God continue to bless the Bergman family in the future as He has in the past.

Herman E. Bentrup.

ANNOUNCEMENTS

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, October 18, 1944, at 9 A. M.

Group Meetings

General Mission Board — Monday, 10 A. M. — St. John's.

School Committee — Monday, 10 A. M. — Jerusalem School.

Board of Trustees — Monday, 2 P. M. — St. John's.

Conference of Presidents and Seminary Faculty — Church Union Committee — Monday, 2 P. M. — Grace Church.

Representatives of our Educational Institutions — Tuesday, 10 A. M. — Grace Church.

John Brenner.

CALENDAR OF CONFERENCES

CENTRAL CONFERENCE

The Central Conference will convene at Town of Deerfield, Wisconsin (Pastor Walter E. Zank), October 31 and November 1, 1944.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis on Galatians, Chapter 3, 14ff., Prof. M. Franzmann. 11:45, Financial Report, Pastor M. Raasch. 1:30, Opening. 1:45, The Pastor as Shepherd, according to Joh. 21, 15-17, Pastor I. G. Uetzmann. 3:00, The Order of Holy Communion, Pastor K. Timmel. Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 10:00, The Life and Labors of Jeremiah, the Prophet, Prof. D. Rohda. 1:30, Unfinished Essays, Casual Questions, and Miscellaneous Business. Sermon (English): Prof. E. Berg, Pastor G. Albrecht.

Remarks: The church is located on Old S. H. 30 — seven miles west from Lake Mills, and two and a half miles east from S. H. 73. Kindly announce early, with special request for quarters, if desired.

H. Geiger, Sec'y.

ARIZONA CONFERENCE

The Arizona Conference will meet in the Winslow Ev. Lutheran Church, Pastor J. E. Schaefer, from October 31, Reformation Day, to November 2. Sessions will begin with an opening service conducted by Pastor R. Zimmermann at 10 A. M. Pastor W. Zaring will preach the sermon for the Communion service, Tuesday night.

Program — Papers: E. Sprengeler, An Exegesis on Corinthians; H. Rosin, The Significance of the Sermon on the Mount; F. Uplegger and E. Knoll, Chaplaincy Committee; Report; E. A. Sitz, The Office of the Visitor; F. Knoll, John 14, 15; O. Hohenstein, Exegesis on Colossians; M. Volkman, Exegetical paper with practical applications on Ephesians 4, 11-16; Appraisal of our Synod's Stand on Doctrine of Divine Call (on basis of Synodical Conference teaching as found in Past. Theologies), Zimmermann; Co-essayist on above paper, W. Zaring; O. Hohenstein, Practical Discussion to Approach and Tactful Treatment of Divorce Cases; J. Schaefer, Approach and Tactful Treatment of Lodge Question; G. Eckert, Sermon for Criticism.

Kindly announce with the local pastor.

Arthur P. C. Kell, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet at Hendricks, Minnesota (R. Bretzmann, pastor), October 25 and 26. Sessions begin at 10 A. M.

Preacher: E. Bode (K. Bast).

Essays: "Exegesis on James 5, 13-20, Faith Healing, Anointing (Pentecostal Danger, etc.)," Zickuhr; "Christ's Descent into Hell," Hahm; "Exegetical Treatment of James 2, 18-26," Sprengeler; "The Plan of Salvation as Taught by Christ in the Four Gospels," Bretzmann.

Kindly announce!

H. C. Schnitker, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet at St. Paul's Church (Pastor G. Schaller), Town Franklin, Wisconsin, on October 24 and 25, beginning at 9:30 A. M.

Communion Service on Tuesday evening at 7:30 P. M. G. Hoenecke, preacher; W. Holzhausen, substitute.

Program: 1. Exegesis of Hebrews, Chap. 7, G. Hillmer. 2. Exegesis of Hebrews, Chap. 8, H. Hartwig. 3. Exegesis of Revelation, Chap. 20, A.

Nicolaus. 4. Essay: Excommunication, M. Rische.

5. Essay: Can a Pastor of the Synodical Conference Ever Give the Lord's Supper to Someone not a Communicant Member of the Synodical Conference, W. Holzhausen.

Directions to Town Franklin: Highway 41 south to BB; one and a half miles west to next cross road; one-fourth mile north.

Melvin C. Schwenzen, Sec'y.

SOUTHERN PASTORAL CONFERENCE

The Southern Pastoral Conference will meet on October 17 and 18, 1944, in Morton Grove, Illinois, with Pastor O. Heitdke.

Sermon: A. Koelpin, Rom. 1, 16-20 (A. Lorenz, 1 Cor. 9, 16-23).

Confessional Address: G. Schmeling (R. Siegler).

Essays: Old: J. Toepel, R. Siegler, R. Otto. New: A. Lorenz, Hebrews V. Exegesis; E. Blumenthal, Discussion of the Educational Institutions of our Synod. R. P. Otto, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet, D. v., on October 17, 1944, 9 A. M., for its two-day fall session at the Grace Lutheran Church of Sugar Bush, Wisconsin, Im. Boettcher, pastor.

Essays are to be delivered by the following pastors: P. Oehlert, E. Hinenthal, W. Kuether, J. Masch, W. Wichmann, F. Senger (a continuation), F. Brandt, F. Knuettel, M. Croll, C. J. Henning, A. Voigt, and R. Lederer. For further information kindly contact the program committee: P. Oehlert and W. Wichmann.

Sermon: Victor J. Weyland (W. Wichmann, substitute).

Kindly announce intended presence or absence to the host pastor, Im. Boettcher. Also specify whether lodging for the night shall be furnished. Victor Weyland, Sec'y.

THE DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

The Dodge-Washington Counties' Pastoral Conference will meet on October 17 and 18, 1944, at 9 A. M. at Huilsburg, Wisconsin, W. Reine-mann, pastor.

