

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 Character of the Godly Life

BY PASTOR G. FISCHER

TRUST

Trinity XII

Gospel "He hath done all things well." Among the many who came to Jesus to be healed (Mt. 15) was a deafmute whose healing is minutely described. Jesus takes him aside, puts His finger in the deaf ears, touches the speechless tongue with a moistened finger, and looking to heaven sighs: "Ephphatha!" The knowledge of so wonderful a Savior causes us to join in the hymn of praise: "He hath done all things well, He maketh both the deaf to hear and the dumb to speak. The godly life gives all glory to Him Who has had compassion on us, opened our ears to hear His voice, and loosed our tongues to praise His wondrous Name.

Epistle The ministry of the New Testament is here glorified. From it emanates that power by which the Lord and Savior of His church does all things well. Even though the Old Testament ministry of the Law was glorious, it is superseded by the ministry toward which it pointed and which is eternal and unsurpassable: the ministry that preaches the Gospel of Jesus Christ. The bodily life is characterized by this trust that all ability to build Christ's kingdom must emanate from Him alone, Who does all things well. Any and all claims of ours must be outlawed.

Introit Make haste, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed and confounded: that seek after my soul. Let them be turned backward and put to confusion: that desire my hurt. "Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto thee true and laudable service: Grant we beseech Thee, that we may so faithfully serve. Thee in this life, that we fail not finally to attain Thy heavenly promises." (Collect) *Psalm 70* will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. Hallelujah. Sing aloud unto God, our Strength: make a joyful noise unto the God of Jacob. Hallelujah. (Gradual. Psalm 34 and 81.)

God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor,
Through life it guides our way,
In death it is our stay,
Lord grant, while worlds endure,
We keep its teachings pure
Throughout all generations.

Amen. (Hymn 283)

The Character of the Godly Life

CHARITY

Trinity XIII

Gospel The story of the Good Samaritan was intended by our Lord to convince the young lawyer of his sinfulness. That is the purpose of the Law. The Law of God demands perfect love toward our fellowmen; this demand none can fulfill by nature. The Holy Ghost having cleansed our heart through faith in Christ causes us to do God's will, which includes love to our neighbor. The more we overcome our sinful flesh with the help of God, the more charitable we shall become. Our only perfect example is our Savior, Jesus Christ, Who so loved the world that He gave Himself for it.

Epistle What the young lawyer had to learn we dare never forget, that no man can obtain forgiveness of sins, life, and salvation by way of the Law. This applied to the people of the Old Testament, it applies to all people of all times. By what Testament did God make Abraham and all his children heirs of eternal blessings? By the promises made to Abraham, that in his Seed, all the nations of the earth would be blessed. This Seed is Jesus Christ. The Law which was revealed 430 years later did not annul salvation by faith in God's promise of the Savior, but was added to the promise because of sin, to keep man mindful of the need of a Savior. Thus the Law is excluded as a means of grace; but the promise, the Gospel, gives faith. Faith accepts the promise and thus has forgiveness of sins, life, and salvation. It alone can produce faith, life, and charity.

Introit Have respect, O Lord, unto Thy covenant: O let not the oppressed return ashamed. Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies. O God, why hast Thou cast us off forever? Why doth Thine anger smoke against the sheep of Thy pasture? "Almighty, everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command." (Collect) *Psalm 74* Have respect, O Lord, unto Thy covenant: oh, let not the oppressed return ashamed! Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies. Hallelujah. O Lord God of my salvation: I have cried day and night before Thee, Hallelujah. (Gradual. Psalm 74 and 88.)

Jan 47
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"THE ELECT OF GOD, HOLY AND BELOVED"

Col. 3, 12-16

Let Us Christians Rejoice Over This Blessed Title

That We Are God's Elect The Apostle Paul addresses the Christians at Colosse who believed in Christ as their Savior as the elect of God. In like manner the inspired Apostle also speaks of the Christians at Rome, at Ephesus, and at Thessalonica as the elect of God. Thus we see that God's word bids us as Christians to number ourselves among the elect of God. It is a blessed title which God has conferred upon His believers for their great joy and comfort. It is to tell us that before the foundations of the world were laid God has already chosen us in Christ to be His own, that from all eternity God in His grace for Christ's sake has already predestinated us to become His children and to remain His children unto eternal life. The saving faith in which we stand is not something incidental but the result and execution of His eternal election of grace. From all eternity the gracious heart of God was already set upon us for Jesus' sake, and He purposed and determined that we should in the course of time be brought to faith in His dear son through His word. Admidst all the temptations and afflictions that surround us we may confidently look to His Gospel for persevering faith since He has determined from all eternity to keep us through this means unto eternal life. Our title, the elect of God, lets us rejoice in the assurance of our salvation and lets us see in fullest measure how our salvation is wholly a gift of God's grace in Christ Jesus.

That We Are Holy and Beloved To this blessed title, elect of God, conferred upon us through His apostle, God has added two most comforting adjectives. He, first of all, calls us "holy." We are holy in His sight. This is not true, of course, in the sense that we have reached a state of perfection in which we no longer commit sin. St. John earnestly warns us against any such thought: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And

yet we are holy, clean, faultless in God's sight inasmuch as all our sins are covered for Jesus' sake in whom we believe through His grace. In much the same way God is also able to call us His "beloved." He is pleased with us, pleased with us for the sake of His dear Son, in whom we believe. Now we know what it means when even we call someone our beloved—our beloved child, our beloved parent, our beloved spouse, our beloved friend. It assures the particular person whom we call our beloved that he or she will come to enjoy all the good things which our love is able to give. As the beloved of God we are partakers of all the rich abundance of His divine love. Let us be ever mindful of this even when we cannot follow and fathom the hidden plans and ways of God's love.

Let Us Show That This Title Has Been Conferred Upon Us

By Being Fittingly Garmented Kings call attention to their sovereign station by sceptre, crown, and royal robes. The sailor, the soldier, the general, the admiral, is recognized by his distinctive uniform or by special insignia affixed upon it. Ours is a spiritual title, and thus also our uniform testifying of our blessed station is to be a spiritual one, a spiritual garment of Grace-born virtues. The Apostle Paul says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness."

With Compassion and Kindness Paul, first of all, mentions "bowels of mercy," a tender feeling of compassion, and "kindness." These virtues are indeed a fitting part of the spiritual garment with which we shall endeavor to reflect the gracious compassion and kindness which God has directed upon us in Christ Jesus from all eternity. As the Good Samaritan had compassion

on him who had fallen among the thieves, so it behooves us to be moved to compassion toward all whom we see in need and trouble. Kindness as the active complement of compassion should be constraining us to extend a helping hand to the sufferer; it should move us to feed the hungry, clothe the destitute, comfort the lonely, cheer the discouraged, give care to the sick, console the sorrow stricken. "Let us do good unto all men, especially unto them who are of the household of faith."

With Humbleness of Mind Humbleness of mind is the disposition

with which we will ever want to show that we are mindful of the fact that of ourselves we, too, are sinners, guilty and worthy of condemnation, and thus without a right to exalt ourselves above others. Properly clothed with humbleness of mind as we behold faults and shortcomings in others, we will not boast of our own righteousness in Pharisaic pride. Rather, our attitude will be governed by the thought: it may well be that I cannot be charged with these particular faults; yet I have nothing to boast about when it is God's grace alone that has kept me from these sins to which I am just as prone by nature as my neighbor; moreover, the cleansing blood of Christ is graciously covering up many other faults, and perhaps even greater ones, in me of which my neighbor may be innocent.

With Meekness and Longsuffering Meekness is the opposite of self-assertion. Meekness

prompts us to endure a wrong quietly and to overlook a slight and an insult. Longsuffering, on the other hand, is patience in which we will not only suffer wrong but also reject every thought of retaliation and desire only the salvation and betterment of the sinning brother. Longsuffering induces us to try in every possible way to have the erring converted from his evil way and brought back to God and to paths pleasing to him. St. Paul himself shows us just how meekness and longsuffering will evidence themselves. "Forbearing one another, and forgiving one another, if any man have a quarrel against any." Strife and quarreling among Christians is indeed very unseemly; but since also Christians have a

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Editorials

The Kettle and the Pot There seems to be a definite anti-smut campaign on the way aimed at the publishers of questionable reading material. People are getting tired of the filth that is being dished out as a reading matter to the gullible public, young and old, and recommended as best sellers. The avidity with which this filth was devoured and sold is, is attested by the unbelievably large editions that were printed. After many church papers and the better periodicals took up the battle against this filth that is being disseminated by some of our daily newspapers joined the fight. Recently we have read several editorials in our papers in which the writers and printers of this filth have been severely taken to task. This is well and good. If the newspapers themselves were entirely unblamable in this respect one would be inclined to take them seriously. In many cases it is, however, just a matter of the pot calling the kettle black. Our daily newspapers also have much to answer for. Few can claim innocence. If they did not lead the march they were in the march. Nor have we noticed any decided change in them for the better. The nudes and half-nudes, the sordid stories of ship-wrecked family life, are still being read before the public in picture and story. Be that as it may, we may soon expect a crusade, a vigorous campaign against this filthy reading matter in which the world of unbelievers will take the leading role. This show of righteousness may confuse some Christians, and they are apt to put a construction on it that is not warranted. These men of the world are really not protesting against filth, only against the shamelessness of filth in its present aspect. When it becomes too thick it even disgusts them; even the flesh may revolt against it. Then, too, there is still within them the natural knowledge of God (a higher being) and the knowledge of their accountability to God, with their conscience either accusing or excusing them. Thence comes this urge, every now and then, to battle shameless vice and filth. It is good that it is so. Good for the Christian whose battles in this world against the lusts of the flesh, the world and the devil severe enough under the best of conditions, so that God, in His mercy, often arouses the world to join the battle against flagrant vices. The world battles them to save itself from utter corruption and decay; the Christian battles them because in Christ he has become a new creature, willing to serve Him who lived and died and rose again for him. The love of Christ constrains him to follow holiness, without which no man shall see the Lord."

W. J. S.

Free Bus Transportation Elsewhere in this issue we reprint an article taken from the *Christian Century* in which the writer discusses the issue of free transportation for children to any parochial or private school at the expense of the state. Although we do not agree with all the author says on this issue yet we believe he has touched upon the dangers if this measure, which will be voted on by the citizens of Wisconsin in the fall election, should pass. It is known as Joint Resolution 19-S.

Every voter of our state, especially every Lutheran, ought to do all in his power to defeat this proposed amendment to the constitution of our state. Many subtle arguments have been advanced in favor of such an amendment, but in the end it will work havoc and injury to both church and state.

Time and again we have called attention in the columns of the *Northwestern Lutheran* to the issue involved in this seemingly harmless propaganda. It is not a matter of what men think but what God tells us in His Word. It is God's will that His church carry on His work and to give the world no part in it. The state is an institution of the world, a necessary institution, to be sure, but it is, nevertheless, of the world, and as such is entirely separate from the church. Christ, Paul, yea, throughout the Scripture the two are always spoken of as separate entities which the Christian must never confuse or unite. Paul speaks in horror of Christians taking any matter "to the law before the unjust," 1 Cor. 6:1. And in Romans 13, the Apostle defines clearly the function and purpose of the state or government as far as the Christian is concerned. When Christ told Pilate, "My kingdom is not of this world" He too, sharply separated one from the other. This He did also when He told the Jews, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." Matth. 22:21. To expect the state to bear the expense of transporting the children of the church to her institutions, schools, churches, etc., would be admitting the state into the church and granting the state privileges which the Word of God denies her. God, that is clear from the Bible, wants the church to carry on His work, the Christian, who alone knows Him as his heavenly Father in Christ and who alone is willing to serve and glorify Him. Let this will of God be done, and let those who fear the Lord vote against the proposed amendment.

