

# The Northwestern Lutheran

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

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## The Eunuch of Ethiopia



Ethiopia Shall Soon Stretch Out  
Her Hand Unto God.

Ps. 68, 31

## BELIEVING PETER AND HIS EARTHLY VOCATION

Read Luke 5, 1-11

### Believing Peter Evaluated His Earthly Vocation Properly

**He Had Pressing Work To Do** We are told that a great multitude drew nigh unto the Lord Jesus at the shore of Lake Genneseret. At this time Peter had already found his Savior in Jesus, though he had not yet been called into His apostleship. He was plying his fisherman's trade. Two ships were drawn up to shore. One belonged to Peter, the other to Zebedee, the father of James and John. With their servants these fishermen had toiled at sea throughout the previous night but had caught nothing. Now they were busily cleaning their nets on shore. They wished to put everything into good order for the coming night when they hoped for better success. These men gained their livelihood through fishing. Peter was married and had a mother-in-law living in his home. With mouths to feed he thus had reason to be concerned about putting everything in readiness for the next night's venture at fishing.

**But the Savior Had Need of Him** Jesus at the time was intent upon doing an even more important work on the shore of Genneseret. He meant to feed the hungry souls of the people who had gathered to hear Him, meant to feed them with His message of grace and eternal life. Yet the people pressed upon Him; everyone sought to come as near as possible to His person. In doing this they, however, made it impossible for Jesus to address the whole multitude. Thus the Lord looked to Simon Peter to serve Him in this situation. Jesus stepped into his ship and prayed him that he would thrust out a little from the land, just far enough that He might have a fair range from which to speak to all the people.

**Peter Was Ready to Serve** Could Peter possibly spare the time? Could he neglect his nets when on the previous night he had labored without success? Let us note that Peter immediately complied with the Lord's request. He left his work at the shore and thrust out the ship for

Jesus. And all the while that Jesus taught the people out of his ship Peter was content to sit at His side listening. Though a conscientious fisherman, Peter did not let his earthly vocation interfere with his higher calling of providing for his soul and of fostering the Savior's kingdom among others. When Jesus wished to preach His saving word Peter took time to listen as well as to help. He put first things first in his life; he assigned the proper place to his earthly vocation.

**Let Us Also Put First Things First** In a similar manner the Lord would have all Christians rate their earthly work and activity. Let us not place it above God's saving word or the interests of His kingdom. When Jesus wishes to proclaim His word of grace we should ever want to take time to listen ourselves and to give aid that others may hear it. The Christian who evaluates his earthly work and activity properly will not consider himself too busy to attend church regularly, too busy to hold private devotions in his home. He will not think that he can put his time to better profit elsewhere when congregational meetings bid him to help counsel and discuss the welfare of Christ's kingdom. Even though it be but a humble task which you are asked to perform in the interest of the Savior's work, it is worth setting your time aside for it. Jesus merely asked Peter to thrust out his ship, but it was of importance for His kingdom that Peter did not refuse.

Especially also when we are in the midst of troubles, when we are beset by the cares of this life, let us not neglect God's word. Instead of brooding over our earthly problems at home and wrestling with them by ourselves, let us seek out the preaching of God's word. The assurance of God's grace and love through the Savior which this word brings to us will give us new courage, hope, and confidence. And in the light of God's gracious work for our eternal salvation and that of others our earthly difficulties will appear less significant. "Seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you." Peter had toiled

all night and taken nothing. But as he took time to hear Jesus and to aid Him in His preaching his own problem was soon solved under the Savior's direction and blessing.

### Believing Peter Pursued His Earthly Vocation Properly

**According to the Lord's Word and Promise** When Jesus had finished His teaching He again turned to Simon Peter. He now told him: "Launch out into the deep, and let down your nets for a draught." After having served Jesus at His work and after having received food for his own soul, Peter was again directed to his work of fishing. Putting God's word and His kingdom first does not mean that we should neglect our earthly tasks. Yet let us note how Peter responded to the Savior's word. He answered: "Master, we have toiled all night and have taken nothing: nevertheless at thy word I will let down the net." In his ample experience as a fisherman Peter had found the night to be the most favorable time for fishing on the Sea of Galilee. He had found the shallow banks along the shore most promising for a catch. Yet the Lord Jesus asked him to go out during broad daylight and bade him to launch out into the deep. This order clearly puzzled Peter. It seemed irrational, and he knew that it must appear thus to all who heard it. Nevertheless, believing Peter was willing to go. The Savior's word was binding for him also in the pursuit of his earthly work. In his faith he was willing to put his trust for success not upon his own skill, knowledge, and experience, but upon the Lord's promise that he would be launching out for a draught.

**His Obedience And Trust Was Not Put to Shame** When Peter with the help of his men had let down the nets into the deep they soon enclosed a great multitude of fishes. So filled were the nets that they began to tear under the great weight. Thus these fishermen beckoned to their partners in the other ships that they should come and help them draw in the filled nets. Both ships were filled with fish, filled to such an extent that they sank deeper into the water.

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# Editorials

**Propaganda For An "Ecumenical" Church** The word "ecumenical" is a big word and may be foreign to the vocabulary of the general run of our readers, but it is a favorite word in much of the religious literature of our day, especially in that published by those of liberalistic and modernistic leanings. It may be said that all the efforts of liberal churchmen are devoted to achieving an "ecumenical" church.

The word means "general" or "universal." The opposite of an ecumenical church is provincialism, sectarianism, denominationalism. The sponsors of this type of church insist that the various denominations must forget their doctrinal and other differences and form one big Protestant Church which will present a solid front. When all the churches have merged into one big organization, then, according to these people, an ecumenical church has been called into existence and Protestantism will have won its greatest battle.

The true Church of Christ is ecumenical, universal. It is not a provincial sect. It includes within its walls people from all races and nationalities. But the true Church of Christ in the Bible sense is not a visible organization but an invisible organism. The modern propaganda makes for an "ecumenical" church are laboring under the Calvinistic delusion that the Kingdom of God can be established visibly here on earth. But the kingdom of God cometh not with observation. The Lord, and only He, knoweth them that are His. We who are believers in Christ belong to an ecumenical Church, and we don't need any ocular demonstration to prove it.

The trouble with these propagandists for an ecumenical church is that they are concerned about the shell and unconcerned about the kernel. They advocate sacrificing everything that stands in the way of the formation of one big church. They are not always so crass about it, but in their impatience that the result is so slow in being achieved some come right out and say it. Charles Clayton Morrison, writing in the *Christian Century*, demands that Protestantism set "Christ free from all human 'vicegerants', whether pope, Bible, creed or sectarian church." Defining his conception of ecumenical Protestantism, he writes: "By this I mean an ecumenical Protestant church. *Ecumenical*: in the sense that it is inclusive, intentionally and potentially inclusive, though not at its beginning actually inclusive, of the whole non-Roman Christian community. *Protestant*: in the sense that it rests upon the ecumenical basis of the sovereignty of Christ, and upon no other basis — biblical, creedal or constitutional."

This writer is willing to sacrifice the Bible and creed to achieve the straw-man of an "ecumenical" church.

In that we Christians can not go along. The Bible does not let us do so. When it comes to those who are setting God's Word aside, the Bible calls out: "Come out from among them and be ye separate." "Avoid them." The Word of God is opposed to that kind of an "ecumenical" church.

Upholding the truth of God's Word, even in so-called non-fundamental doctrines, is more important than forming one big church. To our flesh, of course, one big church, presenting a solid, united front, seems most desirable, but God would rather have us be, what the world denounces as, a little, insignificant sect than to be a part of a big church organization which is achieved at the expense of any doctrine of the Bible. That is the characteristic of those who belong to the only truly ecumenical church, the invisible Church of Christ.

I. P. F.

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**Private Admonition** One of the great weaknesses of our modern church life is the failure to practice brotherly admonition. It is so much more pleasant to the flesh to omit that. It involves too many unpleasanties and calls for a display of moral courage and Christian love that is sadly lacking in our day.

And yet it is a commandment of love which our Savior was at great pains to impress upon us. He said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," privately, to his face and not behind his back. The prevailing practice is to circulate his faults among others, to publish them abroad, to gossip about them, to speak about them with relish to others, hoping it will never get to the ears of the one who, Jesus said, should be told. That is not at all in keeping with the spirit of Christ, and is just as heinous a sin as stealing or profanity. In this, too, should be applied the Golden Rule to do unto others as we would have others do unto us. If we ourselves fall into a sin, as we often do, we certainly would prefer to have a brother come to us in a spirit of Christian love and helpfulness than to have it noised abroad.

Let us bear in mind why Jesus urged the practice of private admonition upon us. It flowed from love, from the desire to save and preserve a soul which He valued so highly that to redeem it He poured out His life's blood on the cross. He did not want that blood-bought soul lost through impenitence, and therefore called upon His Christians, in the same spirit of love and concern, to restore that soul. You can show no greater love to an erring brother than to go to him privately and restore him in a spirit of meekness, considering thyself, lest thou also be tempted.

