

The Northwestern Lutheran

Prof. Henry J. Vogel
 395 Ellis St.
 Jan. 46

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

Volume 32

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Number 20

We Beseech You, Brethren ---

1945		OCTOBER						1945	
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Three months remain in which to complete the million dollar Building Fund Collection.

"Offer unto God thanksgiving" for the open Bible, for the Gospel in its truth and purity---
 (Reformation Day)

for the many material blessings for victory and for peace
 (Thanksgiving Day)

for the precious Gift of His Son ---
 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."
 (Christmas)

"Give unto the Lord the glory due unto His name: bring an offering, and come into His courts." Ps. 96, 9.

END OF HOSTILITIES, WORLD WAR II

BY PROFESSOR A. SCHALLER, THIENSVILLE, WISCONSIN

ZEPHANIAH 3, 14-17a: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy."

All the world is staging a celebration today, the like of which has never before been witnessed on the face of the earth. Never before had a war come to an end which was as universal and as destructive as this last one. No wonder the world is delirious with joy.

Our worship tonight is part of the celebration sweeping the globe. As Christians we cannot, however, feel quite at ease about these world-wide festivities. How does our heavenly Father, the triune God, the Ruler of nations, look upon them? Is the world merely arousing His anger anew? A child of God wishes to feel assured that its celebration on a day of such astounding news is pleasing to the Lord and in accord with His wishes. Therefore we are gathered here tonight that we might be guided in our celebration by His Spirit and that all our festivities might be to the praise of Him from whom all blessings flow. May the study of the inspired prophet's words lead us to find a divine answer to the question which occupies our minds tonight:

Our Celebration of the War's End, Will It Be to the Glory of God?

The Lord assures us that it will, provided that, first of all, *we rejoice in the manner of God's dear children.*

The very first words of our text make it clear that our heavenly Father most assuredly is not opposed to rejoicing and celebrations. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." Here and in many other passages of Scripture the Lord actually urges His saints on earth to take note of great events which bring material blessings to mankind and to express their happiness by singing, shouting, and rejoicing.

Verily, if Christians ever had cause for such jubilation, they have it to-

day. Who could picture in fullest detail the blessings which the end of the war has brought to the nations of the earth? No longer shall land and sea be crimsoned with the lifeblood of men, women, and children. No longer will souls be seared by unbearable horror and fright. All this horrible nightmare had ceased suddenly when the glad message encircled the globe that the weirdest and most bloody war of the ages had come to a close.

But there is much more to rejoice over. Millions of our youth who escaped death will soon return to their loved ones and take up once more the peaceful pursuits of life from which the war had snatched them. Congregations will again see young men in their church pews, which long had been vacant. The feverish frenzy of wartime work will cease. Families will again be able to lead a normal life and rear their children under proper guidance.

As we muse about these and countless other blessings which come to us by reason of yesterday's wondrous announcement, we shall indeed feel an overpowering urge to join in celebrating the war's end. Nothing could agree better with our present mood than those rousing words of the prophet, "Sing, shout, be glad, and rejoice." But let us be certain that we do so as God's dear children, in order that our heavenly Father may truly be glorified. Note the tender names, by which God addresses His people: O daughter of Zion, O Israel, O daughter of Jerusalem. He is calling to His family, His redeemed sons and daughters, those people on earth who have been rescued from a far more dangerous enemy and have won a far more glorious victory over the slavery of sin and the power of eternal death, those people who have placed their trust in the victorious Savior. In calling them by these endearing names, God reminds them of their blessed relationship with Him and thus indicates the spirit in which they are to sing and shout today.

O that we might ever remain aware of our intimate fellowship with God and our Savior during this burst of festivities. There will be abominable carousing and revelry the world over these days, staged and arranged by the Prince of darkness, who would delight in seeing men invite anew a terrible outpouring of God's wrath upon the nations. Let it be evident to our fel-

lowmen that the Daughter of Zion does not mingle with drunken revelers or join those who vainly boast of what man has done to bring about this victory. We sons and daughters of the most High were ransomed by precious blood. Through the Lord Jesus we became children of light. Therefore let us diligently avoid the scenes of worldly revelry and rejoice in the spirit of God's dear children. For then we may be certain that our thanksgiving and our shouts of praise will ring out to the glory of God. Yes, let all the Church of God throughout the world join in the words of the psalmist on this first day of a new peace, saying, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song I will praise Him" (Ps. 28, 7).

One sometimes wonders how human beings can celebrate so wickedly a world event such as this which so clearly shows the preserving hand of Providence. Yet the reason for it is clear: these people have never understood the underlying causes of this or any other war. Now God has not left us in ignorance about this matter. He points out to us secondly that our celebration of the war's close will redound to His glory.

If We Penitently Recognize In This Event the Undeserved Mercy of Our God

Observe how the next few words in the text clearly give us to understand the reason for, and the meaning of, every great calamity that strikes mankind: "The Lord hath taken away *thy judgments.*" Indeed, this day of joy also preaches to us the most solemn fact that World War II was again a judgment of God upon the world. How many a Christian has felt that the ungodly world was drifting toward a terrible catastrophe. Men everywhere were lusting after power, riches, and the forbidden pleasures of sin. The Bible was being ridiculed the voice of scoffing and blasphemy was heard in all the lands. God's holy law was being transgressed flagrantly and openly far and wide. Little wonder then that God's terrible wrath finally burst forth upon mankind like a deluge of destruction. The world has witnessed a judgment of God of such magnitude during this war as has not had its equal in history since the days of the Great

(Continued on page 210)

Editorials

We Are Glad To Announce It is a great pleasure for the editorial staff of the *Northwestern Lutheran* to be able to announce that the government has lifted all restrictions on the consumption of beer as far as the church papers are concerned and that we will be able to present to our readers a sixteen-page format once more. We thank God for this grace. This is the result of the peace which God has granted the world once more. Let us appreciate it. It was not an easy task to edit a church paper during the trying days of the war. Many an issue of the *Northwestern Lutheran* was sent its way to our readers with the misgivings and fears of the editorial staff. We knew that it was woefully lacking in many respects but we had no choice in the matter. We are also very grateful for the forbearance of our readers. Few there were who cavilled and criticized. Most of our readers realized and appreciated our perplexing predicament over which we had no control. The readers will be glad and thankful that the emergency is over and the editorial staff as well.

While we are glad to pass on this information to our readers we ask them, at the same time, to bear with us while the readjustment is being made. With our return to the larger format we feel free to appeal to our readers to our pastors to renew their efforts for more subscribers. We ought to have more subscribers and we would have many more. We refer you to an editorial appearing in our last issue. No one need fear approaching a Christian in the interest of the *Northwestern Lutheran*. An interested Christian will want a church paper in his home. Often it means no more than to present the matter simply. Let us do it and do it now! W. J. S.

Agree With An Atheist Down in Champaign, Illinois, a hot court battle is being fought. It has been in progress now for some time. It is a battle between the atheists and the protestant churches of the community. (Lutheran churches are not involved.) Vashti McCollum, wife of a University of Illinois professor, brought the lawsuit against the school board of Champaign. She is an atheist and objects to the teaching of religion in the public schools which was inaugurated by the school board. She claims that it militates against religious liberty guaranteed her by the constitution and that it is a mixture of church and state. This woman is right. It is just what she says it is. Religious freedom has always been interpreted to mean that the state will let its hands off religion and that the church will let its hands off the state. That agrees fully with what Christ taught: Render unto Caesar the things that are Caesar's; and unto God, the things that are God's," Luke 20, 25. Christ makes a clear cut and sharp division between Caesar (ruler, state) and God, between the secular and the spiritual, between the state and church. They are to be separately identified and separately served. It is not easy for us to admit that an atheist is better informed as to the will of Christ than these church people. Of course we do not agree with the atheist's motive and purpose in eliminating religious instructions from the class rooms of the public schools. Vashti McCollum is actuated in her lawsuit by a spirit of antagonism to God and religion, the Christian is actuated by love for God and His Word, particularly the Lutheran Word. He wants that Word to be taught where and

by whom Christ would have it taught — by the Church — and does not want any one else to meddle with it, as little as a collector of precious gems would permit just anyone to handle them. We agree with Mrs. McCollum's lawyer who said, when we permit such a thing "then we will be back to the dark ages with a union of church and state" and it "means the beginning of the end for most churches. . . . Religion should be taught in the home and in the church at the expense of those who believe in the creed that is being taught." That is Scriptural. Nowhere in the Scripture does the Lord make it the duty of the state to teach religion but He does make it the duty of the home and the Church. "Ye fathers, bring up your children in the nurture and admonition of the Lord" He says to the home Eph. 6, 4, and to the Church He says Matthew 28, 19: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." And who will say that the arrangement of our Lord is not wise? A state teaching religion can only create confusion such as we see in Champaign, Illinois. If the courts of Illinois uphold the state and the public schools in their contention that they have the right to teach religion then we may expect confusion and more confusion in the days to come; it will mean the beginning of the end of religious freedom. May God in His mercy prevent this from happening. W. J. S.

* * * *

V-J Day President Truman has pronounced Sunday, September 2, as V-J Day (victory over Japan day). Officially World War II has for us come to a victorious end. We say, "Thank God, the war is over!" Do we really mean it, "Thank God, the war is over"? In our day "Thank you" has become a rather empty, meaningless term!

How can we prove to ourselves and to others that we really mean it? "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," Jesus. Continue in His Word, that is, hear it regularly, every Sunday, read it prayerfully every day! "Thank God, the war is over" means that I continually listen to Him, to my best and dearest friend.

But it means more! Did you read "A Searching Question" on page 185 of the *Northwestern Lutheran*? Thank God, the war is over also reminds me of the many people in the world, in our own country as well as in other lands, who do not know the true God and therefore do not listen to Him.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's name."

It means still more! The Lord has heard our fervent prayer, "Lord, Thou alone canst stop this terrible war!" Now He has stopped it. He is now giving us a special opportunity to contribute of our earthly means to improve the facilities of His church at home and to extend the borders of His kingdom.

Let's not parrot-like repeat the phrase: "Thank God, the war is over," but let's put meaning into these words and — act!
T. H. H.

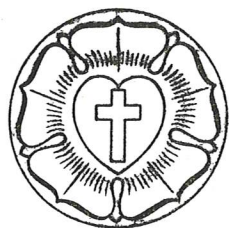
STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII
Of Ecclesiastical Power

V

IN the part of this Article which we considered so far the vital difference was discussed which according to God's institution exists between secular power and ecclesiastical power, the power of the state and the power of



the church, the authority of secular government and the authority of the bishops. In the remaining two parts two special questions are taken up pertaining to the office of the bishops.