W. J. S.

CHURCH-STATE ISSUE IN WISCONSIN

BY CHARLES R. BELL

IN THE November elections this year the people of Wisconsin will vote on Joint Resolution 19-S, a proposed amendment to the state constitution. Action on this amendment will determine whether or not transportation to any parochial or private school shall be provided by the state. Since the issue has arisen in other states also, the form in which it comes before the people of Wisconsin requires examination. It bears directly on the relation of parochial schools to the nation's system of free public education.

A Three-Year Campaign

J.R. 19-S has an interesting history. It was introduced in the 1943 legislature where it received its first reading and passed both houses without much attention. In 1945 when the measure was up for its second and final reading both the Madison ministerial association and the Madison council of churches brought tremendous pressure against it. Such a storm of protest came in from all over the state that the senate at first refused to act. A series of postponements began which lasted from one week to the next. In the assembly a communication signed by many prominent Madison churchmen, asking for public hearings, was completely ignored. Then on the last day of its regular session the bill was passed by the senate in voice vote and hurriedly brought to the floor of the assembly. With no opportunity to organize effective opposition over the state, opponents of the measure had to stand by while the assembly also rushed the measure through that same day.

As things now stand there would probably be a difference of opinion about the seriousness of the situation. As one state official expressed it, "There is nothing to worry about. The legislature always avoids such issues, knowing that the people of the state will defeat it. They will do the same thing this time." But some people are not so sure. They know of the widespread support which is being mobilized behind the measure. They know also of the determined opposition gathering against it. The struggle between these groups, now inevitable, cannot but leave a deep scar. And it will weaken both

groups at a time when Wisconsin's great liberal heritage is endangered and common interests and efforts could do much to preserve that heritage.

Favoring the amendment are the large and influential Roman Catholic constituency and certain elements within the Lutheran churches. (We know of no church in the Wisconsin Synod favoring the amendment.—Ed.) Thus far they have been working quietly among their own people. Opponents of the measure are the usual array of so-called "council" churches, meaning the better known Protestant denominations, plus what will probably turn out to be strong non-church support. So far this group also has been working quietly, but now they are bringing their side of the question out into the open and asking for popular support. The lines are fairly well drawn between the two groups, with a large part of the state an unknown and untested quantity. It is too soon to say which side will win. It is not too soon, however, to raise certain questions growing out of the parochial school problem which is appearing in various forms throughout the nation at this time. Much more is involved than a casual examination of the question discloses.

What Is a Parochial School?

In the first place, the term "parochial school" has never been adequately defined for the lay mind. The average person thinks of the parochial school as a building alongside the Roman Catholic church where its children are educated. There is, of course, abundant reason for this idea, since the Protestant churches refer to their educational programs as the "Sunday school" or the "Bible school." But the line of division is unreal and this will become more and more clear as the question is brought into the open. Once the financial assistance of the state is involved, it will be found that Protestant churches are conducting parochial school programs as well as the Catholics. As one Presbyterian pastor put it: "I, too, have a parochial school in my church. It meets every Sunday morning and we call it Sunday school."

The difficulty of limiting the meaning of the term "parochial school" is increased because of new ideas and experiments being developed by some churches under the head of religious education. An excellent case in point is a church in Madison. This church conducts a day nursery school for youngsters aged two to five. Children who are not brought individually by parents come in taxis or by means of car pools operated by several of the parents. This nursery would certainly have every right to ask the state for transportation for its children. But how could the state furnish such transportation? The problem is much more complicated and difficult than it appears to be.

Transportation Difficulties

In the first place some parents might not feel that a two-year-old child would be safe in a large school bus. Station wagons or sedans might be necessary and this would mean a tremendous outlay of money for new equipment. Then, too, the usual district arrangement, used by the public schools, would not be possible here. Children in this particular nursery live as far as four miles apart. There is also the important matter of getting the children to the nursery on time. It would hardly be possible for one car to pick up all the youngsters and bring them to the church for the opening of school. This could mean that even for a small nursery school the state might have to provide at least two drivers and two cars in order to get all the children there on time. Shall this kind of arrangement be multiplied indefinitely? If not, how can the law operate without discrimination?

So far one of the strong points made for parochial school aid is that since Catholics are paying taxes and are not sending their children to schools supported by these taxes, they have a right to some of the public funds. If this premise is accepted, it immediately raises two other important and not easily solved problems.

If a church school is to receive aid on the ground that members of the church pay taxes, then there is certainly no sound reason why other institutions supported by this same church should not receive help also. Upon what ground would a state give assistance to a school and deny help to a hospital? If the parochial school

s worthy of state aid on this basis, why not the long list of colleges, universities, orphanages, youth centers and fresh-air camps? There is, in addition, the vexing decision as to how far the state should go in giving aid to these worthy institutions of the church. If children ought to be given transportations by the state, then the state might as well also see to it that a good roof is over their heads. And if one step is taken why not another? What is to prevent the church from asking the state to pay the salaries of the nuns and priests who do the teaching?

State Aid a Contradiction

Of course it will be argued that this is not the question at issue. But it is only another step down the road we are asked to start traveling. Putting the matter in this way reminds us that, in the deepest sense, state aid for Christian schools is a contradiction. Actually the parochial school exists for the simple reason that its ideas cannot be taught in institutions controlled by the state. Wherever the state furnishes financial help, it is not long before the state begins to exercise control. When that occurs the parochial school has, in fact though not in name, ceased to be parochial and become public. Churches that seek state funds may some day wish they had never accepted any kind of help. Or the state that grants help may fail in its effort at control and itself become subject to domination by the church. In either case, the result is bad.

This is the time, too, before making such a new departure, to ask ourselves whether we mean as a people to extend this assistance to all religious groups that may request it. The United States is overrun with religious bodies of every kind and description. Some are non-Christian. Others are fly-by-night affairs, which nevertheless drum up thousands of followers in a short time. Among their numbers are snake handlers, polygamists, prophets and missionaries from foreign countries. On the premise that they are taxpayers, these various organizations could demand state transportation. Is the average citizen ready to provide government help for a school where such ideas are taught? I think not. He may believe, and most of us would, that these groups have a right to teach and preach their message, but he would go no further.

Once such restrictions were established the minority sects and churches would rightly say that religious liberty in the United States had been circumscribed.

Potential Evils

Finally, there is the matter of abuse and persecution. It would be possible for this new instrument in the hands of the church to be turned into some evil. In the larger towns there would be little danger of such a thing happening, but in smaller communities with only one church the danger would be great. One can imagine, for example, the financial pressure that might be brought by the church already established in a small town against any other churches coming in. Think of the efforts that might be made to keep some new evangelical sect out of a town on the ground that if they came in it would mean

added expense to the county school bus system! There are many ways the thing could become an instrument of oppression.

At the root of the whole question of state aid to religious institutions is the belief on the part of some that the church cannot survive without aid from the state. That kind of church does not deserve to live. A church so frozen in its own inadequacies that it will not be spent to save mankind, and so blind that it cannot be used of God to point the way out of our present confusion, should not have that inadequacy buttressed or prolonged by artificial stimulants from the treasury of the state. The church that has something of infinite worth to contribute through its educational program can give it without the help of the state.

THE CHRISTIAN CENTURY

TABLE OF DUTIES

What The Hearers Owe To Their Pastors

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor. 9, 14. *Let him that is taught in the Word communicate unto him that teacheth in all good things. Gal. 6, 6. Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is Worthy of his reward. 1 Tim. 5, 17. 18. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. Heb. 13, 17.*

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THIS part of the table of duties was probably not included by Luther himself. It is not contained in the original German edition of the Catechism, but is found only in the Latin translation. Yet, whether by Luther or by some one else, it was proper to embody it in the Table, because it states a truth which every Christian should know, but regarding which

there is frequently considerable lack of understanding. Yet if these matters are not handled according to God's will, then Christians and Christian congregations not only fail in their sanctification, they also hinder and repress the grace of God so that they themselves are not fully enriched by it.

Paul Accepted No Salary

The first passage quoted above is taken from St. Paul's First Epistle to the Corinthians. In chapter 9 he discusses the salary question at some length. He makes it very clear that he does so, not from any personal interest, as though he were asking for salary or were seeking a raise. Though he maintained it as his right to accept salary, he did not make use of his right, nor did he plan ever to do so. At the end of the discussion, v. 15, he writes: "I have used none of these things, neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void."

Paul had special reasons for refusing any salary. Think of what Paul was at first, think of how he persecuted the church of Christ. He was pursuing,

really, a course similar to that of Judas Iscariot; and his end, if not checked in time, would have been like that of Judas, who received the reward of his iniquity and went to his own place. But Paul found grace. Jesus met him and sent Ananias to him to comfort him and to baptize him unto the forgiveness of his sins.

Jesus did more. He commissioned the erstwhile enemy and persecutor to be His apostle to the Gentiles. Though Paul felt very unworthy, yet he was glad to testify of the unspeakable grace which he had experienced. All he had, and all he was, he was now ready to place at the disposal of Him who saved him. He speaks of it to the Corinthians: "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea woe is unto me if I preach not the Gospel. For if I do this thing willingly I have a reward, but if against my will, a dispensation of the Gospel is committed unto me" (v. 16, 17).

Paul an Example of Free Grace

Paul summed up his case, as outlined above, in his Second Epistle to the Corinthians in the word that there is a truth of Christ in him (chap. 11, 10), meaning that in his call to conversion and faith the truth of Christ is illustrated in an unusual manner. He is an outstanding example of the truth that salvation is ours without any merit or worthiness in us. The bitter persecutor is received into grace and appointed to be a minister of the very Gospel which he had attempted to destroy.

The truth that salvation is free to all, barring none, Paul now illustrates by the way in which he preached the Gospel, namely by taking no remuneration for his work. Paul considered this as his reward that he was thus permitted to preach the Gospel. The Gospel was not his own, it belonged to Jesus Christ. Thus, as far as ownership was concerned, he had no choice in the matter. It was foreign property, the administration of which was entrusted to him. He had been bought with a price, he was the slave of Jesus Christ, who could demand any work of him. And when Jesus committed to him the dispensation of the Gospel, then, whether he was willing or unwilling, a necessity was laid upon him.

Yet, though a slave of Jesus Christ, he speaks of a reward, and asks, "What is my reward then?" He answers, "Verily, that when I preach the Gospel I may make the Gospel of Christ without charge" (v. 18). It may seem to us as a rather peculiar reward that Paul should sacrifice his all, his time and energy, his labor, his health, and his very life in the interest of the Gospel, and call it a reward. Yet Paul was so overwhelmed by the mercy which he had received from Christ that to bring the Gospel to other lost sinners seemed the most wonderful privilege to him. He preached the Gospel, preached it free of charge, to impress upon his hearers that the mercy of God is free.

Congregations Are to Support Their Pastors

Paul, though he refused to accept a salary, nevertheless maintained very emphatically that he had the right to demand a salary. He asks the pointed question: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife?" (v. 4, 5). He could rightly demand that his churches provide him with food and drink, and support also his wife and family.