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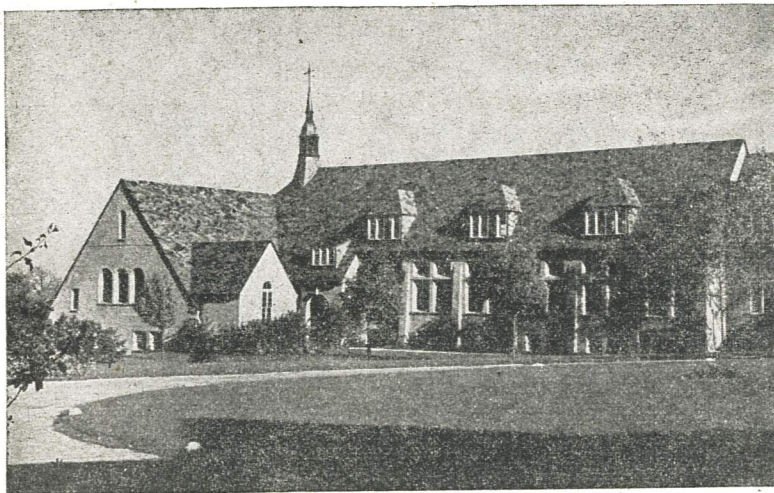
## THE CONVENTION OF THE SOUTHEAST WISCONSIN DISTRICT

JUNE 24-27, 1946

FOR the second time, though not consecutively, the Southeast Wisconsin District held its convention in the quiet and pleasant surroundings of the Theological Seminary at Thiensville, Wisconsin. Eighty-one pastors, sixteen teachers, and seventy lay delegates answered roll call on the opening day, though on subsequent days the gathering was somewhat increased by further delegates and a considerable number of visitors.

President Arthur Voss preached in the opening service on John 14, 12, carrying

educational institutions, of our student support, or our regular offerings and our special collections, of our church papers and our publishing house. Also when we give support to indigent workers and offer relief to war sufferers we wish to commend the Gospel by manifesting the love which it has wrought in our hearts. These thoughts were further impressed upon us as Pastor Armin Schuetze, who conducted the devotions at the opening of every session, let us hear the entire Epistle of St. Paul to the Galatians.



Classroom, Library, Chapel

out the theme: The Savior's Work and Ours. The truths of the sermon also ran through his presidential report. With his vicarious life and death our Savior wrought redemption for sinful men. We, who by a God-given faith rejoice in His salvation, have the mission of bringing the saving Gospel of His finished redemption to men everywhere. Natural man is lost in sin and God's curse rests upon him in all that he does and seeks to accomplish. There is only one saving, life-giving power in this world of sin, namely the Gospel, which testifies that Christ was delivered for our offenses and raised again for our justification. The faithful and zealous proclamation of this Gospel among men is the one task of the church. Thus it is the ultimate purpose and aim of every phase of our Synodical work, of our mission endeavors, of our

### The Doctrinal Essay

In our work of proclaiming the Gospel we need to be strengthened against the influence of all who in any way are perverting it. Such strengthening was offered in the essay delivered by Pastor Arnold Sitz of Tucson, Arizona: *The Reformed System, its Essence and its Menacing Impact upon American Lutheran Doctrine and Practice*. The full essay will be appearing in the *Quartalschrift* at some later date. As a mere sample of what was offered we wish to point out how the essayist contrasted Luther's theology with that of Zwingli and Calvin, the originators of the Reformed system. Zwingli in his theology often found his "facts" outside of Scripture, developed his premises from these "facts," and then intruded his conclusions upon Scripture. Thus he came to deny

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the real presence in the Lord's Supper. Calvin, more careful, usually found his premises in Scripture, but believed it legitimate to draw hard and fast conclusions from these premises, conclusions which are not found in the Word of God. Thus he came to teach his terrible doctrine of a predestination of some to eternal damnation. Luther found facts, premises, and conclusions in Scripture. If Holy Writ offered premises from which according to logic a certain conclusion must follow, Luther still searched the Word for the conclusion. Thus Luther was undisturbed in preaching the Scriptural doctrines of universal grace, particular predestination, temporary faith, and the personal responsibility of the finally condemned. Luther alone honored Scripture with a childlike obedience and thus the pure Gospel of the Savior has been preserved for us in his theology.

### The District's Missions

In our missions we seek to win souls for salvation through the testimony of the Gospel. We are strengthened for this work as we hear how the Gospel has again manifested itself as the power of God unto salvation. Pastor Harry Shiley reported on the thirteen missions which are at present under the supervision of the District's Mission Board. His report was supplemented by an excellent, illustrated booklet, which was made available for distribution in the congregations of the District at a very low cost. Three of the thirteen missions: Hampton Heights at Milwaukee, Mt. Zion at Kenosha, and the Mission at Big Bend, were opened during the past biennium. Two former missions: Atonement and St. Paul's, both in Milwaukee, became self-supporting during this period. During the last two years the present missions showed an increase of 212 souls, 24 voters, 115 communicants, and 66 Sunday School children. The average contributions per communicant during the past year in these missions amounted to \$5.31 for Synodical purposes, \$34.25 for home purposes. In individual missions the over-all average was as high as fifty and sixty dollars per communicant. Such evidence of appreciation for the treasure of the Gospel may well serve as an encouraging example for the members of our independent congregations.

July 21, 1946

Pastor F. Knoll reported on our work in the Arizona Mission District, in which eight missionaries are serving ten parishes and fifteen preaching stations. The three parishes of Northeast Phoenix, Winslow, and Glendale-Goodyear, with communicant memberships of fifty-six, thirty, and fifty-three, became individually self-supporting during 1945 and thus present an even more inspiring example of Christian faith and consecration.

### Our Synod's Building Collection

Through the educational institutions which we maintain and support in our Synod we purpose to train preachers and teachers for our great work of proclaiming the Gospel. All but one of these institutions are in dire need of further buildings and equipment in order to put them in a position to train an adequate number of such workers for our churches, schools, and missions. Thus Professor E. Reim stressed the urgency of bringing our building collection to a speedy and successful conclusion. As an encouragement he was able to report that members of the Building Fund Committee had visited all but one of the other districts of Synod during the time of their conventions, and that in every case they had met with an earnest resolve to reach the goal in this endeavor in the near future. Thus also the delegates of the Southeast District went on record in acknowledging the sum of \$272,682.00 as the District's just share and goal for this collection and resolved to bring this collection to a successful conclusion by Thanksgiving Day, 1946. All congregations, who at this time were finding themselves unable to do their part, were encouraged to follow the example of others who have remitted the unpaid balance of their respective obligations by drawing from the congregational treasury or even borrowing the desired amount.

### Election of Officers

In order that His church may effectively execute its great mission of proclaiming the saving Gospel the Savior endows its members with various gifts and assigns various tasks to them individually. Through the prayerful use of our Christian judgment He lets us discover these gifts in the individual members of the church, and in His name He has His church assign the tasks which need to be

done accordingly. It is in this light that we wish to see the following results of our District elections:

President: Pastor Arthur Voss.

First Vice-President: Pastor Ph. Koehler.

Second Vice-President: Pastor H. J. Diehl.

Secretary: Pastor Adolph Buenger.

Treasurer: Mr. G. W. Sampe.

Recording Secretary: Pastor Edwin Jaster.

Board of Missions: Pastor O. Nommensen, Mr. J. G. Voigt.

School Commission: Pastor J. C. Dahlke, Teacher Arthur Ehlke, Mr. H. Gawrisch.

Joint Synod Board of Support: Pastor R. Huth.

District Board of Support: Pastor Wm. Mahnke, Teacher E. Trettin.

Commission for Indigent Students: Pastor M. Rische.

Auditing Committee: Messrs. E. Hass, G. Hinz, A. Tetzlaff, O. Vogelpohl.

In a closing communion service held on Wednesday evening in Calvary Church, at Thiensville, Wisconsin, the undersigned preached on 1 Corinthians 12, 27. Through our common God-given faith in our Savior we Christians are united in one body, the body of Christ, in which we are as closely bound together as are the members of a human body. Let us all willingly use our gifts and zealously perform our tasks, so that the body of Christ, functioning as a perfect unit, may grow inwardly and outwardly to the glory of Christ our head.

C. J. L.

## BELIEVING PETER AND HIS EARTHLY VOCATION

(Continued from page 226)

**Let Us Learn From Peter** In this manner we, too, shall want to pursue our earthly calling whatever it may be, humble or lofty, simple or intricate. Let the Lord's word and will be binding for us also in all our earthly activities, even though human wisdom may at times suggest that success lies along a different course. Ord-

inarily, as we perform our work, the Lord indeed wants us to use all the faculties of body and mind with which He has endowed us, all the experience that He has permitted us to acquire; He wants us to perfect our knowledge and skill. Yet not upon these things but upon the Lord's blessing alone let us ever put our trust for success. Let us realize that if He bids us to labor under adverse conditions, that if He weighs us down with sickness or places other handicaps into our way, He is still able to grant us all the blessings at our work which are really beneficial for us.

### Believing Peter Received the Blessings at His Earthly Work Properly

**With True Humbleness** When the excitement of completing this tremendous catch had come to an end and Peter fully realized what the Lord's word had done for him "he fell down at Jesus' feet, saying, Depart from me; for I am a sinful man, O Lord." He saw that his labors had been blessed by a miracle of divine power, and he keenly felt his own sinfulness and unworthiness in the presence of the Divine Giver. He knew that this divine power should rightfully crush and consume him, a sinful being. Jesus stilled his fears, saying: "Fear not; from henceforth thou shalt catch men." He revealed his Savior's grace and mercy to him. This grace and mercy would ever enable sinful Peter to stand before his almighty Lord, now and forever. Yes, in the power of this grace Peter should henceforth catch men for Jesus, catch them alive with the net of His Gospel. For the Gospel of Jesus makes and keeps people truly alive.