The power of the church, which the bishops administer, is the power of the Gospel to forgive sins and to create and nourish a new spiritual life. Is that the extent of ecclesiastical power? Was there not also some legislative authority granted to the church, even though this may not be the same as the power of the state and of civil government?

This very question points to a faulty conception of the church. The church is the spiritual body of Christ. The Head is Christ, and the bond that unites every Christian to the Head is that spiritual thing faith; and this same faith in love embraces each and every other member of Christ's body and unites them all in this spiritual way. Such is the church. But the quest for legislative authority conceives of the church as an ordinary corporation organized by adopting a constitution and by-laws and by electing officers who are vested with legislative, judicial, and executive authority.

This question is now introduced in the following paragraph.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony, John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the ex-

ample of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with some one of the Ten Commandments.

NOTES

Note the first word *Moreover*. This indicates that our fathers are going to introduce a new subject which, however, is closely related to the foregoing. The principles which were applied to the previous question are decisive here also, although the matter may seem to be quite different.

The question concerns ceremonial matters, three types of ceremonies being named specifically: concerning meats, concerning holy-days, and concerning ranks among the ministry.

The sense of the question concerning the introduction of ceremonies is not, whether the bishops have that right by virtue of their office, or if a contemplated change must first be submitted to the congregation. The matter goes deeper. As long as the church is here on earth it needs ceremonies for functioning. Life here on earth has been so created by God that outward forms are necessary. Also the church on earth must have such forms. Take the simple matter of Sunday service. Such services could not be held if we did not have a place of meeting, or a definite time of meeting, or some one to lead in the service, and the like. Now the question is not, shall it be a prerogative of the bishops to arrange these matters; the question is concerning the very nature of ceremonies: are they essential to our salvation, and may the bishops as bishops prescribe them in this sense. Have they *the right*? In other words, the question concerning ceremonies opens up the entire question concerning the way to salvation: Is salvation really an unmerited grace of God, or does the sinner contribute by observing ceremonies introduced by the bishops?

The three samples mentioned to illustrate the issue are concerning, first, *meats*, that is, abstaining from food al-

together by fasting or abstaining at least from certain kinds of food. — The apostles fasted. The first Christians fasted. When the congregation at Antioch was to ordain Paul and Barnabas for their first great mission journey, they "fasted and prayed and laid their hands on them" (Acts 13, 3). When Paul and Barnabas "had prayed with fasting they commended them (the Christians in Galatia) to the Lord" (Acts 14, 23). Fasting was preparatory for prayer. Later, fasting came to be considered as in itself meritorious, as helping to wipe out the guilt of sin.

A second ceremony is that of *holy-days*. The matter is very similar to that about fasting.

The third ceremony has to do with the question of rank among the clergy. In the early church there was no such question. In Jerusalem the apostles were the leaders, and when the work increased then, for the purpose of greater efficiency and to avoid unnecessary friction, a division of labor was effected by electing seven almoners. Later a certain James served as presiding elder (Acts 12, 17; 15, 13). Bishops and elders were then the same persons, holding the same office. Besides them we find evangelists, prophets, pastors, teachers (Rom. 12, 6ff.; 1 Cor. 12, 28; Eph. 4, 11). But even in the early church a tendency toward an abuse of the office became noticeable.

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IN THE FOOTSTEPS OF SAINT PAUL

THE BLAMELESS PHARISEE

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

THE name of Saul of Tarsus appears for the first time in Holy Writ in connection with the martyr death of Stephen. Luke informs us that he consented to the death and later on breathed threatenings and slaughters against the disciples of Christ. If we would understand Saul, the Persecutor, it will be necessary to look at Saul, the Pharisee. We shall find him to be a strict, blameless observer of the Law. God in His infinite wisdom and mercy used the former training of Saul as a rabbi and Pharisee. Moses and Luther offer similar examples. The motives for the persecution of the Christians are to be found in the perverted religion of the Pharisees culminating in a false interpretation of the Old Testament and the Messiah. It is another case of cause and effect.

Paul himself informs us of his past associations with the Pharisees. Hailed before the Jewish Council he confesses: "I am a Pharisee, the son of a Pharisee" (Acts 23, 6). Before Agrippa he declares: "I lived a Pharisee after the most strict sect of our religion" (Acts 26, 5). He unveils his former pride as to his ancestors and connections to his Philippian converts: "If anyone thinketh that he can boast whereof he might trust in the flesh, I will boast: circumcised the eighth day, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the Law a Pharisee" (3, 4-5). Saul truly belonged to the tribal and intellectual aristocracy of the Jews. If others boasted, he could boast of still more.

Already as a Pharisee Paul believed that the whole of the canonical Old Testament, every word of it, was inspired. The strict schools of the Pharisees never doubted and denied that. It was the Sadducees who only accepted a part of the Old Testament, the Pentateuch, and also denied essential doctrines such as the resurrection. When therefore Paul sitting in the prison cell at Rome and inspired by the Holy Ghost wrote: "All Scripture is given by inspiration of God" (2 Tim. 3, 16), it was not an altogether new and unheard of doctrine, but only a fine corroboration of a truth also accepted by the Pharisees. The faithful in the Old Testament always believed in verbal inspiration. The Pharisees did not deny it, but they did give an interpretation of that Word different from the one intended by the Holy Spirit. They had the letter, the hollow form, but lacked the spirit. Yet also to the Pharisees the

Old Testament was co-extensive and identical with the Word of God.

Apart from modern fallacies which claim "that Lutheran theology in its classical period knew nothing of verbal inspiration" it is a favorite pastime of liberal theologians, many Lutherans of today not excepted, to discredit the doctrine of verbal inspiration. They pretend to retain inspiration, but reject verbal inspiration. Others want to retain verbal inspiration but also want to make sure to discard a mechanical dictation



theory. Mechanical dictation is not claimed by Scriptures. The personality of the Holy Writers has always been made use of by the Holy Ghost. Knowing that a mechanical dictation cannot and will not be defended they shrewdly use the word "theory" as a wedge with which they not only want to throw "mechanical" overboard, but "dictation" as well. Thereby they place themselves at odds with the Bible itself. How often are we not told that God spoke through the mouths of the holy writers! Did not Jesus Himself tell the Seer John what to write, dictate to him, in the Book of the Revelation? The fact of verbal inspiration and of dictation cannot be denied and pushed aside as a theory. The manner, in which it was done, remains a mystery once to be solved in a blessed eternity.

Here we should only like to brand the statement that the doctrine of verbal inspiration is an invention of post-Reformation theologians. To say the least: it is an historical inaccuracy. Already the Pharisees believed and taught it. The doctrine of verbal inspiration however remains a dead letter without Christ and justification through faith alone, the heart of Scriptural doctrine in the Old as well as the New Testament. Saul believed in verbal inspiration of the Old Testament already as a Pharisee, but he lacked Christ and the righteousness of Christ. Modern theologians lack both. The grave danger for us lies in the fact that we are so easily fascinated, dazzled and finally blinded by these modern vagaries and conclusions. Let us be on our guard lest we lose all by a would-be scientific theology.

That Saul was a very strict Pharisee can also be seen from his own words. To the Philippians he lays bare his own heart: "Concerning zeal, persecuting the church, touching the righteousness which is in the Law, *blameless*" (Phil. 3, 6). To the Galatians he writes: "I profited (advanced) in the Jews' religion above many my equals in my own nation being more exceedingly zealous of the traditions of my fathers" (Gal. 1, 14).

Saul certainly was scrupulously careful about tithings, rinsings and washings, prayers and almsgiving, zealous in the observance of the Law of Moses. It was his aim and pride to excel all others therein. And yet after about twenty long years had passed by we still find him in mental anguish when he thinks back to those days of strict Pharisaism. He cannot forget the false pride and deep seated hypocrisy behind all that nominal adoration of the law. Had not he and his colleagues been taught to be able to nullify the law which they professed to defend? Was it not an open secret among them that no one could become a member of the Sanhedrin who could not show his sagacity by proving that a creeping thing, which according to Mosaic Law was an unclean thing, was ceremoniously clean? Surely from such sophistry even the Greek sophists could have learned much.

We cannot conceive of Paul as belonging to that type of Pharisee who merely endeavored to be meticulous in the outward observance of the Law and the traditions of the fathers, to build a "hedge around the Law." Whatever pre-

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Siftings

BY THE EDITOR

Bernard Shaw Did Not Celebrate V-E Day, says the headline in the daily press. He believes that "there is no peace yet in Europe — the worst is yet to come." The future of Europe, he said, seemed horrible to contemplate because of the bloodshed and destruction already wrought and the starvation and destitution to come. He was not willing, according to his interviewer Charles A. Smith, to join what he termed the "flag waving maniacs and idiots who think that they have to shout and a brave new world is born. I don't want to join the fools who are prattling away about this peace and who are celebrating as if everything is over, when in fact, perhaps the grimest times lie ahead for all Europe. How can serious people rejoice amid the devastation and destitution that is Europe today? There are millions of starving people, and these include little children. There are great cities in ruins, vast tracts of land are flooded, and millions are dead and maimed. How can we proclaim the burning of Berlin as a victory? You cannot destroy culture of centuries and consider it victory. In days gone by wars ended with victory for one side. Now it results in destruction and destitution for all. War is now so utterly destructive, it has reduced itself to an absurdity. It may take another 50 to 100 years for the people to find this out and then war will have destroyed them. You can't stop war and there can be no permanent peace while men have fists. They will fight with their fists if they cannot have cannon, flying bombs and airplanes — so why talk about disarmament?" This is a terrible prophecy by a keen observer. He must have read and believes Matthew, chapter 24. It behooves every Christian to continue his prayers to the God of all grace to make "wars to cease unto the end of the earth."

* * * *

This Is Something New. We cannot vouch for the accuracy of the report which we culled from our daily paper. We pass it on to you and let you draw your own conclusions. Here it is: "The general assembly of the Free Church of Scotland voted 38 to 28 Thursday to break all connections with the Y. M. C. A. because of its unsatisfactory attitude toward modernist doctrines and worldly amusements." But what else is to be expected of an organ-

ization that fosters unionism? Liberalism and any-thing-ism is always the companion of unionism. Where the Word of God is not the sole authority in faith and practice, there man's reason sits on the throne and governs men — and — there one can expect and *must* expect anything and everything that is not expedient. Better never to have had anything to do with the unfruitful works of darkness. In such a case there are no regrets. We are glad, however, that the Free Church of Scotland had the courage to come out from among them.