To substantiate this claim he points to a common custom among men. If a ruler engages soldiers to carry on his wars, does he expect the soldiers to provide for their own sustenance? Does he not demand that they devote themselves entirely to the business of fighting his enemies? What would he do if any soldier, on this side, engaged in working for his own livelihood? Or what would become of the king's affairs if he were so foolish as to expect such a thing of his armies?—Likewise, if a man hires some one to work his vineyard for him, does he forbid him to eat of the fruit? Or if he hires a shepherd for his flock, does he forbid him to eat of the milk of the flock? How would the laborer be able to do good work if he were to do it on an empty stomach?—Likewise, Paul wants to say, the congregations would be the losers if they made such foolish demands on their pastors.

Paul has stronger arguments than these that were taken from human customs. After stating them in v. 7, he continues in

v. 8: "Say I these things as a man? or saith not the Law the same also?" Then he quotes from the Law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (v. 9). This was before the invention of the threshing machine. The grain was spread on the threshing floor, and oxen were driven over it to tread it out. Some masters would muzzle their oxen, so that they should not pick up a mouthful of the grain occasionally. God forbids this practice. Paul asks, "Doth God care for oxen?" He means to say, what good would such an order do the oxen, seeing they cannot read. God says this for our sakes, to drive home the ethical principle that a laborer is worthy of his hire. When plowing we hope for a reward of our labor, and in threshing we receive it.

Applying this to pastors Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (v. 11) When congregations support their pastors physically, the reward is not even adequate.

Paul now uses another illustration, taken from the laws concerning sacrifices. "Do ye not know that they which minister about holy things live of the temple? and they which wait at the altar partake with the altar?" (v. 13) When the Children of Israel brought their sacrifices to the temple, the ministering priests always received a large share of the sacrifice. This was their remuneration. Now think of the rules God laid down concerning sacrifices, the number and quality of the sacrifices. Only the best of everything was good enough for the Lord's altar. The animals must be without blemish. "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord. . . . Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut" (Lev. 22, 22, 24). Only the best was to be given to the Lord as a sacrifice, and the priest was to receive his share of the best.

Paul then concludes, as we have it in the Table of Duties: "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel."

J. P. M.

Giftings

BY THE EDITOR

Plans for the 4th Lutheran World Convention are being broadcast through the United States. Practically every Lutheran body outside of the United States is affiliated with the Lutheran World Convention. At the present time in the United States, only the United Lutheran Church and the Augustana Synod have joined the Council. The entire movement is unionistic and doctrinal differences are ignored. This accounts for, in part, the refusal of the Lutheran Synods in the United States to join the convention. The Lutheran World Convention was founded in 1923 where delegates met at Eisenach, Germany. The second Lutheran World Convention was held in Copenhagen in 1929, when a confessional declaration was adopted. The third Lutheran World Convention convened in Paris in 1935, the principal purpose of which was to reorganize the convention and to make clear its aims and purposes. The fourth Lutheran World Convention was planned to be held in the United States in 1940, but the outbreak of World War II made it impossible to hold it. It is believed that plans to have the fourth Lutheran World Convention met in America have been abandoned, and that it will be held instead in Lund, Sweden, in 1947.

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Food Remains Big Problem. A correspondent in the *Christian Century* writes from Germany makes that statement. In the minds of most Germans the big question is not politics, but food. With an official ration at 1,260 calories a day, every German has to utilize black market farm connections in order to escape the steady drain of malnutrition. The harvests this year are expected to be less than in 1945. Excessive rains and lack of fertilizer and farm machinery are blamed for the decline. Farmers are being asked to put an additional 654,000 acres into cultivation next year. Our correspondent believes that the problem will not be solved until there is a commercial unification of the four occupation zones and a revival of trade with the outside world. In the past 10 months, American sources supplied more than 600,000 tons of food

to supplement the German civilian ration. This report lends a note of urgency to the appeals of our committee for the relief of war sufferers. As another terrible winter approaches let us redouble our efforts to send food and clothing to these suffering people.

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Money for Polish Lutherans. A total of \$200,000 will be sent to Europe from America for the relief of Polish and Prussian Lutherans, it was decided in Warsaw following negotiations between Dr. Jan Szeruda, bishop of the Polish Lutheran Church, and four Lutheran leaders from the United States. Twenty-three thousand dollars of the relief fund will be distributed among the Mazurians of East Prussia, a Germanized Slavic group which suffered heavily during the war at the hands of the Russians and the Poles despite their racial kinship. More than a quarter of the money, will be earmarked for the relief of Polish Lutheran clergymen and widows of Lutheran ministers.

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The Gideons, an association of Christian traveling men—and a religious organization, are planning to put a New Testament into the hands of every child in America between the ages of 10 and 13 who wants one. Ren H. Miller, international Gideon president, estimates that 30,000,000 Testaments will be needed, and that 2,500,000 will be distributed each year when the program goes under way.

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Parochial Schools Needed. A reader of the *Lutheran Standard* writes to that paper: I believe that we are grossly neglecting our Christian stewardship toward the youth of our church today by failing to give our children a 100 per cent Christian training through a parochial school system that will develop strong leaders of tomorrow in both the home congregations and the church-at-large. Many large parishes could maintain and equip a fine parochial school with the highest standard of education and as for the smaller congregations in a community, why couldn't they get together and maintain a central-

ized parochial school serving more than one congregation? Those are the remarks of an intelligent layman. It is refreshing to read this letter when such men as Morrison of the *Christian Century* hurl thunder bolts and vituperations at our present parochial school system.

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A Terrible State of Affairs. In Hungary, according to reports, divorces are reaching alarming proportions, stimulated by a new law which went into effect three months ago. The law allows those who have been married two years, and desire to end the relation, to be divorced within two weeks. In any case where one party is opposed to the divorce, if it can be proved that the couple was married two years and separated thereafter for five years, the divorce will be permitted. The divorces, however, are likely to take more than two weeks to effect, because in Budapest alone there are 1,500 actions pending. Perhaps in another ten years the divorce rate in Budapest will begin to approximate the divorce rate of the United States.

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Should a Court Send a Man to Church? Recently we gave to our readers a copy of the court decision which forbade this. *Liberty* has this to say: *Liberty* has in the past at least lifted an eyebrow at the action of some judges in sentencing delinquent children to attend Sunday school rather than sending them to any kind of correctional or penal institution. In its section devoted to religion, *Time*, of March 11, 1946, referred to some medieval customs that must be the ancestors of the sentence-to-church idea: 'Medieval Christians confessed their sins on Shrove Tuesday (Mardi gras). Grave offenders were assigned to public penitence (sackcloth and ashes, strict fasting, no baths) until finally absolved of their sins on Maundy Thursday, the day before Good Friday. In those days religion was directly concerned with maintaining public order; lawbreakers were ordered to join the Lenten penitents rather than be thrown into the town lockup.' In the days when that was done, *Liberty* continues, there was a union of church and state everywhere, with the church above the state. In our day citizens ought to be afraid of anything that even faintly resembles a union of these two powers."

MILWAUKEE, HOST TO THE SYNODICAL CONFERENCE

MILWAUKEE, beautifully situated on Lake Michigan, is famous for more reasons than one. Throughout our nation it is known as a city where law is law, where laws are enacted to be observed, not merely to clog the statute books. Integrity characterizes the men governing the city. Visitors in that city are struck by the cleanliness prevailing there. Above all things, however, Milwaukee is known throughout the church circles of our country as a center of conservative Lutheranism. The city is dotted with Lutheran churches and Lutheran Day Schools. It boasts a Concordia College, one of the preparatory schools for pastors of the Missouri Synod and a flourishing Lutheran High School.

In this "Hochburg" of Lutheranism the Synodical Conference of North America met for its thirty-ninth convention, from August sixth to ninth, at St. Matthew Church, Arthur F. Halboth, pastor.

The Synodical Conference comprises the following synods: Joint Synod of Wisconsin, Minnesota, Michigan, and other states (324,492 baptized members); Norwegian Synod of the American Ev. Lutheran Church (9,423 baptized members); the Slovak Ev. Lutheran Synod of America (21,914 baptized members); the Synod of Missouri, Ohio, and other states (1,532,702 baptized members). These four Synods control the Colored Missions (11,905 baptized members) and the African Missions (10,011 baptized members).

The convention, opened with a service in which the sermon was preached by Pastor F. A. Hertwig, Detroit, the first vice-president of the Synodical Conference. He based his message on the first part of Hebrews thirteen, putting special emphasis on the words: "It is a good thing that the heart be established with grace." Martin Luther had such a heart. We need such hearts. Many delegates partook of the Lord's Holy Supper in that service.

A brief devotion preceded every business session. The morning devotions were led by Pastor George Tiefel and the afternoon devotions by Pastor Felix Kretzschmar.

The business sessions were opened with an address by the genial Pastor E. Ben. Schleuter, Oshkosh, Wisconsin, president of the Synodical Conference. At the opening 165 delegates were present, 28 of the Wisconsin Synod, 4 of the Norwegian Synod, 2 of the Slovak Synod, 131 of the Missouri Synod.

Dr. Theo. Laetsch stood ready to complete the reading of his essay on "The Holiness of God" and Dr. H. Koch was prepared to read a paper on the "Church." Both men were able to read only very small portions of their essays because of the many other matters which demanded the attention of the convention. Nevertheless both doctors received a cordial vote of appreciation from the convention.

The Floor Committee on Negro Missions gave expression to its joy over the progress that has been made during the last several years in our mission work among the colored people. Several congregations have become self-supporting and are purchasing their property themselves. Unprecedented opportunities for expansion in this work have been offered. However, the committee expressed its regret over the fact that although determined efforts had been made to call workers into the field at home, these efforts, to some extent, have been unsuccessful, and as a result a number of fields could not be supplied. In order to remedy this situation the committee sincerely urges all pastors, teachers, and laymen to give this matter due publicity by contacting men who are interested, presenting this matter at our preparatory schools and seminaries, to our congregations and to the organizations within the congregations, asking retired pastors to enter this work temporarily, writing articles for the official organs of the constituent synods.

A plea was entered in behalf of The Missionary Lutheran, the paper published in the interest of our colored missions. The editor is Pastor Wm. G. Kennell of Pensacola, Florida. This interesting and informative paper is yours at fifty cents per year.

Concerning the reception of Negro congregations into synodical membership,

The Northwestern Lutheran

the committee declared in its report: "We believe it to be within the rights and privileges also of our Negro churches, pastors, teachers, in good standing and under jurisdiction of the General Board, to apply for membership with a given synod or a district affiliated with the Synodical Conference; and we believe it to be within the rights of the constituent synods (or their districts) to receive such applicants in good standing into membership within their district and synod after they have been duly released by the General Board. We further recommend that congregations, both white and Negro, exercise discretion, wisdom, and love in putting this plan into operation."

The committee's recommendations were adopted with the addition of the statement: "The Synodical Conference Convention suggests that all these recommendations be referred back to the constituent synods."

Concerning Immanuel Lutheran College, Greensboro, N. C., the convention resolved "That Immanuel Lutheran College be given another opportunity to recruit ministerial students; that all parties concerned concentrate on restoring Immanuel Lutheran College to the purpose of its founding, namely, providing pastors, teachers, and church workers; that if, however, the efforts should fail to secure theological students for the seminary, the Synodical Conference at its next session earnestly consider this matter for final disposition."