**With True Thankfulness** "When they had brought their ships to land they forsook all and followed Him." Peter received the Lord's blessing not only with humbleness but also with true thankfulness. In such thankfulness the thoughts of his heart stayed not with the gift but were directed upon the Giver, upon His overwhelming grace and power. Peter was willing to forsake all and follow the Lord's call to serve henceforth as one of His apostles; James and John likewise.

## MINNESOTA DISTRICT CONVENTION

Let us also receive all the blessings which the Lord grants to us in our earthly labors with true humility and thankfulness, be the blessings great or small. It behooves us to confess with our heart: "All this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me." Yes, it behooves us to add, "For all of which it is my duty to thank and praise, serve and obey Him." In true thankfulness let us ever raise our hearts from the gift to the Giver, to His power and Savior's grace, that we too may grow in willing and devoted service toward Him, especially also in our labors for the furtherance of His kingdom of grace among men.

C. J. L.

### EDITORIALS

(Continued from page 227)

If you follow the other course, so much more natural and pleasant to the flesh, the course of publishing his sins and iniquities abroad, you are not only violating the Eighth Commandment but you are also doing something which is apt to harden him in his impenitence and sin. It provokes him to concentrate so much upon your sin of betrayal that he does not give thought to his own sin. If you had gone to him and told him his fault between him and you alone, you might have won him, but by your unbrotherly action you are hardening him in his sin and keeping him from seeking forgiveness in the blood of Christ.

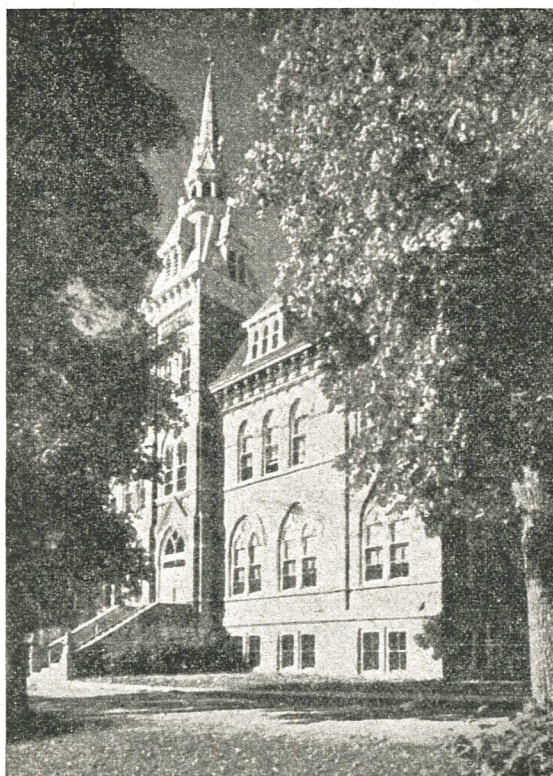
Who can measure the untold havoc which has been wrought in the church by failure to follow Christ's commandment of love to practice private admonition? We are our brother's keeper in that respect. We owe him that service and ought to render it even though the other course is so much more natural and pleasant to our sinful flesh. James closes his Epistle with the solemn statement: "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

I. P. F.

Dr. Martin Luther College of New Ulm, Minnesota, was again the gathering place of the pastors, teachers, professors and congregational delegates of the Minnesota District of our Synod. A total of 157 such representatives were present on beautiful College Heights when the Fifteenth Biennial Convention of the Minnesota District was opened with a devotional service at 2 P. M. on Monday, June 17, 1946.

which, if men walk therein, they shall find rest for their souls.

Again ranking high on the convention's agenda was the doctrinal essay, this year delivered by Pastor F. Traub of Le Sueur. The essayist's topic was Question 193 of the Schwan Catechism, "When Do We Properly Use the Doctrine of the Church?" The essayist proved himself able in his knowledge and use of Scripture, painstaking in his preparation and



Dr. Martin Luther College

Following the organization of the convention, President A. Ackermann of Mankato delivered his official report. During the course of that report he urged the convention to heed the words of the Prophet Jeremiah, who lived in days similar in many ways to our day and time, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The spirit of the convention, echoed in the business transacted, revealed an earnest desire to do just that in all the work the Lord has given us to do, namely, to let the Word of God be all in all for us, which is the old path and the good way,

composition and direct and timely in his application. By resolution of the convention the assayer and the officials of the District are to seek ways and means of making the essay available in printed form.

The report of the Chairman of the District Mission Board, Pastor M. J. Wehausen, revealed an encouraging measure of blessing and progress in the Mission parishes of the District. Four parishes became self-supporting during the past biennium. At present twelve missionaries are serving fifteen fields which are subsidized by our Synod's program of mission work.

The convention was privileged to have two members of the Synod Building Fund Collection Committee, Professor E. Heim of our Seminary at Thiensville, Wisconsin, and Pastor G. Fischer of Milwaukee, Wisconsin, present at its Wednesday sessions. A report was given in the progress of the Collection. During the course of the report attention was called to a fact of which many were unaware, namely, that the funds collected thus far for Synod's building program would not, according to the interpretation of Synod itself, be used until sufficient funds were on hand for the entire program. The representatives pleaded for renewed efforts to finish the task we have undertaken. Their plea met with ready response and vigorous action was soon forthcoming. Through a series of four resolutions the convention acknowledged the sum of \$204,084.00 to be its minimum goal, urging the individual congregations to bring their collections to a successful

conclusion by Thanksgiving Day, 1946.

No one present could help but be impressed with the urgency for beginning our building program as we heard of the present and imminent shortage of pastors and teachers throughout Synod and of the crowded conditions that exist in all but one of the institutions in which our pastors and teachers are trained. We have the means to do much concerning this grave problem. May God make our hearts willing.

Three services were held during the course of the convention. The opening service was held at St. Paul's Ev. Luth. Church, the other two in the spacious auditorium of the College.

The convention closed on Friday afternoon, and all returned home strengthened in spirit and with the fervent determination to render unto the God of our salvation more faithful and diligent service to the praise and glory of His holy name.

L. W. SCHIERENBECK.

## MICHIGAN DISTRICT CONVENTION

THE Michigan District convention met from June 17-21 in the quiet surroundings of Emanuel Lutheran Church of Lansing, of which the Rev. Karl Krauss is pastor. The sessions were attended by 104 pastors, teachers, and congregational representatives. By the grace of God three pastors who entered the ministry fifty-five years ago, Pastor Wm. Godamer, Pastors emeriti F. Krauss and C. Binhammer, were also able to be present and very actively assisted in the deliberations. Led by our chaplain, Pastor R. Hoenecke, the assembly devoted one morning devotional service to the memory of two brethren, Pastor H. Zapf and Pastor G. Luetke, and one pastor's wife, Mrs. Alma Heyn, who during the last two years have departed to be with Christ.

### Consecration

The keynote of the convention was the thought of consecration repeated again and again in the presidential report, the sermons, the Mission Board report, and in all the discussions and proposals. "We love Him, because He first loved us." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the

praises of Him who hath called you out of darkness into His marvelous light." "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit."

### Presidential Report

On the basis of 1 Peter 2, 9 the District's able president, Pastor Karl Krauss, spoke of the Christian's titles, his rights, and his duties. The assembly was greeted most fittingly by Christ's own words of truth and life. Because we have such glorious rights and titles, we will walk as children of light, work unceasingly for the advancement of Christ's Kingdom, make a faithful, fearless confession of His name, be living epistles read and known of all men.

### Elections

The following pastors, teachers and laymen were elected to serve the District: President, Karl Krauss; First Vice-President, Edgar Hoenecke; Second Vice-President, Martin Schroeder; Secretary, A. Fischer; Essay Recorder, Werner Franzmann; Treasurer, Mr. Alvin Burkhardt; Mission Board, Pastor A. Wacker and Mr. Carl Mueller; School

Board, Pastor B. Westendorf, Teacher W. Stindt, and Mr. Henry Schneider; Board of Support, Pastor K. Vertz, Teacher J. Gehm, and Mr. Niedermeyer; Custodian for Student Aid, Rev. O. Eckert. Several other offices and committees were filled by election or appointment. All were ready to work according to the ability that God giveth and serve the King who lived and died for them. The assembly arose in recognition of Pastor A. W. Hueschen's ten years of faithful service as secretary of the District.

### Doctrinal Essay

Dr. H. Koch of Manitowoc, Wisconsin, read a paper on the timely subject, "The Church, Its Essence, Its Marks, Its Weapons, and Its Enemies." The church's **Essence** is best defined for us by those many parables of Jesus in which He speaks of the "kingdom of heaven," and in Paul's letter to the Ephesians. Peter, who has unjustifiably been employed by the Roman church to support its false views, also speaks of the church as the congregation of all Believers. Its attributes according to Scripture are invisibility, oneness, holiness, catholicity (universality), imperishability; and it is the only saving church. The **Marks** are the Word and the Sacraments. The church therefore cannot be present in the Mohammedan mosque, the Jewish synagogue, the Christian Science assembly, the Unitarian sect. Jesus said, "If ye continue in my Word, then are ye my disciples indeed." The church's **Weapon** is the Word of God. Its power is twofold; it condemns with the Law and saves through the Gospel. It does not work irresistibly or in a magical way. It bids us take captive our human reason. When God has spoken, we must remain silent. With Samuel we say, "Speak, Lord, for thy servant heareth!" We, like the prophets and Paul and Luther, are to use the Word only to fight our spiritual battles and win our victories, not the sword, high-pressure evangelism, and the like. The history of the church in our country shows that where the Word is not clung to, collapse is inevitable. The church's **Enemies** are the unholy three, the devil, the world, and our sinful flesh. The invisible church, of course, is indestructible; only the visible church is in serious danger. That is especially true in these

times when self-satisfaction and indifference toward doctrine reigns, when we decorate the graves of our forefathers but lack their courage and fearlessness. Satan is working especially against the Lutheran Church. He is trying now to break into the Synodical Conference. We must meet his untiring attacks by publishing the dangers and warning against them in our church papers, by instructing our young people after confirmation, by thorough adult instruction courses, and by preaching doctrinal sermons.