* * * *

Public Apology To Missionaries. We quote the *News Bulletin*: "In March, 1942, three months after the war with Japan began, George H. Johnson, Australian newspaper man who was serving as war correspondent in the southwest Pacific, was responsible for defamatory libelous charges against the Lutheran missionaries in the Finschhafen and Medang fields of New Guinea, which flooded radio and press. These slanders stated that Lutheran missionaries acted as guides for the invading Japanese at New Guinea. It was said at the time that Johnson had gotten his information by rumor from unprincipled representatives of other missions which considered the Lutherans as "competitors." Other war correspondents repeated the slanders.

Because of conditions in New Guinea, it was impossible to make a thorough investigation at the time, but the *Australian Lutheran* did undertake an investigation and insisted that other responsible military and civil authorities likewise investigate. The investigation proved that there was not the slightest vestige of truth in any of the charges. Meantime, Johnson wrote a book under the title *New Guinea Diary* which was published by Angus and Robertson, Ltd., of Sidney, Australia, the largest publishing house in that continent. In this book on pages 55 and 56 the slanders which were previously printed in the newspapers were reprinted in a more objectionable form of which the following sentence is an example: "The most interesting feature of this advance is that certain Lutheran missionaries — of Australia, British, and American nationalities — have been acting as guides for the Japs, and our Guerillas on the other

side are very anxious to meet some of the white traitors."

Both the United Evangelical Lutheran Church of Australia, affiliated with the American Lutheran Church, which had a direct interest in both of the New Guinea mission fields, and the Evangelical Lutheran Synod of Australia, affiliated with the Missouri Synod, which has one station on Rooke-Siassi Islands, near Finschhafen, became much incensed and hired legal counsel to learn what recourse could be had under Australian law. They were advised that attack should be made upon the publishers of *New Guinea Diary*.

This was done. But before the case came up for trial, the publishers, realizing that the Lutherans had a just case, settled out of court. They agreed to offer public apologies in eight daily newspapers published in all the capital cities of both Australia and New Zealand; to delete the defamatory remarks from all books and furnish corrected slips to all previous buyers of the *New Guinea Diary*.

* * * *

Compulsory Universal Peacetime Military training has been discussed pro and con in almost every paper of the land. Churches seem to be opposed to such a move on the part of the government. The Roman Catholic Church through its press has taken an active part in opposing peacetime conscription and believes that the cause is lost and that there will be no peacetime conscription. We have nothing to say in the matter. We shall let the government decide the issue. Our doubts in the matter rest on moral grounds.

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If Reports Are To Be Trusted there should not be a scarcity of ministers when this war ends. Authoritative sources have it that 1,000 men now in the armed forces of the United States have indicated that they will study for the ministry when the war is over.

* * * *

The 1945 Confirmation Class of Emmanuel Church of our Synod at Lansing, Michigan, of which the Rev. Karl Krauss is pastor, included quadruplets: Edna A., William B., Sarah C., and Helen D. Morlok, children of Mr. and Mrs. Carl Morlok. The four were fifteen years old on May 19.

LETTERS OF RECOMMENDATION

IN 2 Cor. 2, 14-16, Paul compares his whole career as a missionary among the Gentiles to a great triumphal procession. In a triumphal procession many wreaths and sprays and garlands of sweet smelling flowers were used. Even if you could not see the triumph with your eyes, you could smell it. Hence Paul speaks of the "savour of Christ" and of the "savour of his knowledge."

The odor of a triumphal procession was indeed a "sweet savour" to the citizens of the victorious city, a "savour of life unto life." However, in the procession there were led behind the chariot of the victorious general the leaders of the vanquished people bound in chains, to be executed after the triumph. They also smelled the odor of the many flowers, they could not avoid it. But to them it was not a "sweet savour," to them it meant sure death, it was a "savour of death unto death."

Just like that was Paul's mission work. For the ones it was a matter of life from beginning to end; but for those who rejected the Gospel it was just as completely a matter of death. — Then Paul asks the question how such a wonderful result is possible: "Who is sufficient for these things?" He answers in verse 17 that he has achieved these astounding effects because he does not "corrupt" the Word of God, does not add any inducements to it to make people desire it, does not omit any of its truths because they might hurt people, but he simply preaches Christ as of "sincerity," as "of God," as "in the sight of God."

Commending Himself?

Paul fears that the remarks about his manner of preaching the Gospel might be misconstrued by some, as though he were trying to parade his own superiority (chapter 3, 1). This was not his purpose at all. In fact, he was trying to point out the very opposite, that the effect of the Gospel has nothing whatsoever to do with the personality of the preacher. If a preacher thinks that he can add anything to the power of the Gospel, that by his special manner of delivering it he can "put it across" or can "sell" it to the people, he is guilty of "corrupting" the Word.

In Corinth some people made too much of the person of the preacher. Read 1 Cor. 1, 11, 12; 3, 3-7. Also

some false preachers had intruded who, in order to gain favor with the people, tried to discredit Paul. They claimed to be superior preachers, "the very chiefest apostles" Paul calls them in 2 Cor. 11, 5, literally, "superfine" apostles. In order to put the Corinthians on guard against the wiles of these "superfine" preachers, Paul emphasizes that the power to produce results is of God alone, who placed that power into the "foolishness of preaching."

By comparing his mission work to a triumphal procession Paul is not in the least "commending" himself, he is, rather, singing the praises of the Gospel. About himself he says, "Not that we are sufficient of ourselves to think anything as of ourselves (that is, to claim any personal credit), but our sufficiency is of God" (chapter 3, 5).

Epistles of Commendation

Those superfine apostles carried letters of recommendation and asked for such letters from all whom they served. Paul therefore asks the Corinthians, *Do we "need epistles of commendation to you, or letters of commendation from you?"* (chap. 3, 1).

He answers the question himself: "Ye are our epistle written in our hearts, known and read of all men, forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart" (verse 2, 3).

Paul does not need any letter of recommendation either to the Corinthians, nor from the Corinthians, because they themselves are his letter of recommendation, seeing they are a letter of recommendation for Christ. The Corinthians have a changed heart. There is something written in their hearts that was not there before, while the things that were there have all been erased. The Corinthian Christians were new creatures, created by the Spirit of the living God. They believed in Christ and rejoiced in the forgiveness of their sins which Christ had won for them, and in their lives they expressed their gratitude for this great blessing which they had received from Christ. The old fear of death which had dominated their actions before was gone, they now beamed with the hope of eternal life. Wherever the Corin-

thians went they, in word and deed, recommended Christ.

But being Christ's letter of recommendation they were also Paul's letter, since it was Paul who had brought them the Gospel of Christ, and had led them to faith and a new life.

"Written In Our Hearts"

This might seem like a rather odd place for a letter of recommendation, in fact, the most unsuitable place of all. A letter of recommendation is for public display; and is not the heart the most hidden place we know? Yet Paul means to say that the Corinthians are his most effective letter of recommendation just because they are written in his heart.

Paul considers the heart as the seat of control for a person's whole life and conduct. As is the heart, so is the man. Erase something from the heart, and you have erased it from the life of the man; write something in the heart, and you have written it in the life of the man. Change the heart, and you have changed the man.

When the Corinthians were written in the heart of Paul, everybody could at once feel it when he came into contact with Paul, could see it in his conduct. In everything he said and did he evinced a lively interest in the welfare of the Corinthian Christians. Note a special case how consideration for the Corinthians deeply affected Paul's plans and his work. He mentions it in chapter 2, 13, 13. There was trouble in Corinth. Paul sent Titus to counsel and aid the church. Titus was to meet him again in Troas. When Paul arrived in Troas, a wonderful mission opportunity presented itself to him — but Titus was not there. And so concerned was Paul for the Corinthians that he hurried on his way to meet Titus in Macedonia in order to get a report about Corinth. — The Corinthians were written in Paul's heart, and everybody could read that letter, could see Paul's concern for the Corinthians in his behavior.

The Corinthians were Paul's letter of recommendation both to them and from them, because they were an epistle of Christ ministered by Paul.

Every Christian must ask himself the question: Am I a letter of recommendation for my pastor, being a letter of Christ ministered by him? Am I a letter of recommendation for Christ?

J. P. M.

OUR LUTHERAN WAY -- THE BIBLE WAY

FROM A SERIES OF ARTICLES BY PATOR IRWIN J. HABECK, WEYAUWEGA, WISCONSIN

Sponsors

HOW can we say that our Lutheran way is the Bible way when sponsors are under discussion? The Bible nowhere says that we must have what we call "sponsors" when a child is to be baptized. Quite right. For that reason we do not insist that there must be sponsors present before we will baptize a child. There are, however, certain principles in the Bible which make sponsors as we know them desirable, and certain principles which ought to guide us in our choice of sponsors.

Witnesses

Our Lord Jesus tells us that those who believe and are baptized will be saved. Every Christian will therefore want to be sure of the fact that he has been baptized. If he has been baptized as an adult, his own memory will at all times keep the recollection of what was done for him on the important day of his baptism vivid. But if he has been baptized as an infant, his memory will not go back to the day of his baptism. How then can he be sure that he was actually baptized? Here the Bible teaches us: "In the mouth of two or three witnesses every word may be established" (Mt. 18, 16). So the importance of baptism leads to the custom of having people present to witness the act. To be witnesses they need no further qualifications than to be able to hear what is being said and to see what is being done and to be competent enough to pay attention and to remember.

More Desired

As indicated in our previous article, Christian parents know that baptism is only a beginning. They know that their Lord wants them to care not only for their little one's body and physical life, but also for its soul and spiritual life. Knowing that a man is profited nothing if he shall gain the whole world and lose his own soul, they are even more concerned about their child's soul than its body. They know that their duty toward their child's soul after baptism is to give it a Christian training, and they have the confidence that with such a training to start with, their child has all the odds in its favor of remaining a Christian and dying as a Christian. "Train up a child in the way he should go: and when he is old,

he will not depart from it" (Prov. 22, 6).

But what if they were to die before they, in the Christian training of their child, had brought it to a point where it would be able to take its place at the side of the adult members of the church? It's easy enough to say, "Somebody will look out for it." All too often experience teaches us that everybody's business is nobody's business. Far better for the child and for the parents' own peace of mind to make it somebody's business to sponsor the Christian training of their child if death takes the parents away. Thus our arrangement of having sponsors is the fruit of obedience to the God-given duty of being concerned about the Christian training of a child.