The Missionary Board was commended for its efforts in bringing about a debt reduction from about \$225,000 in 1926 to approximately \$170,000 in 1940, and to \$8,850 as of June 30, 1946, with sufficient cash on hand to liquidate the entire balance of the indebtedness.

Pastor Karl Kurth, the new executive secretary of the Missionary Board, was introduced to the convention. He addressed the delegates on his work and asked for their prayers and whole-hearted support. The convention readily assured him of its intercessions and co-operation.

A rising vote of thanks was given Pastors Edward Westcott, E. L. Wilson, and Mr. Chas. E. Groerich, treasurer, for valuable services rendered.

The convention gave earnest consideration to the Boy Scout question. The dis-

cussion of this question terminated in the resolution that the Committee on Inter-synodical Relations provide material pro and con the Boy Scout question for pastors, teachers, and interested laymen.

The committee to which the overture concerning changes in the Doctrinal Affirmation had been assigned, through its secretary, Pastor G. H. Perlich, submitted the following report: "This overture informs the Synodical Conference of the work that has been done in the interest of doctrinal unity in the Lutheran Church.

We note with gratification the desire of the Committee on Doctrinal Unity of the Missouri Synod to work in close cooperation with the constituent synods of the Synodical Conference, as evidenced by the submission of this report.

We wish to express our appreciation that through the painstaking work of this committee features of the Doctrinal Affirmation to which objections have been raised have been removed.

We urge the members of the Synodical Conference, both individually and as conferences, to give the changes in the Doctrinal Affirmation the most careful and prayerful study.

We urge the Committee on Doctrinal Unity of the Missouri Synod to continue in its efforts at preserving the truth of the Gospel and the true unity which alone can make for sound Lutheran fellowship. To this end we wish them God's continued blessing for wisdom, understanding, and grace toward the accomplishment of their difficult task."

This report was unanimously adopted.

Following is the report brought in by the Committee on Army and Navy Chaplaincies: "Whereas a God-pleasing union of individuals and church bodies is based on unity of doctrine and practise; and

Whereas the Army and Navy Chaplaincy and other matters relating to the doctrine of the call, the ministry, and the church have been a source of disagreement between the constituent synods of the Synodical Conference for a number of years threatening true unity among us; and

Whereas the Holy Spirit alone through His Word can remove these disagreements; therefore

Be It Resolved, That an Interim Committee of eight men, three from the Ev.

Lutheran Synod of Missouri, Ohio, and other states (one a layman), three from the Ev. Lutheran Joint Synod of Wisconsin and other states (one a layman), one from the Norwegian Synod of the American Ev. Lutheran Church, and one from the Slovak Ev. Lutheran Synod of the United States of America, be chosen by the convention;

That this committee report its findings to the next convention of the Synodical Conference with the purpose and the hope that some definite progress be made in strengthening the Synodical Conference in its unity of doctrine and practise." Adoption of this report followed.

The following men were chosen to serve on the Interim Committee: Of the Wisconsin Synod: Pastors H. Eckert, A. Westendorf, and Mr. A. Schfantes; of the Slovak Synod: Pastor Jar. Pelikan, Sr.; of the Norwegian Synod: Pastor H. A. Theiste; of the Missouri Synod: Pastors H. J. A. Bouman, Theo. Nickel, and Mr. John Kirsch.

Upon the suggestion of the chairman the convention arose to honor the memory of two departed brethren, that of Pastors John Moldstad and L. A. Wisler, both of whom had rendered faithful services to the Synodical Conference.

The officers now serving the Synodical Conference are: Pastor E. Ben. Schlueter, president; Prof. L. Fuerbringer, D.D., honorary president; Pastor Arthur Brohm, Sr., D.D., first vice-president; Pastor Andrew Daniel, second vice-president; Prof. S. C. Ylvisaker, Ph. D., third vice-president; Prof. G. V. Schick, Ph.D., secretary; Pastor M. Piehler, D.D., railroad secretary; Pastor Armin Schroeder, statistician.

Pastors G. A. Schmidt, E. L. Wilson, Andrew Schulze, and R. Pollatz were elected to the Board of Trustees and Missionary Board. With the approval of the Convention President Schlueter appointed Pastor N. A. Madson to fill the unexpired term of the late Pastor John Moldstad on the aforementioned board.

The year 1947 will mark the diamond anniversary of the Synodical Conference. The president is to appoint a committee which will formulate plans for a fitting observance of that anniversary. Since the Synodical Conference will not meet until 1948, the convention of that year will be

the jubilee convention. What city would be more suitable for that convention than Milwaukee, the cradle of the Synodical Conference? For that reason the convention was very prompt in inviting itself back to Milwaukee for 1948. It did that by resolving to ask the Milwaukee congregations to be the hosts for that year.

The convention went on record as deeply appreciating the splendid co-operation which the Milwaukee Journal and Milwaukee Sentinel gave our Press Committee and for the excellent coverage given the convention.

The heartfelt gratitude of the convention was voted St. Matthew Congregation, its pastor, teachers, and kind ladies; also the other congregations of the Wisconsin Synod in Milwaukee which aided in housing the convention.

The convention was adjourned with the singing of a hymn, an ex corde prayer by the chairman, and the Lord's Prayer spoken in unison.

May the Lord continue to prosper the work of the Synodical Conference and graciously grant that the constituent synods ever remain loyal to the Truth and loyal to one another!

H. H. A. HARTHUN

"THE ELECT OF GOD, HOLY AND BELOVED"

(Continued from Page 290)

sinful flesh to contend with, slights and disagreements will inevitably occur and inconsiderate actions will take place giving just cause for complaint. Shall we then retaliate and antagonize even further? Or shall we do the other thing that is so pleasing to our flesh, nurse our ill feelings in silent bitterness and let them smolder on in wounded pride? No, as the elect of God we shall want to be forbearing and forgiving in true meekness and longsuffering. "Even as Christ forgave you, so also do ye."

With Love as "And above all these things put on charity, which is the bond of perfectness." Charity, true faith-born love for our fellowman, is the bond which must hold all these virtues together in our hearts and which must also perfect them. A show of kind-

ness that is prompted by thoughts of reward and recognition is a hollow kindness, which does not testify of the kindness of God which we have experienced. To do that it must flow out of love awakened by God's love. Meekness, patient suffering of wrongs, that is due to fear or natural timidity is also not a virtue that can really grace a Christian's life. It must arise out of true love for the brethren to be a part of the beautiful spiritual garment by which we are to be recognized as the elect of God, holy and beloved.

Only through a true understanding and appreciation of our blessed position as the elect of God, holy and beloved, can we

come to the love which will make us truly compassionate, kind, humble, meek, long-suffering, and forgiving toward others. Through God's word of grace this appreciation and understanding must, however, be constantly renewed in us. Thus the Apostle Paul counsels and admonishes: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

C. J. L.

LUTHER ON THE NOBILITY OF LABOR

BY WILLIAM DALLMANN D. D.,

OAK PARK, ILLINOIS

SUBDUE the earth and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. Gen. 1, 28; 2, 15. Our blessed Savior also sanctified labor by working as a carpenter.

What God made holy the pope made common. The pope set up as the ideal the monk and the nun who fled the world and buried themselves in the gloomy, silent cell.

The monks vowed poverty "in order that they might not soil themselves with property, the most damnable in religion, and a snare of the devil." So they begged their bread, a good work to earn heaven. And people gave them bread, a good work to earn heaven.

"A man is justified by faith, without works." Rom. 3, 28. With this word of God, Luther removed the religious basis of monkery. This was the Open Sesame, and out rushed the monks and nuns and earned their bread in the sweat of their own brows.

The clergy owned one third of all the land and of course paid no taxes. Luther changed all that. Now laymen till the soil and pay taxes.

The more the monk was prized the more labor was despised. The example of

the begging monk was followed by many others.

Pamphilus Gengenbach in 1509 at Basel published "The Book of the Beggars," 28 vanities with their own lingo, and showed the extent of the evil. In 1510 Matthew Huetlin in *The Book of Vagabonds* describes twenty-six varieties of beggars. In 1500 Augsburg had 15 per cent paupers, Hamburg 20, London under Elizabeth 33.

On the many holy days people did not work. In one section of the Bavarian mining district there were only 123 working days out of a total of 208 days, in another, out of 161 days, 99 were working days; in a third, out of 287 days, 193 were working days. Sebastian Frank wonders how Germany supports herself, since only one-half or only one-third of the people are at work, and Eberlin von Guenzburg says there is so little money in the country. Why? "Of fifteen people in Germany only one works, fourteen do nothing and beg." He figured there were 400,000 beggars in Europe.

About 1536 Henry VIII complained holy days were grown so numerous that there was scarce time to gather in the harvest, that such frequent relaxations from labor brought on a habit of idleness and were oftentimes abused to intemperance and riot. All these things were good works to earn heaven. A man is justified

by faith, without works. "With this word of Paul Luther freed all Protestants from these sinful 'good works' and thus fostered industry and thrift."

What God had made holy the pope made common. What the pope had made common Luther again made clean. Acts 10, 15, 16; 11, 9, 10. Luther ended the false distinction between sacred and secular. All Christians are a royal priesthood, God's clergy, and all their work is holy. 1 Pe. 2, 9; Co. 10, 31; Eph. 6, 5-8; Col. 3, 17, 22, 23.

Luther consecrated labor and ordained the labor more than a Knight of Labor, a Saint of Labor. Holy George Herbert put Luther's teaching into the familiar lines:

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

Luther asked the government to stop "the rascally trade of begging." It was stopped at Wittenberg, Leisnig, Augsburg, Nuernberg, and in time in forty-eight other German cities. Said a Scotch tract, "Almsgiving is papistry."

In January, 1526, the Spanish humanist Luis Vives followed Luther in a tract against begging. Ypres followed his advice and enforced laws against begging and idleness. The University of Paris approved the law of Ypres, and in time Luther's leaven leavened the whole lump of Catholic charity—but not without a struggle. In 1530 Prof. Christian Cellarius of the University of Louvain published *A Plea for the Right of the Poor to Beg*. The Spanish monk Lawrence da Villavicenzio in his *Sacred Economy of Caring for the Poor*, in 1564, condemned the whole plan of Luther as heretical.

President Meiners of the University of Southern Minnesota: "All the advancements in Social Reform, in Morals, in Freedom of Religion, and the Liberty of the State are directly or indirectly the outgrowth of the Reformation."

Principal Peter Taylor Forsyth of Hackney College in London wrote: "Luther taught men and convinced men anew what true religion, true Christianity was; and in its wake came science, and the modern State with its civic and municipal life and social rights. . . . Philanthropy became a public passion and a social duty, not the vocation of those who would be

saints. It became an exercise of faith instead of an education for sanctity, the expression of the believer's love instead of the saint's ambition, an utterance of the Christian heart instead of an investment for the future of the soul."