#### Sermons

The Rev. S. Westendorf preached the sermon at the opening service, using as his text John 12, 24. Christ left us a goodly heritage in that He died. That act brought forth precious fruits for us. And the analogy of the text is applied to us also when we by faith in the crucified Savior now crucify our flesh and its desires, make pride and human reason die within us. Pastor A. Wacker preached at the closing service on the text Isaiah 54, 1-5. He spoke of mission work and divinely-planned expansion. Mission victories are reserved only for those who follow God's instructions. Not all can bear children unto God; only by the Word and Sacraments is this accomplished. And those who do as the Lord directs can expect His blessing. We may go to the very ends of the earth with the sure confidence that we will not be confounded or ashamed.

#### Missions

It is truly a privilege to be God's partner in the performing of the only work which endures. The war with its accompaniment of building restrictions, shortage of material, and high prices was an obstacle, but not one that caused us to sit back and wait for more favorable times. Such thoughts are of the flesh. The Lord is ready to bless in season and out of season. Evidence of this blessing is seen in the gratifying increase in communicant membership in our mission fields during the last biennium. Several new stations were successfully begun; and it was also possible to organize three Christian Day Schools; a fourth one to be opened in fall. Two independent congregations have explored promising fields in their neighborhood and have now

established missions there entirely at their own expense. This fine courage could well be emulated. Souls are to be reached in every way possible. The possibility of establishing foreign missions was discussed and debated. Two fine displays, one of the Apache Indian Mission, the other of our District Home Missions, were available for all to see. It is hoped that the plight in which our brethren of the Poland Mission find themselves will be better understood after Pastors W. Bodamer and A. Wacker have made their trip to Europe and contacted these brethren.

#### Christian Education

Christian knowledge dare not be secondary to secular. Our avowed purpose is to give our children a deep knowledge of Christ. Only a casual acquaintance with Him, who is the way, the truth, and the life, cannot satisfy us. During the last biennium our District has had more school children enrolled in Christian Day Schools than at any other time in its history. The critical teacher shortage at this time of expansion and growth is alarming. Pastors are urged to persuade young people to study for this work.

#### Synod Building Fund

The District has not quite reached its minimum goal in the collection for building at the Synod's institutions. The visitors are urged to redouble their efforts in persuading those delinquent to add their contributions immediately.

#### Relief for War Sufferers

Though the item of War Relief is not listed in our Synod budget, it is surely also of importance. We must put faith into action manifested by love. There is all reason to believe that the need is very great, and we have every assurance that the clothing and food which our people

have contributed are getting to the suffering people of the household of faith and to others.

#### Social Work

Pastor A. Westendorf, president of the Children's Friend Society of Michigan, spoke of the work of that organization and urged the District pastors to take a hand in it. Steps were taken so that this work be made our responsibility. Pastor E. Dornfeld representing Bethesda Home at Watertown, Wisconsin, made an appeal for assistance in the financing of a sorely needed building for the epileptic and feeble-minded children. Collections will be made for this purpose.

#### Northwestern Publishing House

A display of our publishing house proved to be of benefit to all. In this connection the new Sunday School lessons were explained and shown to the assembly under the direction of Pastor G. Hoenecke, a member of the committee which prepared the material.

#### Close

The congregation was thanked for its hospitality, after which adjournment followed. All bowed their hands in prayer before departing and thanked the good Lord for the increase in faith and strength and encouragement which especially the doctrinal essay and sermons had given them. Every pastor and teacher went home much better equipped to grapple with the difficulties which confront them; the lay delegate returned just that much more consecrated to do the Lord's will while it is day, before night come when no man can work.

Thee will I love, my strength, my Tower;  
Thee will I love, my Hope, my Joy;  
Thee will I love with all my power,  
With ardor time shall ne'er destroy.  
Thee will I love, O Light Divine,  
So long as life is mine.

NATHANIEL LUETKE.

## THE DISTRICT CONVENTION OF THE DAKOTA-MONTANA DISTRICT

ON June 18 the thirteenth biennial convention of the Dakota-Montana District met at St. Martin's Ev. Lutheran Church in Watertown, South Dakota, the Rev. W. T. Meier, pastor. Its first session was opened with a pastoral com-

munion service. Thereafter the pastors, professors, and lay delegates convened in the spacious and well-equipped basement of the church. Roll call revealed 38 pastors, 3 professors, and 47 lay delegates present. President W. T. Meier struck



July 21, 1946

the key-note for the convention in his presidential address with the words of the prophet Nehemiah: Let us rise up and build! The Rev. P. G. Albrecht, chairman of the District Mission Board, gave a report on the forty-five stations of the District served by twenty-two missionaries, stressing that the work had progressed quietly, without sensational successes or changes. Pastor J. J. Wendland has accepted the call as general missionary to canvass fields that appear promising in the vast territory that lies between our District and the Pacific Northwest District. Pastors and professors of the District reported on the varied work of our Synod and District. The Rev. K. Bast acted as chaplain for the convention.

Two services were held. Prof. E. E. Kowalke of Watertown, Wisconsin, preached in the service on Tuesday evening on the Transfiguration of Jesus, portraying in his sermon its significance for the Church. On Thursday evening the Rev. E. Blakewell of Milwaukee, Wisconsin, called for a spiritual reawakening, basing his sermon on a portion of Psalm 85.

There were guests at our convention. Prof. E. Kowalke delivered an excellent paper on: The Term Ecclesia as It Is Used in the New Testament. Missionary E. Guenther of our Apache Indian Mission graphically depicted the joys and sorrows of mission work among our Indian brethren. The Rev. G. Fischer of Milwaukee, Wisconsin, presented the report of the Wisconsin Synod Building

Fund Committee. The Rev. E. Blakewell spoke on the S. W. C. and the progress of Synod's Architectural Committee. The Rev. C. Schleicher of Sioux Falls, South Dakota, missionary of our sister Synod of Missouri, described his work among the deaf.

The results of the election of officers for our District were as follows:

Rev. P. G. Albrecht, President.

Rev. Wm. Lindloff, First Vice-President.

Rev. H. Lau, Second Vice-President.

Prof. K. Sievert, Secretary.

Rev. O. Heier, Recording Secretary.

Mr. E. Vandrey, Watertown, South Dakota, Treasurer.

Rev. Wm. Lindloff, Student's Aid.

Mission Board: Pastor Wm. Lange, Chairman; Rev. W. T. Meier, Secretary; Mr. John Kiihl, Dempster, South Dakota.

Auditing Committee: Rev. E. Bode, Rev. A. Hellmann, Mr. Arthur Koepke, Watertown, South Dakota.

Board of Support: Rev. R. Kettenacker, Rev. O. Heier.

School Committee: Prof. H. Meyer, Rev. E. Krueger, Rev. H. Rutz.

On Wednesday evening a group of three moving pictures was shown under the supervision of our chairman of visual education, the Rev. C. Found.

With the firm resolve to rise up and build in the home, the church, and the state for the Lord Jesus Christ the delegates left on Friday noon for their homes in the vast territory of the Dakota-Montana District.

W. L.

you bottle up faith and love. Love to God and faith in Christ will open the hands of God's stewards. He who actually believes that we are justified through the precious blood of Jesus cannot but follow the directions which God has given His stewards. Our appeal for money, then, must be an appeal to the faith and love of God's stewards.

Let us beware, then,

- a) Lest we "nag" people into giving by telling them how much they spend for pleasure trips, gasoline, peanuts, candy, gum, etc.
- b) Lest we try to "shame" them into giving, e. g., by using the annual financial report to show them how little they gave.
- c) Lest we "force" them into giving by threatening to cancel or to excommunicate them as members of the church. Some congregations have a paragraph in their constitution stating that a member who is in arrears two years shall be cancelled, that is, after he has been dealt with according to Mt. 18, and it has been shown that he was able to pay and that he is impenitent. That paragraph was not adopted to force people into giving, but to restate what God's word says, "Faith without works is dead." James 2,20.
- d) Lest we "argue" people into giving, telling the laborer how much he earns and the farmer how much he threshed.
- e) Lest we depend upon apron sales, suppers, plays and entertainments to fill our congregational coffers. How often we feel that if the grace of our Lord Jesus Christ does not move our people sufficiently to be faithful stewards, we must resort to these money-making schemes, that please the stomach and the eye, to balance the budget and to supplement the Gospel. That is all wrong. God wants His stewards to give, because Christ gave Himself that they might live.
- f) Lest we depend on financial systems to make God's stewards faithful. Financial systems cannot make a heart willing. There is but one thing that should induce us to be

(Continued on page 235)

## CHRISTIAN STEWARDSHIP

BY PASTOR A. KOELPIN, CALEDONIA, WISCONSIN

### II

#### 5. What Should Move Us to Be Faithful Stewards?

When Paul induced the Corinthians to give, he reminded them of the grace of God in Christ Jesus. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." II Cor. 8, 9. These words were written to encourage the Corinthians to support God's work liberally. If we want our people to be

liberal givers and faithful stewards, we must remind them of the love of God in Christ Jesus; how Christ became poor that we might be rich; how He humbled Himself and became a servant that we might be exalted; how he paid a tremendous price that we might be His own. That, and that alone, will make them faithful stewards of that which belongs to God. First we must give ourselves to Christ, our Savior, after that we will be able to give ourselves to His work.