Qualifications

The qualifications to be looked for in a sponsor must include more than those of a witness. When parents choose a sponsor, their first question ought to be: "Can we depend upon this person to train our child as we want it to be trained?" Since Lutheran parents are convinced before God that the teachings of the Lutheran church are the teachings of God's Word, they will want sponsors who know Lutheran teaching and have had that fact established at the time of their confirmation. Since, however, not all who have once been confirmed are still faithful to their church, parents will want the knowledge in those whom they choose as sponsors to be coupled with proved sincerity.

When we write what seems to be so self-evident, we do so with a feeling of sadness. For sad to say, the choice of sponsors is often determined by considerations far removed from those outlined above. Instead of being determined by a deep concern for the child's soul, it is determined by a desire to please the sponsor. It becomes an honor shown to a relative or friend. And then the situation arises that parents want to honor non-Lutherans and even non-Christians by inviting them to be sponsors. And if the pastor discourages such a choice, his "narrow-mindedness" is resented. Surely, persons not qualified to be sponsors may be witnesses, but it were far better to have neither sponsors nor witnesses than to make a farce of sponsorship by

insisting upon sponsors who cannot possibly do what we expect sponsors to do. Here too the principle applies: "Provide things honest in the sight of all men" (Romans 12, 18).

Questions

There are several questions which have a habit of coming up in connection with our way of having sponsors. How many sponsors ought we to have? Guiding ourselves by the quotation concerning witnesses, referred to above, we suggest two or three. Less than two is not enough, more than three are not needed.

What are the sponsors of a child to do if its parents fall away from the Lutheran church? Certainly they ought to have a heart to heart talk with such parents, remind them of the promise which they once asked the sponsors to give, and ask them whether they intend to make it possible for them to fulfill that promise. It does happen that sponsors in such cases still manage to do for their godchildren what they once promised to do and through their influence succeed in having them instructed in the Lutheran faith. But if the child's parents refuse to let it learn Lutheran teaching, the right of the parents is greater than that of the sponsors. In such a case the guilty parents are absolving the sponsors of all responsibility, and the parents alone must answer for the wrong done to their child.

When do the obligations of a sponsor expire? When we confirm a child, we declare that it has acquired a sufficient degree of Christian knowledge to be able to examine itself before receiving the Lord's Supper, and invite it henceforth to receive the Lord's Supper with the adult members of the congregation. After that time we feel that a child is well enough grounded in Christian truth to be responsible for its own spiritual conduct. Thus we consider the confirmation day the day when a sponsor's obligations cease. But if a sponsor has been busy in prayer in behalf of his godchild since the time of its baptism, as he promised to be, he will still make special mention of it in his prayers and ever watch with joy or grief its spiritual development, adding a sponsor's concern to the concern which is born of love to the brethren.



SPIRITUAL WELFARE COMMISSION

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



PEACE AND THE S. W. C.

PEACE does not mean the end of the S. W. C. With cessation of hostilities, the S. W. C., instead of "folding-up," must now "follow-up" and intensify its efforts to maintain contact with the service men and women of our churches who will continue to serve at home and abroad in the occupational and reconstructional forces. More particularly must the S. W. C. intensify its efforts in behalf of the spiritual welfare of thousands of our service men, many of whom will for months and years be confined to hospitals, convalescent and rehabilitation centers. For them peace will not erase painful and poignant memories.

Our Synod's spiritual literature mailing program will now, more than ever, prove its worth in encouraging and strengthening such, who far from home, must continue to serve in time of peace under the monotony of routine duty without the emotional stimulus and tension of war and battle conditions. Particularly now, in time of peace, will they need that which the Word of God alone could bring them in the past years of blood and carnage.

While every effort will be made to provide personal pastoral ministrations for the hospitalized scattered in hundreds of hospitals and areas, yet even for them the spiritual literature mailing program of the S. W. C. must be the means to provide an unbroken contact with every man, until such time when the respective congregations can take care of their spiritual needs.

Our Synod's mailing program the past five years, in serving more than 25,000 service men and women, is too well known to require further explanation. However, not so well known are the efforts of the S. W. C. to provide personal ministrations for the casualties of war. At present our Synod's sick and wounded, numbering over 1,100, are scattered throughout this country and foreign lands in some 304 different hospitals and localities. These are receiving personal ministrations from 190 Synodical conference pastors, some serving hospitals and areas full-time, others part-time. As the physical effects of months and years of war-time and battlefield living conditions, in many instances now dormant, become active in various forms of incapacitation, the number of hospitalized service men will increase, so that the work of the S. W. C., in peace time, will of necessity require intensification and expansion in this particular.

At present wherever there are larger concentrations of our hospitalized, full-time contact pastors of our Synod are providing personal ministrations. In other areas regular calls are made and transfer records to our office provided by our part-time contact pastors. This follow-up of the transferred hospitalized is an important future part of the S. W. C.'s work.

Our obligations and privileges make a plea for the whole-hearted support of this work unnecessary. Gal. 6, 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

E. BLAKEWELL.

S. W. C. contribution envelopes and sample literature will be mailed upon request.

The new S. W. C. information bulletin will be available for distribution about the first part of October.
Samples will be mailed to all pastors.

IMPORTANT

Notice of discharge should be sent to our office immediately. Cards for this purpose are available upon request.

Service men home on reassignment furlough or leave should likewise be reported to our office. Upon their return to service the new address notice should be sent in.

NEW MISSION FIELDS

IN reporting to the New Ulm Synod the Executive Committee for Indian Missions included the following paragraph:

"As your committee in charge of the only heathen mission, and that within our own borders, which our Synod conducts independently, we earnestly urge this session of our Wisconsin Synod to take thought and action in the matter of mission work among those who have no opportunity to hear the sound of the saving Gospel. Because there are still vast stretches in Asia, Africa, South America and in the islands of the seven seas where this sound has not been heard in our day, and because communication and trans-

portation improvements will presumably bring them within our easier reach after the war, and because world time is becoming short (Matthew 24, 22), may we plead that consideration of a wider mission program be undertaken with despatch."

Synod adopted the following resolution as its reaction to this appeal:

"Resolved that the president appoint a committee to gather information regarding foreign fields that might offer opportunities for mission work by our synod. When ready, this committee shall report first to the General Mission Board, and then to the synod."

Thereupon President Brenner appointed the following committee: Pas-

tors A. G. Wacker, E. Benj. Schlueter, L. H. Koeninger, H. C. Nitz, and Prof. E. R. Blifernicht.

At an organization meeting held during synod Pastor Wacker was elected as chairman and Pastor Nitz as secretary. At this meeting it was the consensus of the committee that its functions, for the time being at least, is not that of searching for new mission fields, but rather that of investigating any information that may be brought to its attention regarding possible new fields in foreign areas. Any member of synod having such information is asked to send it to the chairman of the committee.

H. C. NITZ.

END OF HOSTILITIES, WORLD WAR II

(Continued from page 202)

Flood which all but destroyed the human race. One shudders at the thought of what would have happened to our armies, our navy, and to our whole fair land if our enemies had discovered the atomic bomb a few months before the allies harnessed its frightful power. How close to the brink indeed was the entire civilization which mankind had been enjoying. Truly, the sins of men had brought upon this world a judgment of God so terrible that one was reminded of the prophetic words of Christ when He predicted that some day the people would cry to the mountains to fall upon them and bury them that they might escape the horror of destruction they were facing.

But what of us? What of the people of God throughout the world? Have they been blameless? Who of us can truthfully say that he has not deserved the sufferings and hardships heaped upon him by this fearful judgment of God? Must we not confess before our heavenly Father in this most solemn hour that we have often been lukewarm and shamefully lax in our Christianity? Alas, how often has not the Daughter of Zion been attracted to the giddy pleasures and the lawlessness of this world! How many the wayward children of God who minded earthly things and turned their backs upon the sorrowing Savior! If we would celebrate the close of the war to the glory of God, let us penitently bow before our heavenly Father and confess unto Him that we have indeed deserved to be smitten by His chastening rod.

Therefore the miracle of it all is this that utterly guilty mankind has been snatched from destruction by the boundless mercy of God, yes, that we, His own ungrateful children have once more been spared by the Father's gracious pardon through the Lord Jesus Christ. As a father pitieth his children, so the Lord pitieth them that fear Him. Did you think of that marvelous grace of your God when yesterday at six o'clock you heard the glad news that the war was over? Did one not want to get down on one's knees then and there and say as Peter once did, "Depart from me, for I am a sinful man, O Lord"? For us Christians there rang through that most eventful proclamation of our president the blessed pronouncement of Zephaniah: "*The Lord hath taken away Thy judgments!*" For the sake of His only-begotten Son who had given Himself for us, God had suddenly removed these judgments which we all had deserved and which had weighed so heavily upon us. In the name of Jesus the next words of the prophets have also been fulfilled upon us, "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil anymore." Yea, it is the Lord's mercies that we are not consumed. Therefore, bless the Lord, O my soul and forget not all His benefits.

Now the pity of it all is that there are a goodly number of our dear fellow-Christians who do not understand how they can sing and rejoice and shout even on this day of final victory. We are thinking of those to whom this war has brought a crushing loss or some other grievous trouble more burdensome perhaps than death itself. While we deeply sympathize

with such dear brothers and sisters in faith, we are nevertheless happy also over the high privilege that we may bring them words of healing comfort from this same Scripture. In fact, we can give them divine assurance that even they in all their grief may sing and rejoice with us today. That is the final glorious truth revealed in our text: our celebration of the war's end will be to the glory of God

If We Face the Painful Results of the War With Fortitude

Give ear to these comforting words, "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack." Perhaps this last sentence may not be immediately clear to us, but it is to be understood in the same sense almost as the words "Fear thou not." God here pleads with us not to drop our hands at our side with a gesture of hopelessness, as though we would say, "What is the use of hoping, what is the use of living? there is no help for me, no hope or joy left to me in life." You notice here how well our heavenly Father knows our thoughts in days of adversity, but you can also recognize His warm love and pity toward His distressed children, whom Satan would tempt to despair and to forsake the Lord.