Rudolph Eucken, a Nobel Prizer, speaks of "the strict and solemn ethical character of Luther's religion of redemption." Can we still be Christians? p. 203. Preserved Smith of Cornell states: "When Luther said that a man at the plow and the maid servant with the broom were doing God better service than the monk and nun who fasted and prayed,

he introduced a new element into religion. For the first time in a thousand years, if not in all history, piety, became chiefly a matter of everybody, homely duty. . . . A life of idleness and pauperism was no longer tolerated, much less canonized. Thrift and industry were inculcated and the ensuing prosperity regarded as God's blessing."—Bib. Sac. Jan. 1918. Again: "The reformation established the nobility of the common life of family and of labor above the idleness and sterility of the monastic ideal. It is eminently fitting that the free, tolerant, and industrial people of America should honor the work of the reformers to whom they owe so much."

themselves listed merely as Protestants, but definitely state that they are Lutherans. It would also be a great help if every patient knew the name of the synod to which his home church belongs. Another source of information for the Institutional Missionary is the notice from the home pastor, but, sad to say, patients frequently leave home without notifying their pastor. Therefore he cannot notify the hospital pastor. The notice from the home pastor is highly appreciated. It makes it possible to find patients whose cards, for some reason or another, may not have been put into the church file. When a patient enters the psychopathic ward a notice with a few words of information from the home pastor is especially desirable. Your hospital pastors are grateful for such information and grateful also to the hospitals for their effort in making up the church file.

Is such ministration among the sick necessary? Wherever there is a bodily ill, there is some reaction on the soul also. It is just at this time therefore that peace of heart and mind, which comes only through the promises of the Gospel of our Lord Jesus, is of utmost importance. Every congregation has given recognition to this by specifying in the very call of the pastor that he care for the spiritual needs of the sick and the dying. When patients are taken far from the home congregation, they still need this spiritual care. The members of the family who are at these sick beds have regularly expressed their great satisfaction that their loved ones are visited. What blessing the patient who week after week lies on a hospital bed receives as he is able to hear the comfort of God's Word and receive the Sacrament, can best be told by those who have been seriously ill.

Not all patients come from the state of Wisconsin. Some come from Upper Michigan, Northern Illinois, and even from as far as North Carolina. There have been doctors and nurses, university professors and business men, day laborers and farmers, young and old, all finding peace alone in Him who is our peace, our Lord Jesus Christ. Let us continue to minister unto them in their illness.

R. C. HORLAMUS

INSTITUTIONAL MISSIONS AT MADISON

DURING the past years Madison, Wisconsin, has become one of the great medical centers of the country. Hospitals for the treatment of physical and mental ills are located here. The years ahead hold the promise of added hospitals. A new 500-bed hospital for war veterans is to be built. A bequest has been received by the Madison General Hospital Association for the erection of a home for the aged and chronically ill in need of regular medical care. The press has not reported any further details as to when or where this building will be erected. Also the present hospitals are planning additions.

Because of the many patients from our congregations throughout the state seeking medical care in these hospitals, the Western Wisconsin District of our Joint Synod last year called a full-time hospital pastor to care for the spiritual needs of the patients and to maintain their contact with the home congregations. The work is divided between the pastor of the Missouri Synod and your pastor, R. C. Horlamus, each caring for all Synodical Conference patients in his respective institutions.

Your pastor entered the field on September first of last year and is serving in Madison General Hospital, Methodist Hospital, St. Mary's Hospital, State Psychopathic, Veteran's Administration Facilities, Dane County Hospital and

Home. At the three hospitals named and at Veteran's Administration Facilities all work is with the individual patient—through regular pastoral visits. At the State Psychopathic, where Lutheran patients number 250 on the average, individual contacts are likewise established and a preaching service is held every third Sunday of the month. The service is attended by about 125 patients. At the Dane County Hospital and Home a service is held in each institution once per month. The work was begun here upon a request by the institution made to your pastor on the occasion of a visit to a patient. At the home the number attending services is around 25, which constitutes about one-half of the residents. About 20 to 35 patients attend the service at the hospital.

How do we find the patients after they enter the institutions? Upon entering the hospital every patient is asked to state his or her religious affiliation. The hospital then makes up the church file, placing all those who have designated themselves as Lutherans under that file compartment. By contacting these Lutheran patients one is usually able to ascertain the synodical affiliation of the individual patient. This information is then added to the card. Since the National Lutheran Council also has a hospital pastor here, the first visit to find out about synodical affiliation may be made by either pastor. When entering the hospital Lutheran patients ought not have

MY ONLY PLEA

I would not dare to come to Thee
And ask for blessings, Lord —
For there is nothing good in me,
In thought, and deed and word.
But this I know, I still may come
To Thee by Thy free grace,
Because I have a Substitute
In Christ, who took my place.

I therefore come "just as I am"
And have no doubt or fear;
But rest assured that all I ask
Will reach Thy gracious ear.
My Advocate, before Thy throne,
Is pleading, Lord, with me:
Look not upon my sinful soul,
But look to Calvary.

ADELINE WEINHOLZ.

DIAMOND JUBILEE**St. John's Church, Hastings, Minnesota**

The seventy-fifth anniversary of its founding was appropriately commemorated by St. John's Evangelical Lutheran Church of Hastings, Minnesota, with special festivities, August 11 to 18.

At a special service Sunday morning, August 11, dedicated "In Retrospect of Abounding Grace and Mercy," the Rev. W. P. Haar of Loretto, Minn., delivered the festival sermon, using as his text Psalm 105, 1. A confirmation reunion service was conducted in the evening of the same day, at which the Rev. A. H. Baer of Adrian, Michigan, spoke, basing his thoughts upon Acts 4, 1-12. Both services were conducted at the Hastings High School Auditorium to accommodate a larger attendance.

An "Anniversary Parish Fellowship Dinner" was served on Wednesday evening, August 14, at the High School Gymnasium, with the Rev. G. A. Ernst of St. Paul, Minnesota, the main speaker.

The concluding Diamond Jubilee service, "In Prospect of Continued Grace and Mercy," was conducted at the church on Sunday forenoon, August 18, at which the Rev. T. E. Kock of Goodhue, Minnesota, preached on the basis of Luke 25, 29.

Offerings totaling \$657.93 were received at these special services for the Wisconsin Synod Building Fund, War Sufferers' Relief, and the Church Extension Fund.

The congregation was founded in August, 1871, when the Rev. Jacob Schadegg,

who had been sent as a missionary to America by the Pilger-Mission Institute, St. Chrischona, at Basel, Switzerland, and who had been called to a parish near Prescott, Wisconsin, began to conduct services regularly in the Teutonia hall in Hastings, Minnesota. In 1876 the congregation was legally incorporated and erected its modest church home, which continues to serve with its limited facilities as the house of worship to the present time. The congregation is gathering a special building fund and hopes to build a new church as soon as economic conditions will permit.

Pastors who have served the congregation in addition to the founder, the Rev. Jacob Schadegg, who ministered until his death in 1915, a period of more than 44 years, are the Rev. August Warnecke, P. em., 1915-1924; the Rev. W. P. Haar, 1924-1927; the Rev. T. E. Kock, 1927-1930; the Rev. A. H. Baer, 1931-1940; and the undersigned since 1940.

The congregation at present numbers 450 souls, 250 communicant members, and 65 voting members. It has been affiliated officially with the Joint Synod since 1936.

P. R. KURTH, *Pastor*

TWENTY-FIFTH ANNIVERSARY

On Sunday evening, August 25, the David's Star Congregation at Kirchhayn, Wisconsin, celebrated the twenty-fifth anniversary of the ordination and installation of Pastor Martin F. Rische. Pastor Wm. Holzhausen preached the German sermon based on Ps. 119, 43: "Lord, take not the word of truth utterly out of my mouth; for I have hoped in thy judgments." The undersigned preached on Ps. 71, 16-17: "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."

E. W. TACKE

**GOLDEN WEDDING
ANNIVERSARIES****Mr. and Mrs. Albert Beilke**

Mr. and Mrs. Albert Beilke, faithful members of Zion Lutheran Church, Morgan, Minnesota, were privileged, by the grace of God, to observe their golden wedding anniversary in a special service

on June 2. The undersigned based his address on 1 Cor. 15, 10. May the Lord grant them a blessed eventide.

WILBERT FRANK.

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Mr. and Mrs. George Velte

By the grace of God Mr. and Mrs. George Velte, for over fifty years members of St. John's Congregation at East Bloomfield, Wisconsin, were permitted to celebrate their golden wedding anniversary on June 10 in the same church in which they entered the holy estate of matrimony fifty years ago. The undersigned spoke to the large gathering on 1 Sam. 7, 12: "Ebenezer, hitherto hath the Lord helped us."

A. E. SCHNEIDER.

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Mr. and Mrs. Alexander Widmann

By the grace of God Mr. and Mrs. Alexander Widmann, members of Zion Ev. Lutheran Church, Mobridge, South Dakota, were permitted to celebrate their golden wedding anniversary on June 23. Their pastor, Karl G. Bast, conducted a fitting divine service in the home of one of the sons of the celebrators. The theme of the service was "Abide, O Dearest Jesus, Among Us With Thy Grace." Children, grandchildren, relatives and friends joined in the service of prayer and praise.

O. W. HEIER.

**TWENTY-FIFTH ANNIVERSARY
IN THE MINISTRY****Pastor Theophilus E. Kock**

On August fourth the members of St. Peter's Congregation at Goodhue and St. John's Congregation at Minneola, together with the brethren of the Red Wing Conference observed the twenty-fifth anniversary of Pastor Theophilus Kock's ordination to the Holy Ministry. The festival sermon was delivered before a large and attentive assembly in the school auditorium by the Reverend Carl Hinz of Mason City, Iowa, a classmate of the jubilarian who based his address on 1 Cor. 15, 10. Miss Arlene Bremer, accompanied by Miss Jeanette Campbell rendered selections during the festivities.

At the close of the service congratulatory messages were read, and the Visit-

ing Elder briefly addressed the jubilarian in the name of the conference and presented to him the customary conference gift. Mr. Carl Tomfahr, an officer of St. Peter's Church with a few well-chosen words expressed to the pastor the felicitations of both congregations and presented a gift from the parishioners.

Responding to these expressions of honor and esteem the jubilarian expressed his humble and sincere appreciation, above all he praised and thanked God for the manifold blessings He has bestowed upon him during the twenty-five years of labor in the vineyard of the Lord as an ambassador of Jesus Christ, exclaiming with Paul: "By the grace of God I am what I am."

After the service the entire assembly proceeded to the church parlors where the ladies of both churches served a bountiful luncheon to all present. Pastor F. Weindorf acted as toastmaster. In addition to the many congratulatory speeches a lengthy poem was read, which was composed by Pastor Chr. F. Kock, father of the jubilarian and dedicated to his son.

Pastor Kock is a graduate of Dr. Martin Luther College, New Ulm Minnesota; of Northwestern College, Watertown, Wisconsin (1919); of the Theological Seminary, Wauwatosa, Wisconsin. (1921). His ordination took place in Trinity Lutheran Church, Belle Plaine, Minnesota, by the Reverend Chr. F. Kock. His first call was to Immanuel Congregation, Plum City, Wis., he also served Zion Congregation, Eau Galle, Wisconsin, and the preaching station at Waverly, Wis., where he was installed August 28, 1921. In 1923 he accepted a call to Trinity Congregation, Osceola, Wisconsin, and Grace Congregation, Nye, Wisconsin, being installed at both places July 29, 1923. From 1927 to 1930 he held the pastorate at St. John's Congregation at Hastings, Minnesota. Since October 26, 1930 he has been pastor of St. Peter's Congregation, Goodhue, Minnesota where he served as secretary and visitor of the Red Wing Conference for a number of years.

May the Lord grant his faithful servant many more years of blessed service in His vineyard.

KARL NOLTING.