You can't bottle up light, neither can

# Siftings

**Our Cover.** On our cover we show a picture of the Ethiopian Eunuch. Our Synod in connection with the Synod of Missouri is carrying on mission work among the Negroes. This mission was begun in 1877, on the 18th of July, among the former slaves in the southern states. In recent years it has been expanded to include also Negroes in Africa.

You will soon hear the latest reports on this mission, when the Synodical Conference meets in St. Matthew's Lutheran Church in Milwaukee, from August 6 to 9.

There is a special monthly paper published in the interest of this work, called *The Missionary Lutheran*, which this year observes its silver anniversary, having been founded in June, 1921. The subscription price is 50c per year. Send your order to P. O. Box 683, Selma, Alabama.

J. P. M.

\* \* \* \*

**It Is With Regret** that we announce to our readers the death of the Rev. John A. Moldstad, a member of the Norwegian synod affiliated with the Synodical Conference. He was one of the founders of the Norwegian Synod in 1918, serving as Vice-President since 1922. Since 1928 he had been a member of the Board of Regents of Bethany College, Mankato, Minnesota, and for many years acted as the Chairman. He was also a representative of his Synod on the Board of Colored Missions of the Synodical Conference. They Synod, through his death, lost a willing worker and able theologian. Funeral services were held in St. Mark's Church, Chicago, on Friday, June 7.

\* \* \* \*

**Norwegian Synod Convenes.** The Norwegian Synod convened for its 29th meeting at Bethany College, Mankato, Minnesota, June 2 to 6. Thanks was rendered to God who gave them steadfast growth through the trying years. A doctrinal paper, Baptismal Grace, was prepared by the Rev. S. E. Lee. Pastors Gullerud, Lillegard, and Teigen reviewed the Doctrinal Affirmation, declaring it unsatisfactory in many points. The remaining time was spent in carrying on the internal affairs of Synod.

## BY THE EDITOR

**Mixed Marriages.** In an editorial in *Novena Notes*, Father Hugh Calkins said, "To non-Catholics thinking of marrying Catholics, we say: please don't." Of the marriage pledge required of non-Catholics he said, "If you are a devout non-Catholic, how can you in conscience swear to such promises?" According to Father Calkins the position of the Catholic Church is like saying: "We don't dislike you, but we'd prefer that you didn't play in our yard. However, if you insist, you'll have to play our rules. Church laws forbid mixed marriages most strictly. Not because we wish to antagonize other creeds, not to work hardships upon couples, but to safeguard the faith for Catholics." We too say, "Please don't."

\* \* \* \*

**The Fundamentalist-Liberal Controversy** in the Northern Baptist Convention continues. At a pre-convention session, 1,500 fundamentalist delegates launched attacks on the denomination's General Council and its liberal leaders. The fundamentalists object to the policies of the foreign mission board, the control exercised by the General Council, and the power of the Council on Finance and Promotion. They charge that the liberals, who are the present ruling power in the convention, have resorted to "inflammatory" methods in seeking to discredit the conservatives.

\* \* \* \*

**The Post Office Department** announced recently that gift parcels will be accepted for delivery to the United States zone of Germany, except the sector of Berlin. Parcels may not exceed eleven pounds or seventy-two inches in length and girth combined. Only one each week may be sent by one person to the same addressee. Contents are limited to essential relief items such as nonperishable foods, clothing, soap, and medicines. No writing or printed matter may be included. The rate is fourteen cents a pound. Parcels and customs declarations must be marked "gift parcel" and the value and contents stated on the customs declarations. This is certainly welcome

## The Northwestern Lutheran

news to most of us who have relatives and friends in Germany.

\* \* \* \*

**Americans to Russia.** Starting for Russia on July 1 are two American Protestant pastors, Dr. Louie Newton, president of the Southern Baptist Convention, and Dr. Ralph Sockman, New York, Methodist. The clergymen are members of a seven-man group active in Russian relief work. Southern Baptists sent 400,000 parcels to Soviet citizens in the Russian Kit Campaign. Dr. Newton estimates that there are still 4,000,000 Baptists in Russia. He goes to assure the Russians of the "benevolent motives behind our efforts to cloth and feed them," he said.

\* \* \* \*

**In Argentina.** The *Lutheran* carries this disquieting report: All non-Catholic churches were ordered early in June to file with the Peron government their membership statistics, the names and nationalities of their ministers, the addresses of their churches. They were forbidden to "proselyte among the Indians." All religious organizations except Roman Catholic must register. In order to deal with the government, the non-Roman churches are ordered to obtain from the religious bureau of the Foreign Ministry a document reporting on the respectability and moral responsibility of their directors. Said Dr. George P. Howard, Argentine Protestant, in the *Christian Century*, "The Roman Catholic Church cast its influence in favor of Peron (in the April election) because he restored Catholic teaching in the public schools of Argentina and promised to keep it there. We are expecting difficult days. Peron is under obligation to the hierarchy and they will, no doubt, present their bills for services rendered.

\* \* \* \*

**Niemoeller Coming.** Pastor Martin Niemoeller is on the program for the meeting of the Federal Council of Churches in Seattle, December 3-6. Decision to invite him to America was authorized by the Council executive committee June 11. The American Section of the World Convention voted June 6 to take part in setting up a nation-wide speaking schedule for Niemoeller following the Federal Council sessions.

## CHRISTIAN STEWARDSHIP

(Continued from page 233)

faithful stewards, and this is, "ye know the grace of our Lord Jesus Christ."

Our appeal for funds must always be: Let us love Him, because He loved us first. Three times the Lord asked Peter, "Lovest Thou Me?" Three times Peter answered, "Thou knowest that I love Thee." Not until Peter had assured the Lord that he loved Him did He entrust His sheep and lambs into his care. To those who love Him Christ says, Support My church, feed My sheep. On Easter day certain women left the open grave of Christ with great joy. It was this joy that opened their mouth to tell others what they had seen and heard. If you have experienced such joy at the empty tomb of your risen Savior, your heart and purse strings, too, will be open. The love

of Christ constrains us to be faithful stewards.

### 6. How, Then, Should We Conduct Our Stewardship?

"Not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9, 7. A contribution that is not given out of love to Christ is not pleasing to God. God rejoices in a contribution that comes from a broken and contrite heart, a heart that rejoices in His mercy. Ps. 51, 16-17. When Noah builded an altar after the flood and offered up burnt offerings, the Lord smelled a sweet savor. That which was sweet unto the nostrils of the Almighty was Noah's faith, love and thankfulness for having been saved from the waters of the flood. That is the sweet savor God smells in the gifts that you and I, His stewards, bring to His altar. Our aim, then, must be to make cheerful and not grudging stewards and givers.

(To be continued)

## IN THE FOOTSTEPS OF SAINT PAUL

BY DOCTOR HENRY KOCH,

Manitowoc, Wisconsin

### OBSERVATIONS ON SAUL'S CONVERSION

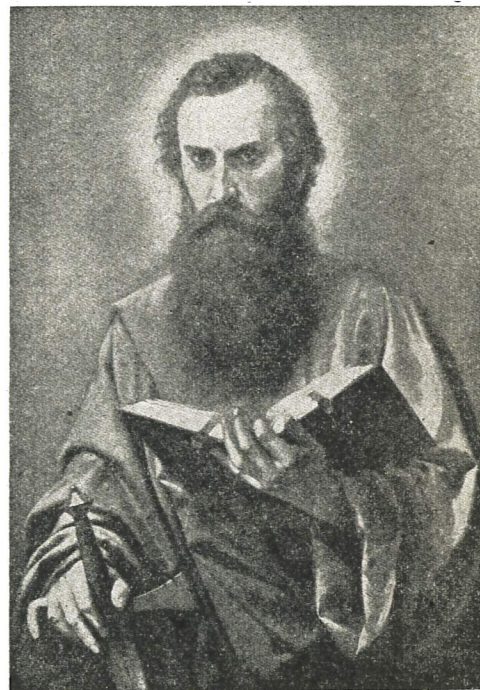
THE exact place where Saul was converted to Christianity will never be ascertained with any degree of certainty. Saul, the only man, who could have given us this information, did not do it. The fact of his conversion overawed and overwhelmed him. How could he forget this greatest moment that changed his whole life. The Holy Spirit speaking to us through the inspired writings of Luke and Paul, did not deem it necessary to inform us. With certainty only this can be said: the conversion took place before Damascus. What Holy Writ has not revealed to us, legend has tried to establish. Just as the alleged exact places of Christ's birth and death have been developed into shrines, the Christians of Damascus of ancient and recent times have set the 25th of January as the day of Saul's conversion. Every year on this very day they make a pilgrimage to the supposed exact spot of Saul's conversion and there read all passages relating to it.