To all of these dear sufferers comes the encouraging word in our text, "Fear not thou, let not thine hands be slack." Come, sorrowing friend, this is spoken to you. This word calls for faith and trust in your heavenly Father's love and in His mighty power to aid. As He speaks to you, He fills your heart with new hope and courage. You shall *not* despair. Your case is

not hopeless. The loving Savior is at your side. Listen to His promise in the text, "The Lord thy God in the midst of thee *is mighty*; He will *save*, He will rejoice over thee with joy." Poor trembling heart, what sweeter comfort could you desire? Wherever you go, whenever your fears and heart-aches return, the Lord thy God is with thee and whispers to thee, "Fear not, I am mighty, I shall save." More than that, — your Savior tells you that He rejoices over you with joy. As a mother looks fondly upon the infant cradled in her arms, so the Savior looks upon you and rejoices over you and says, "I will not leave thee nor forsake thee."

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 204)

Peter expressly warns the elders that they must not try to pose as "lords over God's heritage" (1 Pet. 5, 3). Before long, however, the idea of a hierarchical grading among the clergy gained ground; lower orders and higher orders were introduced, and to be subject to the bishop and to the Pope was made a matter of conscience at the risk of eternal damnation. Witness the famous Bull *Unam sanctam* which Pope Boniface VIII published on November 18, 1302; the concluding sentence of which reads: "In fine, we declare, state, define, and pronounce that to be subject to the Roman Pontif is to every human being absolutely a matter of necessity for salvation."

The Scripture proof which the Roman Catholic theologians adduced for their position is of interest. Read again the words of John 16, 12, 13, as quoted above in the text of the Article. Note the tacit admission that in the Scriptures as we have them there is nothing to be found about the right of bishops to introduce ceremonies. They try to cover up this omission by an appeal to revelations which the Holy Spirit is supposed to have given to the apostles outside and beyond what is written. But just read the continuation of the passage: "For *he shall not speak of himself*, but whatsoever he shall hear that he speak, and he will show you things to come. *He shall glorify me*, for *he shall receive of mine* and shall show it unto you." With this compare the promise of Jesus recorded two chapters previous: "He (the Holy Ghost) shall teach you all things and *bring all things to your remembrance whatsoever I have said unto*

What comforting and uplifting words! How can you help but sing and rejoice with us all today, receiving as you do the assurance that the mighty God who has so graciously brought this war to a close is your God and Father, your Lord and Savior, who will surely guide, counsel, protect, and uphold you and yours. O let Him dry your tears, heal your wounds, and temper your grief. He can assuredly do so, for He is mighty in the midst of His chosen people. He and He alone can say to you, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem"; and you shall learn to do just that if only you will

you" (chap. 14, 26). If the Catholics have any traditions that conflict with the glory of our Savior, that will be proof sufficient that the tradition is not from the Holy Ghost.

Roman Catholic theologians refer to an actual case where, as they say, the apostles commanded certain ceremonies as necessary to salvation. Read the entire chapter 15 of Acts. Space is not available for a detailed discussion here. We note only a few points. According to verse 6, there were true believers who thought that circumcision was still necessary for salvation. After a heated debate Peter referred to his own experience in the house of Cornelius, where God granted the gift of the Holy Ghost without circumcision. According to verse 12, the congregation was now convinced and listened to Paul's report of his work in southern Galatia. Then, verse 13ff., James, the presiding elder, summed up the situation and formulated a resolution which, according to verse 25, was adopted unanimously. The completely Law-free Gospel had been maintained by Paul, had been supported by Peter, and had been shown by James to be the fulfillment of the Old Testament prophecies. That is the background of James's motion. In that light it was adopted, and must be so understood. In the letter which the congregation drafted the position of those who contended for circumcision is repudiated (verse 24), and that of Paul is warmly endorsed (verse 26). The apostles would be contradicting themselves if now in the body of their resolution they introduced ceremonies as necessary to salvation. What their purpose was is clear from their closing remark: "From which if ye keep yourselves, *ye shall do well*" (verse 29). Note the verb *do*. It here has the same

lean upon Him who is the Rock of your Salvation and let His wings enfold you.

Come, therefore, let us one and all celebrate the close of this fearful war and glorify the God of our salvation, by rejoicing over the great event as dearly beloved children of God, by penitently realizing in it the undeserved mercy of our God, and by facing with Christian fortitude the evil results of the war. And may the King of Kings grant a lasting peace unto our nation, peace of heart to His redeemed people, and at the end an eternal victory over Satan, sin, and death before the Lamb enthroned in heaven, our Lord Jesus Christ. Amen.

meaning as when we greet a friend, "How do you *do*?" We mean, How *are* you? The recommended rules of conduct are not necessary for salvation, but are to serve the well-being of the mixed congregations consisting of former Jews and former Gentiles, to facilitate the maintenance of brotherly relations.

So much for the alleged Scripture proof.

In the rest of the above quoted text the introduction of Sunday observation in the Christian church, which was presented by the Roman Catholics as an alteration of the Ten Commandments of Moses, is mentioned. Since the entire third chief part of our present Article is devoted to a discussion of this point, we here may well refrain from any comment.

IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 205)

cepts of the law were given, he really wanted to fulfill them as zealously as Luther later on in the cloister at Erfurt.

He too could have answered with the youthful ruler: "All these commandments have I kept from my youth." And yet the more he tried to fulfill the Law, the more did he feel the curse of that same Law. There was no hope. God seemed to be silent and still demanding more. The experience of Saul has been the heartrending experience of all who sought peace of conscience and heart without Christ. The life and experience of Luther has been aptly called the commentary on the life and experience of Saint Paul. According to the Law Saul was blameless. He had a good conscience. He could truthfully claim before the Jewish Council: "I have lived

in all good conscience before God until this day" (Acts 23, 1). He had not formerly led a profligate life as was the case with John Bunyan and John Newton. He could boast of moral rectitude and yet recalling all and thinking of that inner struggle still raging within his own breast he exclaims in that heartbreaking self-accusation: "O wretched man that I am! Who shall deliver me from the body of this death?" Even though he was a blameless Pharisee according to the precepts of this strictest of all sects and before his own conscience, he lacked that peace of heart until he could triumphantly shout: "I thank God through Jesus Christ our Lord" (Rom. 7, 24-25). What a change through the grace of Christ from a blameless Pharisee to the chief of sinners!

ANNIVERSARIES

DIAMOND JUBILEE

Emanuel Congregation

Greenwood Twp., St. Clair Co., Mich.

In two services of praise and thanksgiving Emanuel Congregation of Greenwood Twp., St. Clair Co., Michigan, observed the seventy-fifth year of its organization on June 17, 1945.

Two festival speakers, Pastors A. Wacker of Ann Arbor and E. Kasischke of Bay City, Michigan, basing their sermons on Ps. 103, 1-3 and 1 Kings 8, 57 respectively, reminded the members of Emanuel of God's past favors and mercies and encouraged them to trust in Him alone for their future welfare.

In thankful remembrance of this Diamond Jubilee Emanuel Congregation had its house of worship completely renovated and redeccorated, a modern heating system and an electric re-built two-manual Estey organ installed shortly before the anniversary observance.

At present the congregation numbers about 200 souls, 145 communicants and 45 voting members. It became self-supporting in January, 1944.

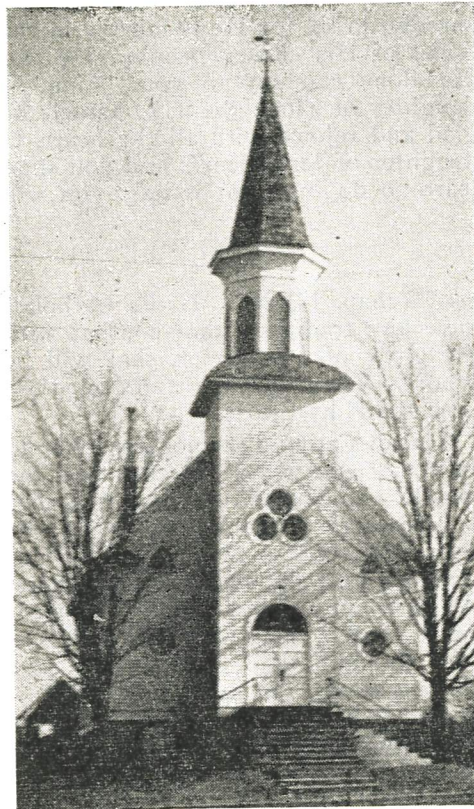
The following pastors have served Emanuel: J. Rau, 1869-1874; J. Wuertner, 1875-1881; G. Schaemperlen, 1882-1886; E. Baumann, 1887-1888; Luetjen, 1888-1890; W. Lindloff, 1890-1892; O. Moelmer, 1893-1896; H. Grimm, 1897-1898; C. Weidelich, 1899-1904; O. Eckert, 1906-1909; J. Henning, 1909-1910; H. Eggert, 1910-1914; E. Sauer, 1914-1915; H. Pankow, 1915-1919; J. Bade, 1919-1921; R. Timmel, 1921-1922; L. Meyer, 1923-1924; H. Cares, 1924-1928; C. Kionka, 1928-1930; E. Kasischke, 1931-1938; R. Kasinschke, 1938-1942; and the undersigned since 1942.

A. W. TIEFEL.

SIXTIETH ANNIVERSARY

St. John's Church, Hatchville, Wis.

On the second of September St. John's Church of T. Weston, Hatchville, Wisconsin, observed the sixtieth anniversary of its organization. Two well-attended, impressive services were held. In the morning service the Rev. Gerhard Pieper of Fond du Lac, Wis-



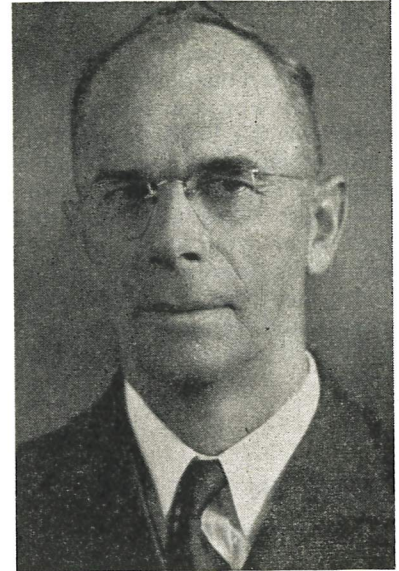
St. John's Church, Hatchville, Wisconsin

consin, preached basing his sermon on Mathew 24, verse 14. He emphasized that Christ has wrought an eternal peace for the world of sinful men through His vicarious suffering and death on the cross. This is not the peace which the world and its princes attempt to create through wars and peace treaties, an attempt which has failed and must continue to fail. The precious Gospel of this peace in Christ has been declared at St. John's Church in the past sixty years.