Essays: H. Heckendorf, R. Marti, E. Scharf, and H. Schaar.

Preacher: E. Scherf, R. Pietz.

Geo. A. Barthels, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet at St. John's Church, Dowagiac, Michigan, on October 24 and 25, 9:30 A. M.

Papers: Catechetical Instruction, H. C. Haase; Exegesis on Titus 1, C. J. Kionka; Exegesis on Titus 2, H. Zink; Homiletical Study, Matthew 18, 23-35, L. Meyer.

Sermon: E. Lochner, L. Meyer.

C. J. Kionka, Sec'y.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, November 1, at 9:30 A. M.

Essays: Sermon Study on Rom. 8, 18-23, Pastor C. Hinenthal; Continuation of Exegesis on 1 Tim. 6, 1ff, Prof. E. R. Bliedernicht; Jehovah Witnesses, Prof. V. Voelck.

Confessional Address: Prof. O. Naumann (Prof. R. Janke).

W. Frank, Sec'y.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference meets at Rib Lake, Wisconsin, on October 23 with Pastor O. Hoffmann. Sessions begin at 10 A. M.

Please announce yourself and the number of delegates by October 15.

W. E. Schulz, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

God willing, the Michigan State Teachers' Conference will convene at St. John's Lutheran School, S. Alp Street, Bay City, Michigan, during the days of October 25 to 27.

Those planning to attend will kindly send their request for meals, lodging, or both to Teacher W. Stindt, 206 S. Alp Street, Bay City, Michigan. These announcements should be in by October 15 at the latest.

The following schedule of work has been arranged:

Practical Lessons

1. Phonics Lesson.....Miss E. Zimmermann
2. First Lesson in Spelling.....Miss C. Reier
3. Lesson in Art.....Miss E. Tiefel

4. Hymn Study.....V. Gerlach
5. Beginning Singing.....M. Roehler
6. Christ, Our Great High Priest.....Rev. G. Press
7. Developing a Composition Outline.....A. Jantz
8. Lesson in Nature Study.....A. Wandersee
9. The Importance of the Soo Canal.....R. Bode

Theoretical

1. Why are Lay-Teachers not Installed.....Prof. W. Franzmann
2. Christmas Service—Arrangements, Materials (Round Table Discussion).....R. Sievert
3. Course of Study — Arithmetic.....Faculty, St. John's, Bay City
4. Education Goals in Michigan.....V. Schulz
5. Essay.....Prof. A. Stindt

Church service will be held Thursday evening, October 26.

L. Luedtke, Sec'y.

DEDICATION — INSTALLATION

On September 10, fourteenth Sunday after Trinity, Grave Ev. Lutheran Church of Glendale, Arizona, dedicated a temporary school building to the service of the Lord. On the same date the undersigned installed as teacher of the Christian day school of the above congregation Mr. Lloyd Wenzel, c. r. m.

Address: Mr. L. Wenzel, 250 No. 6th Avenue, Glendale, Arizona.

O. Hohenstein.

INSTALLATIONS

Authorized by President A. Ackermann the undersigned installed Mr. Richard Grunze as teacher of the newly organized Christian Day School of the Trinity Church at Belle Plaine, Minnesota, on Sunday, August 20, 1944.

Address: Mr. Richard Grunze, Belle Plaine, Minnesota.

W. Schuetze.

Authorized by President A. Ackermann of the Minnesota District the undersigned installed the Rev. Karl Gurgel as pastor of St. John's Ev. Lutheran Congregation of Caledonia, Minnesota, and of St. Peter's Ev. Lutheran Congregation of Union Township, Minnesota, on September 17, 1944, the fifteenth Sunday after Trinity.

Address: Rev. Karl Gurgel, 426 South Ramsey Street, Caledonia, Minnesota.

Walter A. Schumann.

Upon authorization of President A. Ackermann and assisted by Pastor F. R. Weyland the undersigned installed Pastor E. L. Mehlberg as pastor of Emanuel Church at Pelican Lake, Wright Co., Minnesota, on Sunday, September 10, 1944.

Address: Pastor E. L. Mehlberg, R. 2, Buffalo, Minnesota.

W. P. Haar.

Authorized by President Karl Krauss the undersigned installed Mr. Clifford Busse as teacher of the Day School of St. Paul's at Stevensville, Michigan, on September 5, 1944.

Address: Mr. Clifford Busse, Stevensville, Michigan.

H. J. Zink.

Authorized by the President of the Northern Wisconsin District, Pastor E. Behm, the undersigned installed Mr. Earl Roloff as teacher of the St. John-Jakobi Lutheran School, Reedsville, Wisconsin, on August 27, 1944.

Harold H. Eckert.

On the seventeenth Sunday after Trinity, October 1, 1944, I installed the Rev. E. Blumenthal as pastor of Salem Ev. Lutheran Church, Milwaukee, Wisconsin. Vice-President Ph. Koehler assisted.

Address: Rev. E. Blumenthal, 1916 East Thomas Avenue, Milwaukee 11, Wisconsin.

A. Voss.

Authorized by President A. Voss the undersigned installed Mr. Adair Moldenhauer as teacher of Zion Lutheran School at Crete, Illinois, on the thirteenth Sunday after Trinity.

Address: Mr. Adair Moldenhauer, 185 Main Street, Crete, Illinois.

G. Redlin.

ACKNOWLEDGMENT AND THANKS

Mr. A. W. Coppens, Wauwatosa, Wisconsin, sent a memorial wreath in the amount of \$5.00 in memory of the late Mrs. Wm. Nolte, to be used for our Dr. Martin Luther College Library. Our thanks to the kind donor.

E. R. Bliedernicht, Librarian.