New Testament theologians as well as other scholars of renown have devoted much time and study to the conversion as such. There are those who with the English Dean Farrar would like to imagine Saul debating with himself already in Jerusalem and then on his way to Damascus as to whether Jesus of Nazareth really was the Messiah as His disciples claimed it. They would like to believe that Saul was already greatly influenced when he saw the fervor of Stephen in his defense before the Jewish Sanhedrin, that the arguments and death of the first martyr made such a deep impression on the youthful soul of Saul that he now flung himself with a desperate fanaticism into the cruel persecution of the Christians in and outside of Jerusalem so as to silence the accusations of his own conscience.

To prove this supposition attention has been called to the conversion of John Henry Newman from the Protestant to the Roman faith. Cardinal Newman in his autobiographical sketch: *Apologia pro*

*vita sua* reveals that already at the time, when he was still the Anglican leader of the Tractarian or Oxford Movement against liberalism, he was inwardly attracted as if by a magnet to the Roman Catholic faith, that he tried to ward off such thoughts, but in vain, that he ultimately was inadvertently drawn to the bosom of that church against which he had fought so bitterly at first.

From the very start we should like to state that one cannot compare the conversions of Saul and Newman with one another. They are not on the same plane. Saul was converted from the Jewish faith as a Pharisee to the living faith in Christ. That was the work of the Holy Spirit through the words of Christ Himself. Newman was converted from the



Anglican creed to that of the Papacy. Surely that was not the work of the Holy Spirit but rather Newman's own spirit misled by that archdeceiver Satan. Someone has rather aptly spoken of two kinds of conversions: the vertical and horizontal. Saul's was a vertical conversion, Newman's a horizontal one, from one church to the other. In both churches the Gospel was adulterated. It was a change from bad to worst. Once in a while even "conversions" from one congregation to the other or from one synod to the other are viewed as horizontal conversions. In many cases they should more

aply be termed in the terminology of Scripture as sheep-stealing.

It has been maintained that just as Newman tried to fight off that inner urge and attraction toward the Church of Rome, Saul endeavored to smother that magnetic attraction toward the Nazarene by a cruel persecution of His followers. When Newman compared the Roman and Anglican churches he found that they had more in common than is readily admitted, that there was only a gradual difference, not a radical one, between the two as is the case between the Lutheran Church and the Church of Rome. The inner attraction of Newman toward Rome however does not warrant the assumption that Saul's conversion must have been of a similar nature. They who argue thus merely view the whole conversion from a psychological standpoint as a change of mind and heart brought about by man himself. Just as a man changes from a materialistic world view to an idealistic one, he would also change from one religion to another by comparing the relative merits. For many the change is just that and no more. Scripture however tells us that man's conversion is the work of the Holy Spirit alone, that man cannot and does not cooperate in any way, that he rather resists wilfully and that it is the grace of God alone through the Word to which man owes his salvation. The conversion itself takes place in a moment.

The conversion of Saint Paul took place in the same way. Paul reveals in no way that he was preinclined to accept Jesus of Nazareth as the Messiah. On the contrary he tells King Agrippa (Acts 26, 9f): "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth . . . whereupon as I went to Damascus with authority and commission from the chief priests." This certainly does not sound as though Saul had misgivings as to the wrong course he was pursuing when he persecuted the Christians. We must discard the psychological approach implying inner cooperation on the part of Saul as unscriptural. Saul's question to Jesus before Damascus: "Lord, who art Thou?" gives added proof that Saul was taken unawares and that his conversion was a momentary one.

While it is amiss to compare the conversion of Newman with that of Saul, it is an entirely different matter to compare the conversion of Luther from a false religion to a true faith in Christ with that of the great Apostle. In more than one way can the lives of these greatest of all men be compared with one another, but one of the most striking comparisons is to be found in their conversions. Saul is a zealous Pharisee, Luther a zealous monk, both earnestly striving to climb the scales of human perfection. Saul is blinded, Luther induced by a stroke of lightning that killed his friend to give up his wordly life and to enter the cloister. Both come to a realization that all of their good works are of no avail and cannot silence the pangs of conscience. Both ascribe their faith and justification to God's grace alone. Paul calls himself a chief of sinners, Luther compares himself with a bag of worms ("Madensack"). Both give all glory to God alone.

In conclusion we should like to refer to Lord Lyttleton's conversion to Christianity through his own study of the conversion of Saint Paul. Lyttleton and his friend West, living in those days of the 18th century when deism and rationalism were rampant in England and "all men of rank were considered to be rank infidels," set out to prove Christ and Saul were imposters. They felt that if they would but set out to prove the records of the New Testament concerning the resurrection of Christ and the conversion of Paul

that they could prove the falsity of the Christian religion. Each one approached his task independently. When they finally came together to compare their findings, what was the result? Through the working of the Holy Spirit in their hearts while they were studying the Word they both came to the conclusion that neither Christ nor Paul were imposters or enthusiasts with overheated imaginations, but that Christ really rose from the dead as the Son of God and that the conversion of Paul really happened and that the Christian religion was a divine revelation.

Dr. Samuel Johnson has given us a biography of Lyttleton in his "Lives of the Poets," in which he characteristically remarks: "The treatise of Lyttleton (on the conversion of Paul) is one to which infidelity has not been able to fabricate a specious answer." Lyttleton published the story of his own conversion to Christianity through the study of Saul's conversion in the form of a letter to his friend Gilbert West. Whether we study the conversion of the great Apostle Paul or that of his greatest scholar Luther or that of Lord Lyttleton and Gilbert West, we find that they all are overcome by the working of the Holy Spirit and confess with Paul: "I obtained mercy . . . for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." (1 Tim. 1, 16f.)

## ONCE MORE, THE COLLECTION

**T**HE conventions of the various Districts of our Synod held during the month of June provided an opportunity for bringing the matter of our Collection once more to the attention of our members. The representation at our District meetings being so much more general than at the sessions of the General Synod, the opportunity proved to be most favorable.

Members of our Central Committee were able to present the cause of our Offering to every District convention,

with the single exception of the Pacific-Northwest which, by the way, has already gone beyond the amount allotted to it. We were happy to be able to report that the total was nearing the sum of \$900,000.00, and that this substantial amount has been gathered without creating a deficit in the regular collections for the current expenditures of our Synod. For this we certainly have every reason to thank God.

It also had to be said, however, that we have not yet reached the goal which we set up for ourselves in the special session

of January, 1945, and that the funds which have so far been collected can not yet be released and applied to the purpose for which they are intended. This will be the case only when all of our Districts have done their part by contributing at least the minimum amount required. Since only two Districts have succeeded in reaching that goal up to this time, this means that there still is much to be done.

It was therefore most gratifying to note the spirit with which the different conventions expressed their determination to bring this common task to a speedy and successful conclusion. Each district acknowledged the amount which had been allotted to it as its fair share, for which it was ready to assume full responsibility toward its brethren in the sister Districts. Each District resolved to finish its task during the next few months. Each District agreed to promote the cause of this collection by means of its local working organization, thereby relieving our Central Committee of much detail work.

How far our sense of responsibility for our joint Synodical work has developed, and how strong the determination to reach the goal has now become, may be gathered from a resolution which was not proposed by our committee, but which came from the floor of the first convention which we attended, and which inspired almost every other district to follow this example in one way or the other. The point of this resolution is that such congregations which do not find themselves in position to finish their part in this collection within the next few months be advised to draw the amount still needed from the regular treasury of the congregation, or if necessary, even to borrow the remainder, in order to avoid any further delay in completing our common task.

If we consider that even that District which was the first to reach its minimum requirement, and which stands highest among us now (the Dakota-Montana District), intends to continue until not only all its conferences, but all its congregations have contributed their fair share, then this should call forth in every one of us the firm resolve to do our part, until it becomes clear that we are stand-

ing shoulder to shoulder as a people who know the will of their Lord, and do it. — Then we will also understand not only the letter, but also the spirit of the above mentioned resolution, and apply it correctly.

Our Lord has blessed us richly, beyond our deserving. Surely we will not permit His work to suffer.

*The Building Fund Committee,*  
E. REIM, *Chairman.*

### ANNIVERSARIES

#### ST. JOHN'S OBSERVES GOLDEN ANNIVERSARY OF PASTOR JOHN BRENNER

ON June 21, fifty years had passed since Pastor John Brenner, the President of our Wisconsin Synod, was ordained and installed as the shepherd of St. Paul's Lutheran Church in Cudahy, Wisconsin. For twelve years the young pastor used the rich and varied gifts with which God has endowed him in the service of this church. Then he received a call to St. John's Lutheran Church of Milwaukee, which he accepted, serving



Rev. John Brenner

this church for the past thirty-eight years. Pastor Brenner's special gifts were soon recognized outside the confines of his congregations, and our Synod availed itself of his services for various positions, finally electing him as the General President.

Moved by gratitude toward God, St. John's Congregation in conjunction with

the First Vice-President of our Synod, the Rev. Arthur P. Voss, who is also serving the Southeastern Wisconsin District of our Synod as its President, arranged for a special Anniversary Service in the evening of Sunday, June 23. The service, held in the English language, was conducted by President Voss. It was especially refreshing to observe the vigorous participation of the congregation in the singing of the hymns, each one of which was a translation from a German original. (The numbers in our Hymnal are: 477, 34, 485, and 39.) Also the selections rendered by the choir, one in German, the other in English, were both from German originals. The Scripture reading, Psalm 103, gave expression to the feeling of gratitude, while the sermon, based on 1 Cor. 2, 2, pointed to the chief purpose of the Ministry, namely, to preach Christ, and Him crucified.