In the afternoon service Pastor Henry Gieschen of Ft. Atkinson, Wisconsin, a son of the first resident pastor at T. Weston, the Rev. Hy. Gieschen, Sr., preached the sermon. He chose as his text the words of the 84th Psalm, verses 1 to 4.

Some of the members of the congregation who had served in the army were privileged to attend the anniversary of their home church. The

choir, under the able direction of Mrs. August Saremba, beautified the services with appropriate anthems.



Rev. August Saremba

May the members of St. John's continue to abide by the precious Gospel of Christ which has been preached among them in the past sixty years in its truth and purity.

AUGUST SAREMBA.

FIFTIETH ANNIVERSARIES

Pastor Joh. Gauss

On July 2 the Ev. Lutheran Trinity Congregation at Jenera, Ohio, and the Southeastern Conference of the Michigan District celebrated the fiftieth anniversary of Pastor Gauss in the ministry. Fifty years ago the young candidate of theology, a graduate of the Lutheran Seminary at Saginaw, Michigan, was ordained and installed in a small mission congregation at Lapeer, Michigan. Within the very short time of two years the congregation numbered 165 communicant members. After this brief service in Lapeer Pastor Gauss was called to Jenera, Ohio.

From a small beginning through controversial and critical periods Pastor Gauss has led his congregation by means of the Word and the Sacraments and faithful pastoral care to its present position within the church at large. Next to the grace of God it is to be ascribed to the untiring and determined efforts of the jubilarian that the thoroughly indoctrinated congregation reveals its gratitude for God's gracious guidance by faithful church attendance, an exemplary family life as well as by outstanding contributions towards the cause of the kingdom of

God. The undersigned has enjoyed the privilege of obtaining characteristic glimpses of congregational and family life. It could not escape him that the Word of God is the only power to build and maintain a congregation and not the many so-called "modern means of grace" as societies, suppers, etc. The latter are conspicuous by their absence.

From the very beginning Pastor Gauss laid greatest stress on a thorough indoctrination of the youth and especially of the young people. Practically all the young people attend the "Christenlehre" far beyond the age of twenty and have with a few rare exceptions remained true to their church and congregation. The problem of youth in our congregations is not solved by buzzing social activities. The Word alone can and must do it and where the Word has taken root the other problems are easily solved.

As soon as the building restrictions will be lifted, a parochial school will be built and a teacher called. In all this work the personal impress of the jubilarian can be noted.

Far beyond the boundaries of his own congregation Pastor Gauss served his own Michigan Synod as well as District and Synod at large in various offices. He was president of the Michigan District from 1924-1936 and from 1942-1944. He was the first chairman of the General Mission Board of the Wisconsin Synod and was instrumental in the wider expansion of our Indian Mission and the founding of our mission in Poland. His progressive spirit did not only urge him to tell others to go ahead and do something. With the contributions for Synod and various missions from his own congregation he established a fine, unexcelled precedent for all congregations as well as pastors. The jubilarian enjoys the rare record of having served the Michigan Synod and District for forty continuous years and also the Joint Synod since the amalgamation of the Michigan District with our Wisconsin Synod.

The harmonious inner decoration of the church and the meetings of the Southeastern Conference of the Michigan District gave occasion to celebrate the fiftieth anniversary. Escorted by the members of the Church Council and the large, representative gathering of ministerial brethren, not only of the conference, but also of the whole district, the jubilarian was led into the church on the eve of July 1. The congregation had invited both of the preachers to deliver the festival sermons. The colleague and long-time

friend of the jubilarian, Pastor Wm. Bodamer, delivered the sermon in the German language based on Psalm 71, 15-19 extolling the righteousness of Christ which had revealed its strength in the jubilarian and through which preaching the congregation had been built and edified. The undersigned was privileged to preach the sermon in the English language basing his thoughts on Acts 4, 29, speaking of the glory of the ministry in general as well as of the necessity of the prayer in our trying times that God grant His servant boldness to speak His Word. It was especially noteworthy that the long-time friend and colleague, Pastor Bodamer, should preach at this rare anniversary, having shared joy and sadness and having been his fellow-combatant in many a struggle and controversy throughout all these years. Next to God these two men are primarily responsible for the joining of the Michigan District with our Joint Synod of Wisconsin. They with a number of other brethren, some of whom have already been called to the Church Triumphant, led the way into our general body. It will be well for us of the later generations to remember such beginnings of our synodical church history. Past deeds are easily forgotten and yet they deserve wider recognition.

The choirs of the congregation and the pastoral octette enhanced the impressive service. The basic note of the whole festival celebration was praise and thanks to God for His love and merciful guidance and not glorification of man and his achievements, wholly in keeping with the wishes of the jubilarian.

After the church service a social gathering was held in the church hall. There too the great deeds and grace of God were extolled. The harmonious gathering of members and brethren young and old around the jubilarian made a lasting impression on all. May the Lord of the Church continue to bless both the jubilarian and his congregation and may the Word in its unique power over the hearts of men grip us all to work in the same spirit.

H. A. KOCH.

* * * *

Rev. and Mrs. G. Ehnis

Before a large gathering of members and friends the Rev. and Mrs. George Ehnis celebrated their golden wedding anniversary on June 5, 1945. During the day fellow-pastors and friends called on the jubilarians and wished them God's richest blessings for their evening of life. In the evening a large throng gathered in the spacious parish hall to extend con-

gratulations and felicitations. The undersigned based an address on the words of 1 Chron. 16, 8-11. To show their gratitude to their Lord and Savior the celebrants gave a thankoffering of \$20.00 to the mission treasury of the Synod.

When Pastor Ehnis reached the fifty-fourth milestone of service in the holy ministry this past spring, he resigned from the active ministry at St. Paul's Church, Monroe Twp., Monroe County, Michigan, and took up residence at 714 Bacon Street, Monroe, Michigan.

H. L. ENGEL.

* * * *

Mr. and Mrs. John R. Michaels

On July 2 Mr. and Mrs. John R. Michaels members of St. John's at Raville Township, Watertown, South Dakota, observed their golden wedding anniversary. The undersigned addressed the jubilarians, basing his remarks on Gen. 32, 10. Many friends joined in the celebration, among them also two former pastors of St. John's Church. B. A. B.

* * * *

Mr. and Mrs. John F. Schroeder

Mr. and Mrs. John F. Schroeder, life-long members of St. John's Ev. Lutheran Church of Root Creek, Wisconsin, the parents of the Pastors Martin and Arnold Schroeder, observed the fiftieth anniversary of their wedding on June 23, 1945. The congregation joined in the celebration on June 24 with a short service. The pastor based his address on Isaiah 46, 4. Mr. and Mrs. Schroeder gave a thanksgiving offering of \$20.00, \$10.00 for the Institutional Mission of the Milwaukee Area and \$10.00 for the Wisconsin Synod Building Fund. May the Lord grant them a peaceful eventide.

WM. C. MAHNKE.

* * * *

Mr. and Mrs. Robert Born

On June 26, 1945, Mr. and Mrs. Robert Born of Zumbrota, Minnesota, life-long and faithful members of St. John's Church, Minneola Township, Goodhue County, Minnesota, were privileged, by God's grace, to observe their golden wedding anniversary. The undersigned spoke briefly on Psalm 89, 2. May the Lord preserve them in the faith in Christ Jesus unto eternal glory. T. E. KOCK.

* * * *

**St. Luke's Ev. Lutheran Church
Town Knapp, Jackson Co., Wisconsin**

On June 3 the members of St. Luke's Ev. Lutheran Church, Town Knapp, Jackson County, Wisconsin, and their friends gathered for their Golden Jubilee service in conjunction with their annual Mission Festival, to thank and praise God for all the blessings He has showered upon them during the past half century

and implore His gracious guidance for the future.

The speakers for the occasion were former pastors: A. Hanke of Rollingstone, Minnesota, and O. Loock of North Freedom. In addition to these speakers it was a singular privilege to have the pastor who fifty years ago organized the congregation, Pastor G. E. Bergemann, present and also deliver a sermon to the congregation.

St. Luke's Congregation was organized on March 31, 1895, with twelve families, one of these Mrs. J. Mesner is still with us. Soon after the organization a vacant school in McKeny, a one-time thriving logging camp, was purchased and moved to the present location 6½ miles northwest of Warrens, where it was remodeled into a church which has served the congregation to the present time. For this occasion the interior was redecorated. A new altar chair was donated in memory of two former members. New altar and pulpit coverings and a new crucifix were purchased last year.

The following pastors have served St. Luke's from Tomah since its organization: G. E. Bergemann, 1894-1900; J. G. Glaeser, 1900-1905. In 1905 St. Luke's joined the parish of Shennington and New Lisbon and was served from the latter place by the following pastors: M. Busack, 1905-1907; O. B. Nommensen, 1907-1909; E. Brockmann, 1909-1914. In 1914 St. Luke's, Knapp; St. Matthew's, Lincoln; and St. John's, Shennington, joined to form one parish which was served by the following pastors: A. Hanke, 1914-1919; H. Pankow, 1919-1922; E. Abelmann, 1922-1926; E. C. Dux, 1926-1930; A. Loock, 1930-1942 and since February 15, 1942, the undersigned.

The congregation at present numbers 18 voting members, 60 communicants, and 98 souls.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

GERHARD H. GEIGER.

* * * *

St. Paul's Ev. Lutheran Congregation Whitehall, Wisconsin

St. Paul's Lutheran Congregation celebrated the fiftieth anniversary of its founding with appropriate services on June 13 and 17. The congregation was formally organized on June 12, 1895.

As early as 1875 people living in this vicinity were served by itinerant pastors, although detailed records are vague. More definite information begins in the year 1881 when arrangements were made to hold services in a nearby school. Pastors from Arcadia served this group

until 1904 when the congregation built a parsonage next to the church, which had been erected already in 1895. The Rev. L. C. Krug, now residing in Yakima, Washington, was the first resident pastor.

The service on June 13 was dedicated to men and women in service of our country. The Rev. John Raabe of the Spiritual Welfare Commission was the guest speaker.

On June 17, a former pastor, the Rev. Paul Monhardt of Wilton, Wisconsin, was the speaker at the morning service, basing his sermon on Psalm 26. At a reunion service of the confirmation classes in the past fifty years, the Rev. R. A. Siegler of Kenosha, Wisconsin, also a former pastor, based his sermon on Luke 19, 1-10. At this afternoon service every confirmation class with the exception of two classes was represented.