FIFTIETH ANNIVERSARY

Pastor C. W. Siegler,
Bangor, Wisconsin

Sunday evening, 7:30 o'clock, July 14, 1946, St. Paul's congregation had arranged for a special anniversary service held in the English language. Pastor Herbert Kirchner delivered the sermon, and Pastor Philip Lehmann conducted the altar service. The sermon was based upon the words of Holy Writ: "By the grace of God I am what I am." The church was filled to capacity. Many people had to be seated outside where a loudspeaker gave them opportunity to hear the service. The choir sang three beautiful selections in keeping with the occasion. Many brethren of the Southwestern Conference were present. Special programs had been printed for the service.

Before the close of the service letters conveying congratulations and best wishes were read by the chairman of the conference, Pastor Philip Lehmann, who also presented the customary anniversary gift from the conference. The members of the congregation through their president, Mr. Adolph Toepel, expressed their gratitude to Pastor Siegler for his many years of faithful service in words and in the presentation of a sizeable purse.

Thereupon the jubilarian, deeply moved, spoke the following words: "The words of Jacob express my feelings: 'I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant.' When I think of God's undeserved grace and kindness who without any merit or worthiness in me has given me permission to serve Him in His kingdom for fifty uninterrupted years — I can but exclaim with St. Paul: 'O the depth of the riches both of the wisdom and knowledge of God!' how unsearchable are his judgments, and his ways past finding out! I heartily thank God for the fifty years of his wonderful guidance and protection. I planted and watered, but God gave the increase. My fervent prayer is: 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.'"

The service closed with a special prayer, the Lord's Prayer in unison, a

doxology, and the Benediction. After the service all members, young and old, of St. Paul's and likewise many friends expressed their felicitations and personal good wishes to the jubilarian. Refreshments were served to all in the church basement.

Pastor Carl W. Siegler was born on October 21, 1872, at Ridgeville, Wisconsin, the son of Pastor A. F. Siegler and Bertha, nee Hoge. He was graduated at Northwestern College, Watertown, Wisconsin, in 1893 and at the Theological Seminary, Wauwatosa, Wisconsin in 1896. He was ordained and installed by his father at Shickley, Nebraska, on June 28, 1896. He accepted a call to Stanton, Nebraska, in 1900; and in 1907 he was called to Poynette, Wisconsin. In December, 1908, he was called to St. Paul's at Bangor, Wisconsin, where he was installed on January 28, 1909, by Pastor John Mittelstaedt, and where he has served for the past 37 years. He has two sons in the ministry: Reginald at Madison, Wisconsin, and Oscar at Picketts, Wisconsin.

May God according to His good pleasure preserve Pastor Siegler and his faithful wife in good health and continue to bless them here on earth and hereafter in eternity.

PHILIP LEHMANN.

A Thought of Praise

My pen would ever praise Thee
With thoughts my soul conceives,
Because in Christ, my Savior,
My sinful heart believes.

Accept these little sparklets
Of faith, my God and Lord.
For everyone is founded
Alone on Thy pure Word.

'Though now my praises falter,
I lift my heart to Thee;
And 'though by sin I'm hindered,
I know Thou hearest me.

In heaven I shall adore Thee
As I now wish to do,
With songs unstained by singing
From a heart by Thee made new.

ADELIN WEINHOLZ-MOELLER.

SIXTIETH ANNIVERSARY

**St. John's Ev. Lutheran Church,
Rib Lake, Wisconsin**

Sunday, June 23, was a day of great rejoicing for St. John's Ev. Lutheran Church of Rib Lake, Wisconsin. On this joyful day the congregation in three jubilee services observed its sixtieth anniversary with praise and thanksgiving unto God the Almighty. For sixty years God's Word has been preached and taught in truth and purity in Rib Lake. The first Lutheran service in Rib Lake was held in a public schoolhouse on April 2, 1884, by Pastor Bernard Ungrodt of Medford, Wisconsin. The true preaching of the Word bore rich fruit, for already on Pentecost Sunday, June 13, 1886, a truly Lutheran congregation was organized.

During all these years, in spite of many trials and storms, the congregation grew and prospered, remaining loyal and true to God and His saving Word. The three festival speakers, Pastors Wm. Baumann, Neillsville, Wisconsin, F. Kammholz, Fond du Lac, Wis., and C. F. Luedtke, Whittlesey, Wisconsin, reminded the congregation of past mercies, at the same time assuring it that the same gracious God will be with it in the years to come. As a memorial of gratitude unto God for sixty years of pure Gospel preaching the congregation created a pipe organ fund.

The following pastors have faithfully served the congregation: B. Ungrodt, 1886-1896; P. Burkholz, 1896-1906; A. Voss, 1903-1906, as assistant to Pastor Burkholz; A. Sydow, 1906-18, first resident pastor; A. Sitz, 1918-1923; F. Kammholz, 1923-1938; and O. E. Hoffmann since December, 1938.

During the sixty years 970 persons were baptized, 763 were confirmed, 185 couples were married, and 251 persons received a Christian burial. The congregation at the present time numbers 400 souls 300 communicants, and 85 voting members.

The congregation has a very fine property, church, school, and parsonage. All buildings are in excellent condition and entirely free from debt.

In commemoration of its sixtieth anniversary the history of the congregation

was published in book form. On its Jubilee Sunday the congregation with the psalmist joyfully declared: "I will remember the works of the Lord; surely I will remember Thy wonders of old. I will meditate also of all Thy work and talk of Thy doing."

Soli Deo Gloria! All glory be to God!

PASTOR O. HOFFMANN.

ANNOUNCEMENTS

The General Synodical Committee will meet in the week of October 13, 1946, in St. John's School, Milwaukee, Wisconsin. Opening session, Wednesday, 9:00 A. M.

Meetings of Boards and Standing Committees:

Board of Education Wisconsin Synod: Monday, 9:00 A. M., Jerusalem School.

General Mission Board: Monday, October 14, 10:00 A. M., St. John's School.

Conference of Presidents: Monday, 2:00 P. M., St. John's School.

Church Union Committee: Monday, 7:00 P. M., St. John's School.

Board of Trustees: Tuesday, 10:00 A. M., St. John's School.

Representatives of Institutions: Tuesday, 10:00 A. M., Grace Church.

Spiritual Welfare Commission: Tuesday, 7:00 P. M., St. John's School.

To succeed Pastor Roland Hoenecke, who has accepted the call as professor at Dr. Martin Luther College, I have appointed Pastor Kenneth W. Vertz, Owosso, Michigan, as a member of the Mission Board of the Michigan district.

Pastor G. M. Cares has been appointed as financial secretary of the Northern Conference of the Michigan district to succeed the sainted Prof. Adolph Sauer. Pastor Raymond Frey has been appointed assistant secretary and will take charge of the Bay City circuit.

KARL F. KRAUSS, President.

Candidate Luther Spaude, called as seventh professor at Michigan Lutheran Seminary, has accepted the call.

O. FREY, Secretary.

Vice-President Pastor Hy. Diehl, has taken the place of the late Pastor Ph. Koehler and will serve as 1st vice-president of the Southeastern Wisconsin district for the remainder of the present biennium. With the concurrence of the other district officers I have appointed Pastor G. Hoenecke, 3767 E. Cudahy Avenue, Cudahy, Wisconsin, 2nd vice-president of the district for the remainder of the biennium.

ARTHUR P. VOSS, President,
Southeastern Wisconsin District.

CALL FOR CANDIDATES

The Board of Control of Northwestern College will meet on Friday, October 10, 1946, in regular session. At this meeting two professors will be chosen, one for the classics and one for the commercial branches. The following have been nominated for the vacancy in the classics caused by Professor Franzmann's accepting a call to the St. Louis faculty:

Pastor George Bartels, Burlington, Wisconsin.
Pastor Adelbert Dornfeld, Neosho, Wisconsin.
Professor Werner Franzmann, Saginaw, Michigan.
Pastor Ralph Gehrke, Akaska, South Dakota.
Pastor Irwin Habeck, Weyauwega, Wisconsin.
Pastor Gerhard Hillmer, Wauwatosa, Wisconsin.
Pastor Gerald Hoenecke, Cudahy, Wisconsin.
Pastor Richard Jungkuntz, Jefferson, Wisconsin.
Professor Walter Kitzerow, Fort Wayne, Indiana.
Dr. Henry Koch, Manitowoc, Wisconsin.
Pastor Nathaniel Luetke, Sebawaing, Michigan.
Pastor Theophil Mahnke, Bloomer, Wisconsin.
Pastor Fritz Miller, Platteville, Wisconsin.
Pastor Jackson Petrie, R. R., Watertown, Wis.
Dr. Edgar Reinke, Montevallo, Alabama.
Pastor A. v. Rohr Sauer, Winona, Minnesota.
Pastor Erwin Scharf, Rhineland, Wisconsin.
Pastor Walter Schumann, La Crosse, Wisconsin.

Pastor Walter Schumann, Jr., Medina, N. Dakota.
Pastor Oscar Siegler, Pickett, Wisconsin.
Pastor Gilbert Sydow, Rainier, Washington.
Pastor Walter Wegner, Moline, Illinois.
Dr. W. Wente, Winfield, Kansas.
Pastor Victor Weyland, Bonduel, Wisconsin.
Pastor Harold Wicke, Hortonville, Wisconsin.
Pastor Carlton Toppe, Elmwood, Wisconsin.

The following have been nominated to fill the vacancy in the Commercial department:

Mr. Wilmer Baer, La Grande, Oregon.
Mr. Harry Habel, Fort Wayne, Indiana.
Mr. Arthur Knispel, Omaha, Nebraska.
Mr. Ralph Lemke, Omro, Wisconsin.
Mr. Hilbert Nickel, Oak Park, Illinois.
Mr. H. Schaefer, Kenosha, Wisconsin.
Mr. Rudolph Sievert, Waldo, Wisconsin.
Mr. Wallace Zastrow, Watertown, Wisconsin.
Any correspondence concerning these candidates must reach the secretary before October 10, 1946.
PASTOR K. TIMMEL, Secretary,
612 Fifth Street, Watertown, Wis.

**NORTHWESTERN LUTHERAN ACADEMY
Mobridge, South Dakota**

The date for the opening of the Academy has been set for Monday, September 16. The customary service will be held at 2 P. M., and registration and sale of books will follow immediately thereafter. We hope that parents especially will be able to attend our opening service.

R. A. FENSKE.

**DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota**

Dr. Martin Luther College, New Ulm, Minnesota, will begin the sixty-third school year on Tuesday morning, September 17, at 8:30.

C. L. SCHWEPPE.

DETROIT LUTHERAN HIGH SCHOOL

Detroit Lutheran High School will open its third year on September 9, at 10 A. M. Opening service will be held in the chapel of the school.

This high school now offers a full four-year high school program, with the twelfth grade having been added this year. Academic, pre-ministerial, commercial and home economics and other subjects offered in the general, college preparatory, and commercial departments.

The staff consists of the following: Dr. E. W. Anderson, superintendent; Mr. Alfred Freitag, religion, history; Mr. Kurt Biedermann, commercial, office manager; Mr. Ralph Brown, commercial; Mr. Alfred Vorderstrasse, science, English, religion, coach; Mr. Erwin Ruth, social studies, science, athletic director; Mrs. Sara Tornberg, mathematics; Miss Irene Janashak, English, social studies; Miss Loretta Seitz, home economics, chemistry; Miss Elda Koehn, Latin, German, English.