Before the singing of the closing hymn letters of congratulation and felicitation were read by President Voss, who then addressed the Jubilarian on behalf of the Southeastern Wisconsin District. Pastor J. Jeske, Chairman of the Milwaukee City Pastoral Conference, delivered the greetings of the Conference, while Pastor W. Schumann, Second Vice-President of the Synod, spoke in the name of the Synod. Finally the Jubilarian replied briefly in words of deep-felt gratitude to God.

After the service members of St. John's and friends took the opportunity to express their personal good wishes to the Jubilarian during an informal social gathering in the school house.

Pastor John Brenner was born in Hustisford, Wisconsin, where his father, Karl Brenner, was serving as parochial school teacher. Devoted to the kingdom of God, the father offered his two sons, the Jubilarian and his older brother Karl, to the services of the church, and in spite of great financial difficulties had them trained for such service in the institutions of our Synod. In September, 1886, both boys entered our Northwestern College at Watertown. Karl became a parochial school teacher, like his father, while John, after completing the prescribed course in Watertown, entered our Theological Seminary at Wauwatosa, in September, 1893, from which he was graduated as a Candidate for the Holy Min-

istry on June 11, 1896. Ten days later he was ordained and installed at Cudahy.

We thank God for the gift which He has given to us in these troubled times in the person of President Brenner. May He, according to His good pleasure, preserve him in good health and continue to bless his work both in the congregation and in the synod.

J. P. M.

### GOLDEN WEDDING

#### Mr. and Mrs. Anton Kiecker

By the grace of God Mr. and Mrs. Anton Kiecker of Emanuel's Church, Town Wellington, Minnesota, were privileged to celebrate their Golden Wedding on June 9, 1946, in the midst of their children, children's children, and friends. Donations were made for the Lutheran House for the Aged at Belle Plaine, Minnesota. May the good Lord grant them a blessed eventide.

E. G. FRITZ.

### OBITUARY

#### † ERNST WILLIAM TIMM †

On June 8, Ernst W. Timm, a retired teacher, who had served for forty-eight years as a teacher in our Christian day schools, departed this life at the age of 78 years, 2 months, and 4 days.

Ernst William Timm was born at Greifenhagen, near Stettin, Germany, April 4, 1868. In accordance with his desire to devote his life to the teaching profession, he entered the teachers' seminary at Poelitz. After having taught at Greifenhagen, his home town, for two years, he immigrated to America, where he entered our Northwestern College at Watertown, Wisconsin, mainly to study English and American History. In 1891 he accepted a call to the parish school at Ft. Atkinson, Wisconsin. Here he was united in wedlock with Miss Bertha Mueller in 1893. In the year 1896, he accepted a call to the parish school of St. Lucas congregation, Milwaukee, Wisconsin, where he taught without interruption until 1939, for a period of forty-three years. His failing eye-sight made it necessary for him to resign from his life's work. On

September 7, 1907, his wife died. And on November 8, 1908, he was married a second time, entering the estate of matrimony with Mrs. Anna Huber, with whom he was privileged to live a happy wedded life for nearly 38 years. This union was blessed with three children, one of them, the only son, Teacher Gilbert Timm, preceding the father in death. On February 14, of this year, Teacher Timm had the misfortune to fall and fracture a hip. But twelve weeks after an operation he was able to walk again. However, an infec-



tion had developed which aggravated hardening of the arteries, which finally brought about his death. He is survived by his widow, three daughters, and four grandchildren.

Teacher Timm served St. Lucas congregation for thirty-seven years as recording secretary. For twenty years he was chairman of the Milwaukee Teachers' Conference. He was a member of the Board of the Lutheran Children's Friend Society for a period of twenty-five years. He also served for a number of years on the Board of the Lutheran High School.

Funeral services were held on June 12 at St. Lucas Church. The undersigned, pastor of the deceased, preached the sermon on Luke 2, 29. 30. A children's chorus and the teachers' chorus of Milwaukee sang appropriate hymns. Six colleagues bore his mortal remains to their last resting place. Burial took place in Pilgrim's Cemetery, Milwaukee.

PHILIP KOEHLER.

## The Northwestern Lutheran

### ANNOUNCEMENTS

#### THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

will open its thirty-ninth convention with a service on Tuesday, August 6, 10:30 A. M., at St. Matthew's Church, West Garfield Avenue and North 10th Street, Milwaukee, Wisconsin. The Rev. F. A. Hertwig will deliver the sermon. Holy Communion will be administered in the same service. The convention essayist is Prof. Theo. Laetsch, D. D., who will speak on the topic, "The Holiness of God." Dinner and supper will be served in the congregation's parish hall at moderate prices. Delegates who desire quarters must send their request to the Rev. Arthur F. Halboth, 2221 North 10th Street, Milwaukee 5, Wisconsin, by July 15. GEORGE V. SCHICK, Secretary.

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

\* \* \* \*

Pastor G. E. Boettcher having resigned on account of advancing age, I have appointed Pastor Ewald W. Tacke, R. 2, Box 396, Hales Corners, Wisconsin, statistician of the Synod.

JOHN BRENNER.

\* \* \* \*

All remittances of the North Wisconsin District are to be sent to the new treasurer, whose name and address is:

MR. GERALD HERTZFELDT,  
c-o Aid Association for Lutherans,  
Appleton, Wisconsin.

\* \* \* \*

This is to certify that the persons named below were chosen by the North-Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States in regular sessions, June 10-13, 1946, at St. Peter's Ev. Lutheran Church at Fond du Lac, Wisconsin, as delegates to the sessions of the Ev. Lutheran Synodical Conference in session at St. Matthew Ev. Lutheran Church in Milwaukee, Wisconsin, August 6-9, 1946:

#### Pastors

Rev. I. Habeck, Weyauwega, Wisconsin. (Alternate: Rev. J. D. Krubsack, Eagle River, Wisconsin.)

Rev. Geo. Tiefel, Stambaugh, Wisconsin. (Alternate: Rev. F. A. Reier, Waupaca, Wisconsin.)

Rev. L. Koeninger, Manitowoc, Wisconsin. (Alternate: Rev. G. Pieper, Fond du Lac, Wisconsin.)

#### Teacher

E. Schulz, 709 East North, Appleton, Wisconsin. (Alternate: M. Zahn, 406 10th Street, Oshkosh, Wisconsin.)

#### Laymen

Max Hellermann. (Alternate W. Abendroth, Rhinelander, Wisconsin.)

Gustav Kahlfahs, Neenah, Wisconsin. (Alternate: R. Arndt, Green Bay, Wisconsin.)

Your brethren in Christ,

I. J. HABECK, Chairman.

F. A. REIER, Secretary.

### NEW CONFERENCE VISITOR

The Fox River Valley Delegate Conference has elected the Rev. Melvin Croll of Greenleaf, Wisconsin, as its Visitor for a two-year term of office. Pastor Croll succeeds the Rev. W. F. Zink, who held this office for four years.

V. J. WEYLAND, Secretary.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on July 30, 1946, at Ixonia, Wisconsin, at 9:00 A. M. (Pastor O. Pagels.) Pastor Wm. Keturakat will lead the discussion on the Report of Joint Synod to the District.

Kindly announce to Pastor Pagels not later than the previous Friday.

H. GEIGER, Secretary.

NOTICE!

The Michigan District, in convention assembled at Lansing, Michigan, June 17-21, has lifted the suspension of Chaplain Henry Allwardt and Pastor Eldred Hofmann, both men having removed by confession and apology the grounds for their suspension. Chaplain Allwardt was granted a peaceable release to the Synod of Missouri, and Pastor Hofmann has been declared eligible for a call in our circles.

KARL F. KRAUSS, President.

COLLOQUY

In a colloquy held on the evening of June 3, 1946, at Wausau, Wisconsin, Mr. Wilmer Gresens, at present teaching at the Christian Day School of Our Savior's Lutheran Congregation of Wausau, Wisconsin, was examined by the President of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States, Pastor Herbert C. Kirchner, and Teacher F. W. Meyer, Executive Secretary of the Board of Education, as to his doctrinal position and ability to teach in a Christian Day School. The Pastors E. E. Kolander, John Henning, Lyle Koenig, and Teacher Adolf Wilbrecht assisted in the colloquy. It was found that Mr. Gresens is in complete accord with the position of our Synod in matters of doctrine and practice, and that otherwise also he is well qualified to occupy the position of a teacher in our Christian Day Schools.

H. C. Nitz.

ORDINATION AND INSTALLATIONS

Authorized by President H. C. Nitz and assisted by Dr. E. Kiessling and Rev. C. Bast, the undersigned ordained and installed Candidate Jackson Petrie as pastor of Immanuel's Congregation at Hubbleton, Wisconsin, and of St. Mark's Congregation at Richwood, Wisconsin, on June 30, 1946. May the Lord bless both pastor and congregations.

Address: Rev. Jackson Petrie, R. 7, Watertown, Wisconsin.

E. A. WENDLAND.

\* \* \* \*

The undersigned installed Pastor Frederick P. Zimmerman as pastor of Zion Lutheran congregation, Lansin, Michigan, June 2, 1946, assisted by Pastor K. W. Vertz. The Lord's blessing rest upon pastor and people.