The pastors serving this congregation during the past fifty years were: Revs. H. Gerhardt, 1893-1897; D. Metzger, 1897-1903; L. Krug, 1903-1910; F. Raetz, 1910-1913; P. Monhardt, 1913-1919; A. Hanke, 1919-1931; F. Gilbert, 1932-1939; R. Siegler, 1939-1941; H. Neubauer, 1941 — .

At present the congregation numbers 209 souls, of which 152 are communicant members. Of the thirteen that entered the service of our country, two have been killed in action.

H. W. N.

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St. John's Ev. Lutheran Church Pardeeville, Wisconsin

On Sunday, June 17, 1945, St. John's Evangelical Lutheran Congregation of Pardeeville, Wisconsin, celebrated the fiftieth anniversary of its founding.

Pastor G. Pieper of Fond du Lac, Wisconsin, and Pastor M. C. Schroeder of Bay City, Michigan, were the guest speakers for the morning service, and Pastor L. Kirst of Beaver Dam, Wisconsin, preached the Word in the evening service.

May God continue to grant St. John's Congregation His bountiful grace that it may grow and prosper and help lead many souls to the Heavenly Home above.

A. J. ENGEL.

FORTIETH ANNIVERSARY

Pastor A. W. Sauer

Festival services were held at St. Martin's Lutheran Church, Winona, Minnesota, Sunday, July 29, to commemorate the fortieth anniversary of Pastor A. W. Sauer's ministry in Winona. The Rev. Carl H. Buenger of Kenosha, Wisconsin, preached the sermon. The congregation arranged a jubilee banquet for the evening of the

same day to which the pastors and teachers of the Mississippi Valley Conference were invited. The main speaker at the banquet was the Rev. L. C. Kirst, Beaver Dam, Wisconsin, who attended college with the jubilarian. The Rev. August Vollbrecht who installed Pastor Sauer at St. Martin's in 1908 also spoke. The congregation presented their pastor with a gift of \$500.00.

Pastor Sauer came to Winona July 29, 1905, as assistant pastor of St. Martin's Congregation. After the death of the Rev. Philip von Rohr in 1908 he was called as pastor of the church. The congregation now numbers about 965 families. During his pastorate a daughter congregation of St. Martin's was organized in Winona, and he was instrumental in founding the Lutheran Church at Pickwick, Minnesota. A. L. M.

TWENTY-SIXTH ANNIVERSARY

Pastor E. J. Hahn

July 22 was the occasion of a double anniversary at Gresham, Nebraska. The congregation celebrated its sixtieth anniversary and the twenty-sixth anniversary of Pastor E. J. Hahn's ministry. The pastors of the Southern Conference were present to celebrate this occasion with the congregation. In commemoration of Pastor Hahn's anniversary the Conference Visitor, Pastor L. Gruendemann, spoke appropriate words on II Cor. 1, 24. Pastor Hahn was remembered with purses from his fellow-pastors and from his congregation. May the Lord continue with His grace and blessing to His faithful servant.

TWENTY-FIFTH ANNIVERSARIES

Rev. Walter Zank

In a special jubilee service, held on the evening of July 12, 1945, St. John's Lutheran Church of Newville, Wisconsin, and Immanuel's Lutheran Church of Deerfield, in the house of worship of the latter congregation, the twenty-fifth anniversary of the ordination of their pastor, the Rev. Walter Zank, was observed. On that same day in 1920, Pastor Zank was ordained in his first charge in Brunsville, Iowa.

Pastor Wm. Fuhlbrigg of Coleman, Wisconsin, a classmate of the jubilarian, preached the sermon. Pastor J. Martin Raasch, Lake Mills, conducted the altar service. An elder of each of the congregations congratulated the honored pastor and presented gifts. Pastor Henry Geiger of Morrisonville, secretary of the Central Pastoral Conference of the

Western Wisconsin District, spoke on behalf of the conference and presented a gift from the fellow-pastors, of whom a goodly number were present. Pastor Zank has been chairman of the Central Conference for a number of years.

After the service, the women of the congregation served lunch. This was followed by a social hour on the church lawn, at which occasion speeches were held and congratulatory messages were read.

In the course of the evening it was pointed out that Pastor Zank has for nearly twenty years conducted a full eight-grade parochial school in Newville and an eight-weeks summer school in Deerfield, and that during this time he has never missed a Sunday service nor a school day because of illness.

H. C. N.

Pastor F. W. Weindorf

On Sunday afternoon, July 15, 1945, a special divine service was arranged by the St. John's Evangelical Lutheran Congregation near Goodhue, Minnesota. At this service the congregation, together with the brethren of the Red Wing Conference, observed the twenty-fifth anniversary of the ordination of the Reverend F. W. Weindorf and also the silver wedding anniversary of his marriage to Nancy, née Spelbring, of New Ulm, Minnesota.

The festival sermon was delivered by the Reverend C. P. Kock of St. Paul, Minnesota, who based his address on Ephesians 4, 7.

At the close of the service, congratulatory messages were read and the Visiting Elder, in the name of the conference, conveyed the greetings and congratulations of the brethren to the jubilarians with the customary conference gift. The president of the congregation, Mr. Carl Eppen, in behalf of the congregation, presented the jubilarian with a purse of money.

Responding to these expressions of honor and esteem the jubilarian expressed his humble and sincere appreciation and gave an interesting description of his difficult journey with his bride to the Indian Mission at Cibecue, Arizona. Above all he praised and thanked God for all that He had done for him, for the privilege of being an ambassador of the Lord Jesus Christ, resolved to serve the Lord in the future as God's grace may afford him strength, time and opportunity.

A delicious luncheon, prepared by the kind ladies, was served and enjoyed by all present in the grove at the church.

Pastor Weindorf graduated in 1920 from our Theological Seminary at Wauwatosa, Wisconsin, and on July 14, 1920, was ordained to the holy ministry at

Lynn, Minnesota. From August, 1920, to April, 1923, he labored in the Apache Mission Field at Cibecue, Arizona. In 1923 he followed a call to Pine Island, serving Poplar Grove and Oronoco, Minnesota, until February, 1928. Since 1928 he has been pastor of Grace and St. John's Congregations near Goodhue, Minnesota.

May the Lord's richest blessing continue to be multiplied upon His faithful servant.

KARL L. NOLTING.

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?

By 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, 955-937 North Fourth Street, Milwaukee 3, Wisconsin.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on the morning of Wednesday, October 17, at nine o'clock.

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Meetings of Boards and Standing Committees

General Mission Board — Monday, October 15, 10 A. M., St. John's School.

Board of Education, Wisconsin Synod — Monday, 10 A. M., Jerusalem School.

Representatives of Institutions — Tuesday, 9 A. M., Grace Church.

Board of Trustees — Tuesday, 10 A. M., St. John's School.

Conference of Presidents — Tuesday, 9 A. M., Parsonage, St. John's.

Spiritual Welfare Commission — Tuesday, 7 P. M., St. John's School.

John Brenner.

APPOINTMENTS

I have appointed Teacher Theo. Schmidt a member of the School Committee and Teacher Henry Krenz as member of the Auditing Committee of the Nebraska District as successors to Teacher R. Brel, who has accepted a call into the Missouri Synod.

Im. P. Frey, President, Nebraska District.

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Mr. T. W. Sievert, Oshkosh, Wisconsin, has accepted the call as commercial instructor at Northwestern College. He will begin his work after the close of the first semester.

K. A. Timmel, Sec'y.

LIST OF CANDIDATES FOR MICHIGAN LUTHERAN SEMINARY

List of candidates for Michigan Lutheran Seminary:

Prof. H. Bierwagen, Fond du Lac, Wisconsin. Rev. H. Engel, Saline, Michigan.

Rev. Conrad Frey, Detroit, Michigan.
 Rev. George Frey, Clarkston, Washington.
 Rev. Gerald Hoenecke, Cudahy, Wisconsin.
 Dr. H. Koch, Manitowoc, Wisconsin.
 Prof. Gerold Martin, Milwaukee, Wisconsin.
 Mr. Frederick Mittelstadt, Detroit, Michigan.
 Rev. J. Ruege, West Allis, Wisconsin.
 Rev. H. Schaller, Glencoe, Minnesota.
 Rev. M. Schwartz, Chilton, Wisconsin.
 Rev. Harry Shiley, Waukesha, Wisconsin.
 Rev. Oscar Siegler, Pickett, Wisconsin.
 Rev. Gilbert Sydow, Rainier, Washington.
 Rev. Carlton Toppe, Elmwood, Wisconsin.
 Prof. C. Trapp, Milwaukee, Wisconsin.
 Prof. V. Voecks, New Ulm, Minnesota.
 Prof. Henry Vogel, Fond du Lac, Wisconsin.
 Rev. W. Wichmann, Fond du Lac, Wisconsin.
 Rev. Ernst Wendland, Washington, Iowa.
 Rev. V. Winter, Flint, Michigan.

The Board of Regents will meet at the institution October 22, 1945, 7:30 P. M., for the calling of the new professor. All communications regarding these nominations must be in the hands of the secretary of the Board before that date.

O. Frey, Secretary, 1441 Bliss Street, Saginaw, Michigan.

CALENDAR OF CONFERENCES

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will meet at Clarkston, Washington, Geo. Frey, pastor, October 2 to 4, noon to noon.

Papers: Hom. Study, Gal. 4, 21-31, E. Zimmermann; Exeg. Col. 3, 23ff, T. Adascheck; Amos 2, 13ff, E. Kirst; Open Forum, The pastor's use of his time, Chairman F. Tiefel, leader; Doctrinal Affirmation, F. Stern; Popular presentation of the Doctrine of Election, G. Sydow; Book Review, L. Grams.

Sermon: C. Bernhard, E. Kirst. Text 1 Cor. 9, 24-27.

E. F. Kirst, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet on October 2, 1945, at 9:30 A. M., at Pickwick, Minnesota, H. Kesting, pastor.

Essays: Exegesis on John 14, 23-31, H. Kesting; History of the Mississippi Valley Conference, Aug. Vollbrecht; Why is there so little church discipline in our congregation, Rud. Korn; Exegesis (Old Testament selection), Alfred v. R. Sauer; Sermon for criticism, H. Backer; Book Review: "Scripture Cannot Be Broken," Engelder, W. Schumann; Examination and Evaluation of latest methods for adult instruction, such as: "What does the Bible Say?," Oswald Riess; "Our Creed," Weidenschilling; "Manual for Adult Instruction," Buchmueller; "Let us reason together" Army and Navy Commission, H. Neubauer.