Tuition charges are \$150 per year; \$90 for members of the Synodical Conference; \$70 for members of affiliated congregations. There are forty-two congregations in the greater Detroit area affiliated with the High School Association.

Further information will be found in the school bulletin, which may be obtained by writing to

DR. EINAR W. ANDERSON, Supt.
1000 West Grand Boulevard,
Detroit 8, Michigan.

**CALENDAR OF CONFERENCES
NEBRASKA DISTRICT SOUTHERN
CONFERENCE DELEGATE CONFERENCE**

The Southern Conference of the Nebraska District will meet in delegate Conference Sept. 17-18, 1946 at Plymouth, Nebr., A. T. Degner, Pastor.

Papers: I Pet. 3, 18-20, Pastor H. Ellwein.
The Book of Nehemiah, its Message and Purpose, Pastor A. Hertler.
The Congregational Meeting, Pastor A. Degner
Augsburg Confession Article V, Pastor A. Habben.
Speaker: Pastor H. Ellwein, alternate A. Habben.
Opening session at 10:00 A. M.
Announcement is expected.

R. H. ROTH, Secretary.

**MIXED PASTORAL CONFERENCE OF
SOUTHWESTERN MINNESOTA**

Date: October 8-9. Opening session, 10 A. M.
Place: Lewisville, Minnesota, H. W. Degner, pastor.

Essays and essayists: Rights and Duties of Employers and Employees, according to Eph. 6, 5-9, A. Ackermann; Review of Theo. Graebner's Pamphlet Fellowship, A. T. Koehler; Unity in Liturgies and Singing of Chorales and Liturgy, E. T. Heyne; Report on Deliberations of the Synodical Conference, S. C. Ylivisaker.

Pastoral Sermon: B. Hein (R. J. Janke; M. Kirsch).
Announce presence or absence by Oct. 5.
H. A. SCHERF, Secretary.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet in St. Matthew's Lutheran Church of Butterfield, Minnesota. (M. H. Lemke, pastor), on September 25, at 9:00 A. M. Kindly announce to the local pastor.
W. FRANK, Secretary.

NORTHERN MICHIGAN PASTORAL CONFERENCE

Place: St. John's, Pigeon; A. W. Hueschen, pastor.
Time: September 24 and 25, opening at 9:00 A. M.

Work: Doctrinal Affirmation (continued), A. W. Hueschen, W. Franzmann. Bring your copy along! Completion of Fundamental and Nonfundamental Doctrines, etc., O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of 'Righteousness' in 'Thus it becometh us to fulfill all righteousness?', J. Vogt; The Ascension of Christ—Its Significance for Christ; Its Significance for us, Wm. Steh; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz.

Sermon: N. Luetke (N. Mass, substitute).
Kindly announce early!
A. SCHWERIN, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Fall Conference of the Crow River Valley pastors will meet at Salem Lutheran Church, Greenwood township, Minnesota, on the 24th and 25th of September. Opening devotion at 10:00 A. M. September 24.

Essays: Exegesis on Romans 14, 1-15, 2, continued by Pastor P. Kuske; The Pastor as a Counselor, by Pastor A. W. Koehler; Boy Scouts, by Pastor K. J. Plocher.

Communion service in the evening of September 24. Preacher: W. Voigt (Christ, Albrecht).
Please announce to the host pastor, W. P. Haar, Loretto, before the date of conference.
E. R. BERWALD, Secretary.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Conference of the Michigan District will convene September 17-18 in St. John's church, Riga, Michigan. C. Schmelzer, pastor. Requests for meals and lodging should be in the hands of the local pastor no later than September 11. Sessions begin at 10:00 A. M., Tuesday.

Assignments: Exegesis of 1. Cor. 12, A. Baer; Discussion of Dr. E. Anderson's Essay, Accreditation; Witnessing Against Jehova Witnesses, E. Frey; Table of Duties, J. Gauss.
Sermon: J. DeRuiter (A. Bloom).

A. TIEFEL
Secretary, Southeastern Conference

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet Thursday and Friday, October 3 and 4, at Trinity Congregation, Menasha, Wisconsin; Paul Bergmann, pastor, beginning at 9 o'clock A. M. Inspirational address by Pastor Gerhard Struck.

Practical Lessons: The Second Petition, G. Markworth; Teaching the Meaning of the Trinity, C. Ziesemer.

Essays: Objective Tests (Excessive Usage), M. Busse; Current Synodical Developments, Dr. Henry Koch; Using Periodicals as Teaching Aids, M. Gurgel; Your Problems and Mine, J. Bushmann; Making the School Room Inviting, R. Uhlig; The Role of the Sunday School in Congregation with a Christian Day School, M. Zahn.
EARL ROLLOFF, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference meets D. v., at Grace Lutheran Church, Nelson, Wisconsin, on October 2, 1946, at 9:30 A. M. Communion Service at 9:30 A. M.

HERBERT NOMMENSEN, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin district will convene at Hyde, Michigan, (Pastor A. A. Schabow), October 1-2, 1946. The first session will begin at 9:30.

Old Essays: Exegesis of I Cor. 14, 26-40, Th. Zaremba; Exegesis of I Cor. 15, 1-25, F. Zarling; Exegesis of I Cor. 15, 26-58, K. Geyer; Exegesis of Genesis 5, S. Hilmer; Isagogical Survey on the Book of Habakuk, Wm. Lutz; Isagogical Survey on the Book of Joel, B. Kushel; Catechetical Paper on Justification, A. Schabow; Original Sin Practical Value (Doctrinal Paper), F. Dobratz; The Divinity of the Call, A. Gentz; When Does Membership Cease in the Congregation in Reference to Time? G. Tiefel; What Constitutes Communion Announcements in Our Circles? Th. Thurrow.

New Assignment: Round Table discussion of the V. F. W.'s led by the chairman, Wm. Lutz.

Conference Preacher: Th. Thurrow; alternate: Th. Zaremba.
A. A. SCHABOW, Secretary.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet in the church of Pastor J. Krubsack at Eagle River, Wisconsin, September 16 and 17. The first session begins at 10:00 A. M.

Sermon: F. Bergfeld; alternate: E. Scharf. Please announce or excuse to the local pastor.

FRED BERGFELD, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet D. v. Sept. 16 and 17 at the Retreat, Mt. Morris, Wisconsin Conference service with Holy Communion will be held at Peace Lutheran Church, Wautoma, at 7:30 Monday evening, Pastor Traugott Redlin.

Essays: Exegesis of Hebrew 4, Hugo Warnke; Exegesis of a Messianic Psalm, W. Wichmann; Introduction to the Book of Amos, H. Kleinhans; Divorce in the Light of Scripture, G. Pieper; Why the Name "Northwestern?" A. Engel; The Catholic Church in the Light of Revelation, W. Hartwig. Preacher: Prof. E. C. Fredrich (R. Reim).

HEINRICH VOGEL, Secretary.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 29th, at Eagleton, Wisconsin, the Rev. Robert Koch, pastor. The meeting begins at 2 o'clock and will be held at the Eagleton Community Hall.

Please announce early!

E. E. PRENZLOW, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet October 8-9, at St. Matthew's Lutheran Church, Iron Ridge, Wisconsin. Sessions begin at 9:30 A. M.

Essays: An Exegetical Treatise of 1 Cor. 7 with Practical Application, H. Lemke; Doctrinal Affirmation, W. Nommensen; Scouting, F. Gilbert; Gen. 1, 12 ff. (Exegesis of), E. Pankow; Attendance at Congregational Meetings, H. Schultz.

Preacher: W. Nommensen (E. Pankow).
H. A. SCHULTZ, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at St. John's Ev. Lutheran Church, Minneapolis, Minnesota, the Rev. P. C. Dowidat, pastor, on Tuesday, September 10, at 9:00 A. M., opening with a Communion service.

Preacher: P. R. Kurth (C. P. Koch).
Essays: Exegesis on Galatians, J. Pieper; Cooperation in External, G. Thiele.

P. R. KURTH, Secretary.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

We shall meet September 17 and 18 at St. Paul's, Rozelleville, Pastor C. C. Kuske. Pastor W. Schulz will be the preacher.

R. C. BIESMANN, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Time and Place: Communion service, 9 A. M., October 15, 1946, Greenville, Wisconsin, Walter Gieschen, pastor.

Sermon: F. M. Brandt. D. Brick, substitute.

Assignments: Exegesis on James 2, 14-16, G. Struck; Exegetical-homiletical Treatise of Matt. 5, 1-12 (substitute paper), H. Kahrs; Church Discipline according to Matthew 18, V. J. Weyland; Study of Church Symbols (a continuation), M. Croll; Exegesis of 2 Peter 1, 1-10, F. Thierfelder; Free Will and Conversion, F. Knueppel; Isagogical Treatise on Joel, M. Croll; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger; Relation eBetween the Mission Congregation, its Pastor, the Mission Board, the District President, and the Visitor, W. Zink.

Remarks: Since this is a two-day conference, the host pastor requests all announcements to be made on or before October 6, 1946. Meals will be served by the Ladies' Aid.

V. J. WEYLAND, Secretary.

MILWAUKEE PASTORAL CONFERENCE

Milwaukee Pastoral Conference meets Monday, September 23, 1946, at 1 P. M., with Missouri Synod brethren at Concordia College. Subject: Re-Scouting.

WEST WISCONSIN TEACHERS' CONFERENCE

Because some schools are delaying opening and no meeting place has been found, the West Wisconsin Teachers' Conference will not convene this September.

RALPH E. SWANTZ, Secretary.

ORDINATIONS AND INSTALLATIONS

Authorized by the President of the Western Wisconsin District, the Rev. H. C. Nitz, the undersigned installed Mr. Lester A. Raabe as teacher and principal of the Christian Day School of the Ev. Lutheran St. John's Congregation at Baraboo, Wisconsin on Sunday, August 4, 1946.

Address: Mr. Lester A. Raabe, 320 5th St., Baraboo, Wisconsin.

HERBERT C. KIRCHNER

Authorized by President Irvin Habeck of the North Wisconsin District, the undersigned installed Pastor C. H. Krueger as pastor of the First Evangelical Lutheran Church at Green Bay, Wisconsin on the seventh Sunday after Trinity. Professor H. J. Vogel preached the sermon and together with Pastor H. Warnke assisted at the installation. May the Lord bless both pastor and congregation.

Address: Pastor E. H. Krueger, 909 Cherry St., Green Bay, Wisconsin.

A. W. VOIGT.

Upon authorization of President I. Habeck Teacher Meilahn Zahn was installed on the fourth Sunday after Trinity, July 14, as principal of Trinity Lutheran School of Menasha, Wisconsin.

May the Lord's blessings continue upon him and our school.

Address: Mr. Meilahn Zahn, 302 Broad Street, Menasha, Wis.

T. G. BERGMANN.

Upon authorization of President H. C. Nitz of the West Wisconsin District the undersigned ordained and installed Candidate Henry Paustian as associate pastor of St. John's Ev. Lutheran Congregation at Barre Mills, La Crosse Co., Wisconsin, on the eighth Sunday after Trinity August 11, 1946. Pastor Paustian and L. W. Meyer assisted.

Address: The Reverend Henry Paustian, R. 1, La Crosse, Wisconsin.