Address: Rev. F. P. Zimmerman, 1723 Maplewood Avenue, Lansin, Michigan.

KARL F. KRAUSS.

\* \* \* \*

Upon the authorization of President Karl Krauss of the Michigan District the undersigned installed Pastor Arthur Kell as missionary of the Southwest Battle Creek, Michigan, area on Trinity Sunday, June 9. The Pastors H. Buch, E. J. Berg, H. Zink, and C. A. Rook assisted. May the blessing of Christ attend the labors of His missionary in this new field.

Address: Rev. Arthur Kell, 110 Territorial Road, Battle Creek, Michigan.

HUGO H. HOENECKE.

\* \* \* \*

Authorized by President A. A. Ackermann of the Minnesota District, the undersigned installed the Rev. Oscar Naumann as pastor of St. John's Ev. Lutheran Church, St. Paul, Minnesota, on the first

Sunday after Trinity, June 23, 1946. Prof. M. Albrecht, Pastors W. Schaller, C. F. Boile, J. W. Pieper, P. R. Kurth, H. A. Gamber, and J. Plocher assisted. Pastor W. Schaller preached the sermon. May the Lord of the Church bless His servant in this new field.

Address: Rev. Oscar Naumann, 727 Margaret Street, St. Paul, Minnesota.

C. P. KOCH.

ACKNOWLEDGMENT AND THANKS

The following is a list of the donations received at Northwestern Lutheran Academy, Mobridge, South Dakota, during the past school year. For all these gifts we wish to express our heartiest thanks.

During the past year we have received various gifts without the names of the donors attached. These we were not able to identify and properly acknowledge. If donors in the future will please leave their names with their gifts, we shall be able to credit the proper congregations.

Trucks from the Eastern Conference and from Zealand, North Dakota, brought us in all 131 sacks of potatoes; various individuals in the Western Conference, 70 sacks. From both conferences we received unnumbered sacks and boxes of uncanned vegetables, as squash, pumpkin, cabbage, onions, tomatoes, beets, rhubarb, celery, carrots, Swiss chard, beans, etc. Other donations were: 913 quarts assorted canned vegetables; 186 quarts assorted canned fruits and jams; 6 quarts shortening; 85 chickens (dressed and live); pheasants; 68 pounds beef and unweighed portions of beef; pork; pork and liver sausage; sardines; 19 pounds of butter and other quantities of cream, buttermilk, and butter; 5 pounds and two packs breakfast foods; 78 dozen eggs; 100 pounds and two sacks flour; 4 packages soap powder and Vell Super Suds; 2 1/2 gals. syrup; honey; 52 dish towels and sundry potholders; used books for the library; 1 dresser for the girls' dormitory; 1 bedrest for the sickroom; 1 couch cover.

The following moneys were received: \$10.00, Immanuel's, Grover, Rev. W. Sprengeler; \$25.00, Mr. and Mrs. Otto Weinkauff, Shadepill, Rev. H. E. Rutz; \$33.52, Rev. H. E. Rutz; \$16.00, Aurora, Bruce, Rev. B. R. Hahn; \$11.00, Immanuel's, Grover, Rev. W. Sprengeler; \$32.50, St. John's, Dempster, and \$11.50, Estelline, Rev. E. Bode; \$5.00, Clear Lake, Rev. D. Kuehl; \$7.50, Summit, Rev. H. C. Schnitker; \$1.00, Watertown, Rev. W. T. Meier; \$5.00, Immanuel's, Grover, Rev. W. Sprengeler; \$79.56, Academy Students; \$24.25, Ward, Rev. Wm. Lindloff; \$10.00, Roscoe, Rev. H. Lau; \$10.00, Grover, Rev. W. Sprengeler; \$25.00, La Crosse, Wisconsin, Rev. W. Schumann; \$35.00, Joint Pastoral Conference, Mobridge; \$250.00, O. J. Geisler, Murdo, South Dakota; \$2.00, Prof. K. Sievert, Rev. Karl Bast, Mobridge.

Donations in vegetables and sundries listed above were received from congregations served by the following pastors: B. Borgschatz, Watertown; W. T. Meier, Watertown; E. R. Becker, Raymond; W. Sprengeler, Grover; W. Ten Broeck, Henry; H. Schnitker, Summit; W. Lindloff, Elkton; E. Bode, Estelline; W. Zickuhr, Willow Lake; B. Hahn, Aurora; R. E. Bretzmann, Hendricks; D. Kuehl, Clear Lake; R. Gehrke, Tolstov and Akaska; R. Reede, Bison; O. Lemke, Elgin, North Dakota; P. Albrecht, Bowdle; H. Mutterer, Flasher, North Dakota; W. Herrmann, Zealand, North Dakota; O. Heier, Jamestown, North Dakota; H. Russow, Faith; P. Kuehl, Reeder; H. Bergholz, Rapid City; C. Koepsell, Morrilstown; H. Lau, Roscoe; H. Sauer, Mound City; M. Hanke, Isabel; R. Steffenhagen, Argo Township and White; H. Hempel, Clark; K. Bast, Mobridge-Glenham.

R. A. FENSKE.

\* \* \* \*

Pastor Marcus Liesener has remitted to the Northwestern College Library Fund the sum of \$72.00, a memorial wreath by relatives and friends in tribute to Hermann Kilian, who was a graduate of the College in 1882. Our cordial thanks to the kind donors.

E. M. SCHROEDER, Librarian.

\* \* \* \*

In the "Northwestern Lutheran" for April 14 we briefly mentioned the fact that a friend of our Seminary had offered, as a special gift, to pay for a mural of the Wartburg, and that the artist was ready to begin his work.

The entire transaction has now been completed. The artist was Mr. F. Krefft of Milwaukee, and the donor, Mrs. Geo. F. Mayer, a member of Grace Lutheran Church in Milwaukee, who had the painting done in memory of her late husband, Geo. F. Mayer. The cost amounted to \$350.00.

We are very grateful to Mrs. Mayer for the appropriate mural. There was a large bare space over the opening in the wall at the rear end of the chapel, fairly beckoning for a painting of some kind. At the suggestion of Mr. Krefft, the committee in charge chose a picture of the Wartburg. Now we have over the opening to the speaker's platform the words in Greek: Preach the Gospel; and over the opening in the rear the Wartburg, the castle where Luther was confined from May 4, 1521, till March 1, 1522, and which he called his "Patmos" (see Rev. 1, 9). Here it was where he began the translation of the New Testament. — The artist flanked the main picture with two square panels containing, in German, the opening lines of Luther's battle hymn: A mighty Fortress is our God — A trusty Shield and Weapon.

During the recent convention of our South-eastern Wisconsin District the picture was greatly admired by the delegates. May it ever remind us, the members of the faculty, the students, and all visitors, to be faithful to the great heritage of the Reformation.

JOHN P. MEYER.

MEMORIAL WREATHS

In memory of Mrs. Louis Grewing by Mr. and Mrs. F. Lohmiller, Mrs. B. Helle, Mr. and Mrs. C. Helle, Mr. and Mrs. G. Schikedarz, Mr. and Mrs. C. Lohmiller, Mr. and Mrs. J. Ketterig, Jr., Mr. and Mrs. H. Nilson, sent in by Pastor Wayne Ten Brock, Henry South Dakota.

S. E. JOHNSON, District Treasurer, Dakota-Montana District.

CHANGE OF ADDRESS

Rev. J. Plocher, 701 East 4th Street, St. Paul, Minnesota.

MISSION FESTIVALS

Exaudi Sunday

St. John's Congregation, Omro Twp., Minnesota. Offering: \$492.65. A. W. Fuerstenau, pastor. St. Matthew Lutheran Church, Town Cady, St. Croix County. Offering: \$215.00. August W. Saremba, pastor.

Pentecost Sunday

Bethany Lutheran Church, Emmet Twp., Renville Co., Minnesota. Offering: \$188.50. K. Neumann, pastor. St. Matthew's Lutheran Church, Flora Twp., Renville Co., Minnesota. Offering: \$124.10. K. Neumann, pastor. Courtland Ev. Lutheran Church, Courtland, Minnesota. Offering: \$80.56. M. C. Kunde, pastor.

Trinity Sunday

St. Paul's Church, Eldorado Tp., Wisconsin. Offering: \$130.19. W. A. Wojahn, pastor. Emanuel's Church, Wellington Tp., Renville Co., Minnesota. Offering: \$465.00. E. G. Fritz, pastor.

First Sunday after Trinity

St. John's Lutheran Church, Town Weston, Dunn County. Offering: \$351.00. August W. Saremba, pastor. St. John's Church, Rib Falls, Wisconsin. Offering: \$200.00. Oscar Lemke, pastor. St. Peter's Church, Florence, South Dakota. Offering: \$128.07. Wayne Ten Broek, pastor. Immanuel, La Crescent, Minnesota. Offering: \$340.00. E. G. Hertler, pastor.

Second Sunday after Trinity

Zion, Hokah, Minnesota. Offering: \$164.00. E. G. Hertler, pastor. Zions Church, Rib Falls Tp., Wisconsin. Offering: \$160.00. Oscar Lemke, pastor. St. Paul's Church, Henry, South Dakota. Offering: \$273.42. Wayne Ten Broek, pastor.

# Notice to Our Subscribers!!!

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