Communion Service to be held in the evening at 7:30. Pastor W. Gutzke, A. Hanke (alt.).

Herbert Nommensen, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at the St. John's Ev. Lutheran Church of Dundas, Kaukauna, Wisconsin, Route 3, on October 16 and 17, beginning at 9 A. M. The Rev. Fred Thierfelder, pastor.

Essays: Exegetical-homiletical treatise on Dan. 3, 19-30, W. Kuehner; Exegesis on James 2, 14-26, G. Struck; Catechesis on the Sixth Commandment, O. Henning; Tithing, A. Voigt; Primacy of the Pope, F. Senger; Psychology and its use in the pastor's work, K. Toepel; The proper balance between Justification and Sanctification, Th. Baganz; Isagogics on Daniel, F. Brandt; Catechesis on the Seventh Commandment, C. Henning; Church Discipline in our Congregations according to Matthew 18, V. Weyland; Study of Church Symbols, M. Croll.

Sermon: R. Ziesemer (Th. Baganz, substitute).

Remarks: Kindly notify Pastor Thierfelder of your intended presence or absence.

V. J. Weyland, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will meet at Menominee, Michigan (Pastor Theodore Thurow), September 23 and 24, 1945. Please note the change of the date. The first session will begin at 9:30. Wm. Lutz, chairman.

Old Essays: Exegesis of 1 Cor. 14, Wm. Roepke; Exegesis of 1 Cor. 15, 1-26, F. Zarlring; Exegesis of Genesis 3, R. Pope; Isagogical Survey on the Book of Habakuk, Wm. Lutz.

New Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of Genesis 4, N. Schlavensky; Catechetical Paper on Justification, A. A. Schabow; Original Sin Practical Value (Doctrinal Paper), H. Kahrs; When Does Membership Cease

in the Congregation in Reference to Time? G. Tiefel; What Constitutes Communion Announcements in our Circles? Th. Thurow. Conference Pastor: G. Tiefel. Alternate: F. Zarleng. A. A. Schabow, Sec'y.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will convene October 23 and 24 at Lemmon, South Dakota. Opening session at 10 A. M.

Preacher: G. Ehlert — Alternate: R. Fenske. Essays: Prayer Fellowship, W. Herrmann; Practical Approach to the Doctrine of Election, H. Lau; Our Attitude Toward Revolutionary Governments in the Light of Rom. 13, 1-7, A. Sippert; Isagogical-Exegetical Treatment of the Book of Esther, O. Lemke; Discussion: The Pastor as Voting and Contributing Member of the Congregation, leader to be announced. Kindly announce to the local pastor, H. E. Rutz. H. W. Bergholz, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Batesland, South Dakota, on October 9 to 10, 1945, at 10 A. M., M. P. T.

Papers: 1 Tim. 4, S. Kugler; Baptism, E. Weiss; Catechetical Instruction of Converts, W. Oehlhafen; Isaiah 8, N. Sauer; Whom Should We Bury? R. Unke; Duties of Congregational Officers, D. Grummert. Speaker: L. Groth (S. Kugler). Wm. Neujahr, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet October 9 and 10 at Hopkins, Michigan, with Pastor E. T. Lochner.

Papers: Homiletical Study of Matthew 18, 23-35, L. Meyer; Sanctification the Call of the Christian for his entire Life, A. Hoenecke; Exegesis of Romans 1; H. Hoenecke; Catechetical Instruction, H. Haase; Exegesis of Titus 3, W. Westendorf; Reports of delegates on Synodical Convention in New Ulm. Sermon: W. Westendorf (H. Zink). C. J. Kionka, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference is to meet on October 16 and 17, 1945, at Waukegan, Illinois, with Pastor A. C. Bartz. The first session begins at 9 A. M.

Sermon: O. B. Nommensen, 1 Tim. 2, 1-6 (R. P. Otto, 1 Pet. 2, 1-10).

Essays: G. Redlin, W. Lehmann, I. Weiss, W. Wiedenmeyer. R. P. Otto, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will convene October 4 and 5, at Algoma, Wisconsin, K. Toepel, pastor. Members desiring lodging and meals are kindly asked to mail their reservations to Mr. M. Dommer before September 24. Theo. H. Lau, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President W. T. Meier of the Dakota-Montana District, I installed the Rev. Harold A. Hempel as the first resident pastor of Peace Ev. Lutheran Church, Clark, South Dakota, on September 2, 1945. Address: Pastor H. A. Hempel, Clark, South Dakota. W. H. Zickuhr.

Authorized by President Herbert Kirchner of the Western Wisconsin District the undersigned installed the Rev. Roman Biesmann as pastor of Zion Lutheran Church, Mercer, Wisconsin, and St. Paul's Lutheran Church at Hurley, Wisconsin, on Sunday, September 9, assisted by Pastor W. Weissgerber, E. Scharf, F. Bergfeld, A. Hellert, and V. Brandt. May the Lord bless both pastor and congregations. Address: Rev. Roman Biesmann, 309 2nd Ave., North, Hurley, Wisconsin. Jos. D. Krubsack.

Authorized by President Herbert Kirchner the undersigned installed Harry Frommholz as teacher of the St. John's Ev. Lutheran School at Sparta, Wisconsin, on August 12. May our Lord bless both shepherd and flock. Address: Harry Frommholz, 703 N. Court Street, Sparta, Wisconsin. Arthur Berg.

Authorized by President Karl Krauss I installed Pastor Ralph Schaller as pastor of St. Paul's Ev. Lutheran Church at Mayville, Michigan, on September 2, 1945, the fourteenth Sunday after Trinity. Prof. A. Schultz and the Pastors W. Kehrberg, H. Ferber, and H. Reischauer assisted. May the Head of the Church bless both shepherd and flock. A. W. Voges.

Being authorized by President E. Behm I installed Delmar Brick as pastor of Mt. Calvary Ev. Lutheran Church in Kimberly, Wisconsin, August 12, 1945. Rev. Walter Hoepner, Rev. Delmar Hallemeyer, and Rev. Adalbert Geiger assisted with the installation. F. E. Thierfelder.

Authorized by President Karl Krauss, Mr. Julius Wantoch was installed as second teacher of St. Matthew's Ev. Lutheran School of Benton Harbor, Michigan, on the ninth Sunday after Trinity, July 29. We pray for the Lord's blessing on teacher and children. Address: Mr. Julius Wantoch, R. R. 3, Allen Drive, Benton Harbor, Michigan. H. C. Haase.

Authorized by President E. Behm the undersigned installed Mr. Donald Zimmermann as principal of Trinity Ev. Lutheran Christian Day School, Marinette, Wisconsin, on Sunday, August 26. Address: Mr. Donald Zimmermann, 1807 Liberty Street, Marinette, Wisconsin. A. A. Gentz.

CHANGE OF ADDRESS

Rev. Im. P. Frey, 1037 So. Williams Street, Denver 9, Colorado. Professor C. F. Bolle, 604 11th Street, Watertown, Wisconsin.

PASTORS PLEASE NOTE

In submitting notices of mission festivals please submit:

1. The Sunday on which mission festival was held (Sunday in the Church Year, not date).
2. Name of Church.
3. Place.
4. Offering: \$.....
5. Pastor's name.

Notices for the Gemeinde-Blatt should be mailed to its editors.

TREASURER'S STATEMENT

July 1, 1945 to August 31, 1945

Receipts

Cash Balance July 1, 1945	\$ 54,881.14
Budgetary Collections:	
General Administration	\$ 26,206.57
Educational Institutions	5,413.55
Home for the Aged	539.60
Spiritual Welfare Commission	4,760.39
For Other Missions	29,651.93
Indigent Students	137.53
School Support	2,172.80
School Supervision	892.59
Revenues	8,785.63
Total Budgetary Collections and Revenues	\$ 78,360.59
Non-Budgetary Receipts:	
U. S. Government Bonds Sold	100,000.00
Total Receipts	\$178,360.59

Disbursements

Budgetary Disbursements:	
General Administration	\$ 9,598.54
Theological Seminary	6,488.16
Northwestern College	12,835.81
Dr. Martin Luther College	11,464.66
Michigan Lutheran Seminary	8,217.58
Northwestern Lutheran Academy	5,002.39
Emergency Building Project	2,488.03
Home for the Aged	1,628.69
Missions — General Administration	62.65
Indian Mission	5,535.65
Negro Missions	259.19
Home Missions	38,003.54
Poland Missions	1,107.50
Madison Student Mission	191.68
Spiritual Welfare Commission	7,609.44
Winnebago Lutheran Academy	500.00
General Support	5,599.00
School Supervision	1,228.39
Total Budgetary Disbursements	\$115,216.70

Non-Budgetary Disbursements:

Institutional Missions — Parsonage	9,346.68
Advance to Church Extension Fund	75,000.00
Total Disbursements	\$199,563.38
Cash Balance August 31, 1945	\$ 33,678.35
P. S. Collections for August from Minnesota District were not received in time for this report.	

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

August, 1945

For Spiritual Welfare Commission

Miss Viola Dahlke, Neenah, Wisconsin	\$ 5.00
Mr. and Mrs. John Drefer, Green Bay, Wisconsin	50.00
S/Sgt. Fred V. Meinke, New York	10.00
St. Matthew's Lutheran Church, Winona, Minnesota	4.50
V-J Day Offering, St. Peter's Church, Chaseburg and Hamburg, Wisconsin	70.51
Manila Loppnow, Kodiak, Alaska	5.00
T/4 Lionel Ames, New York	5.00
Sgt. Ralph A. Wright, San Francisco, California	5.00
T/4 Eotus Tonn, Fort Bragg, North Carolina	2.00
Memorial Wreath in memory of Mrs. Herman Heyn given by Mr. and Mrs. E. Finch and Mr. and Mrs. Dodsden, Detroit, Mich.	6.00
Lt. Ed. Kiddie, U. S. N. R., Berkeley 4, California	5.00
Memorial Wreath in memory of Mrs. Sophie Kaiser given by Mr. and Mrs. E. H. Knief and Mr. and Mrs. A. H. Knief, West Allis, Wisconsin	6.00
Mrs. Ivan Mashek, West Allis, Wisconsin	5.00
	\$ 157.01

Church Extension Fund

Memorial Wreath in memory of Richard Sanner given by Mr. and Mrs. Haines, Detroit, Michigan	\$ 4.00
	\$ 4.00

C. J. NIEDFELDT, Treasurer.