W. A. SCHUMANN.

Upon the authorization of President Im. P. Frey of the Nebraska District the undersigned installed Pastor Samuel Kuzler as Pastor of Zion Lutheran Congregation near Clatonia, Nebraska, on July 28, the sixth Sunday after Trinity. May the Lord's blessing rest upon pastor and congregation.

Address: Reverend Samuel Kuzler, Clatonia, Nebraska.

E. F. HY. LEHMANN.

On the seventh Sunday after Trinity, August 4, 1946, Mr. Walter Bonitz, a graduate of our Dr. Martin Luther College, was installed as teacher in the intermediate grades in St. John's Ev. Lutheran School at St. Paul, Minn. The installation was authorized by Pastor Paul E. Horn, first vice-president of the Minnesota District, and later endorsed by President A. Ackermann. May the Lord richly bless both teacher and pupils and make his ministry a blessing to our entire congregation.

Address: Mr. Walter Bonitz, 912 E. 3rd Street, St. Paul 6, Minnesota.

OSCAR NAUMANN

Authorized by Pastor Karl Krauss, President of the Michigan District, I installed my father, the Rev. E. E. Rupp, as pastor of Trinity Ev. Lutheran Church, Elkton, Michigan, on Sunday, August 4, 1946. Pastor N. Luedtke assisted.
Address: Rev. E. E. Rupp, 4920 Mill St., Elkton Michigan.
E. C. RUPP.

Authorized by President H. C. Nitz the undersigned installed Mr. Sylvan Broker as principal of the St. Peter's Lutheran School, Helenville, Wisconsin, on the fifth Sunday after Trinity. May the Lord bless the labors of His servant in the new field.
Address: Mr. Sylvan Broker, Helenville, Wisconsin.
A. NICOLAUS.

Authorized by Rev. Irwin Habeck, President of the North Wisconsin District the undersigned installed Mr. Raymond Behmer as teacher of St. John's Lutheran School at Town Newton, Wisconsin, on Sunday, July 21, 1946. May the Lord bountifully bless his work.
Address: Mr. Raymond Behmer, R. 3, Manitowoc, Wisconsin.
E. H. KIONKA.

Twenty-fifth ordination anniversary celebration for Pastor Louis Karrer, September 15. Service at St. Andrews Lutheran Church, W. Oklahoma and 12th Streets, 7:30 P. M.
R. W. HUTH, Secretary.

Authorized by Vice-President L. Kirst of the Western Wisconsin District, the undersigned installed Robert Moldenhauer as teacher of St. John's Ev. Lutheran School at Sparta, Wisconsin, on the tenth Sunday after Trinity, August 25, 1946. May the Lord bless both teacher and school.
Address: Robert Moldenhauer, 503 E. Franklin Street, Sparta, Wisconsin.
ARTHUR BERG.

With authorization from President Ackermann, I installed Mr. Clarence Radl as teacher in St. John's Lutheran School, Wood Lake, Minnesota, on August 18, 1946. May the Lord abundantly bless His servant's labors.
G. F. ZIMMERMANN.

Authorized by Pastor Im. P. Frey, president of the Nebraska district, the undersigned installed Kurt Petermann as principal of St. John's Ev. Lutheran Parochial School, Stanton, Nebraska, on the tenth Sunday after Trinity, August 25, 1946.
Address: Mr. Kurt Petermann, Stanton, Nebraska.
HERBERT HACKBARTH.

Authorized by President I. Habeck of the North Wisconsin district, the undersigned, on the ninth Sunday after Trinity, August 18, 1946, installed Ernst Behm as pastor of Trinity Ev. Lutheran Church of Kiel. Dr. Henry Koch preached the sermon and Pastors L. Koeninger, Wm. Schink, and V. Siegler assisted.
May God's richest blessing rest upon pastor and congregation.
Address: Pastor Ernst Behm, 516 Fremont Street, Kiel, Wisconsin.
HAROLD GRUNWALD.

Mr. William Arras was inducted into his office as principal and teacher of Zion Lutheran School, Monroe, Michigan, upon authorization received from President Karl Krauss. The installation took place on Sunday, August 18, 1946.
Address: Mr. William Arras, 2021 Vivian Road, Monroe, Michigan.
S. E. WESTENDORF.

Authorized by the president of the Michigan district, the undersigned installed Mr. Robert W. Meyer into his office as teacher of Bethel Lutheran School at Bay City, Michigan, on the ninth Sunday after Trinity, August 18, 1946.
Address: Mr. Robert W. Meyer, 236 N. Farragut Street, Bay City, Michigan.
M. C. SCHROEDER.

Authorized by Pastor Paul G. Albrecht, president of the Dakota-Montana district, the undersigned, on the tenth Sunday after Trinity, August 25, 1946, installed Helmuth Rutz as pastor of Emmanuel's Ev. Lutheran Church, Oxford Twp., Hamlin Company, South Dakota.
Address: Pastor Helmuth Rutz, Hazel, South Dakota.
H. C. SCHNITKER.

Authorized by Pastor Im. P. Frey, president of the Nebraska district, the undersigned installed Pastor Herbert Lietzau as pastor of Faith Lutheran Church, Platte, South Dakota, and St. John's Lutheran Church, Herrick, South Dakota, on the ninth Sunday after Trinity, August 18, 1946. Pastor L. F. Groth assisted at Herrick.
Address: Rev. H. Lietzau, Herrick, South Dakota.
N. E. SAUER.

Authorized by President A. Ackermann of the Minnesota district the undersigned installed Teacher Edward O. Kionka as principal of St. John's Evangelical Lutheran School at Lake City, Minnesota, August 18, 1946. May the gracious Lord richly bless his labors.
Address: Mr. Edward O. Kionka, 203 South Seventh Street, Lake City, Minnesota.
T. H. ALBRECHT.

MEMORIAL WREATH

A memorial wreath in memory of Paul Tilly has been received. This is for the Church Extension Fund and was sent by Emmanuel's Congregation, Grover, South Dakota, H. C. Schnitker, pastor, as follows:

Mr. and Mrs. Emil Mischke, Sr.	\$ 3.00
Mr. and Mrs. Herbert Kuhlman	2.00
Mr. and Mrs. Otto Fuerstenau	2.00
Mr. and Mrs. Walter Mischke	2.50
Mr. and Mrs. Chas. Born	1.00
Mr. and Mrs. Edmund Klatt	2.00
Mr. and Mrs. Norman Klatt	5.00
Mr. J. E. Klatt	2.00
A. L. Hallauer Family	2.00
Mr. and Mrs. Albert Mischke and Son	2.00
Mr. and Mrs. Clarence Satter	2.00
Pete and Katie Wansheck	1.00
Mr. and Mrs. S. M. Tarum, Dayton, DeLaine and Marlyn	3.00
Everette Baxter	2.00
Herbert Fuerstenau	2.00
Gust Klatt and Family	5.00
Bert Klatt and Family	2.00
Habeht and J. E. Fuerstenau	2.00
Mr. and Mrs. Eldon Fritz	1.00
Mr. and Mrs. Elden Flury	1.00
	\$44.50

EDGAR VANDREY,
District Treasurer.

Memorial Wreaths totaling the amount of \$165.00 were given by relatives and friends of Mr. and Mrs. Martin Ulhorn, Darfur, Minnesota, in memory of their daughter, Rachel, who by accident met an untimely death. The monies were designated for different purposes of our church and charities.
MARTIN LEMKE, pastor.

CHANGE OF ADDRESS

Rev. W. J. Schmidt, 206 S. Franklin St., New Ulm, Minnesota.

MISSION FESTIVALS

Exaudi Sunday
St. Peter's Church, Goodhue, Minnesota.
Offering: \$144.79. T. E. Kock, pastor.
St. John's Church, Redwood Falls, Minnesota.
Offering: \$452.86. Edw. A. Birkholz, pastor.

Pentecost Sunday
Peace Church, Echo, Minnesota.
Offering: \$262.38. Theo Bauer, pastor.

Trinity Sunday
Grace Church, Tp. Goodhue, Minnesota.
Offering: \$145.21. F. W. Weindorf, pastor.
St. John's Church, Tp. Caledonia, Wisconsin.
Offering: \$73.50. Armin Engel, pastor.
St. Peter's Church, Tp. Winchester, Wisconsin.
Offering: \$97.49. Armin Engel, pastor.
St. John's Church, Frontenac, Minnesota.
Offering: \$265.05. Karl A. Nolting, pastor.

First Sunday after Trinity
Immanuel's Church, Tp. Florence, Goodhue Co., Minnesota.
Offering: \$368.31. Karl A. Nolting, pastor.
St. John's and St. Peter's Church, Caledonia, Minnesota.
Offering: \$801.81. Karl A. Gurgel, pastor.

Second Sunday after Trinity

Cross Church, Rockford, Minnesota.
Offering: \$600.00. S. Baer, pastor.
Christ's Lutheran Church, Cochrane, Wisconsin.
Offering: \$556.00. C. F. Kurzweg, pastor.
St. John's, Lewiston, Minnesota.
Offering: \$672.72. Rev. P. Korn, pastor.
St. John's, Mezeppa Twp. Grant Co., S. D.
Offering: \$239.91. H. C. Schnitker, pastor.
St. John's Churches, Bear Valley and Mezeppa, Minnesota.
Offering: \$310.00. Theo. Haar, pastor.
St. Luke's Church, Tp. Knapp, Jackson Co., Wisconsin.
Offering: \$93.78. Gerhard H. Geiger, pastor.
St. John's Church, Helen Tp., McLeod Co., Minnesota.
Offering: \$313.82. H. H. Schaller, pastor.
St. Peter's Church, Elmwood, Wisconsin.
Offering: \$267.62. Carleton Toppe, pastor.

Third Sunday after Trinity

Trinity Church, Johnson, Minnesota.
Offering: \$420.90. P. R. Kuske, pastor.
St. Paul's Church, Algoma, Wisconsin.
Offering: \$65.00. K. F. Toepel, pastor.
Zion Church, Spirit Tp., Price Co., Wisconsin.
Offering: \$65.89. Markus Koepsell, pastor.
St. John's Church, Tp. Goodhue, Minnesota.
Offering: \$294.75. F. W. Weindorf, pastor.
St. John's Church, Bay City, Wisconsin.
Offering: \$79.69. Gale A. Maas, pastor.

Fourth Sunday after Trinity

Zion Church, Brighton Tp., Nicollet Co., Minnesota.
Offering: \$210.05. M. C. Kunde, pastor.
Emmanuel's Church, Oxford Twp., Hamlin Co., South Dakota.
Offering: \$775.00. H. C. Schnitker, vacy. pastor.
St. John's Watertown, Route 1, South Dakota.
Offering: \$342.26. B. A. Borgschatz, pastor.
St. Paul's Church, Valley City, North Dakota.
Offering: \$96.80. J. J. Wendland, pastor.
Trinity Church, Liberty Tp., Manitowoc Co., Wisconsin.
Offering: \$339.87. Adalbert F. W. Geiger, pastor.
St. Peter's Church, Monticello, Minnesota.
Offering: \$125.66. R. L. Wiechmann, pastor.

Fifth Sunday after Trinity

St. Matthew's Church, Wellington Tp., Monroe Co., Wisconsin.
Offering: \$729.27. P. Monhardt, pastor.
Zion Church, Readfield, Wisconsin.
Offering: \$427.05. Armin Engel, pastor.
St. John's Congr., St. Clair, Minnesota.
Offering: \$213.68. A. H. Mackdanz, pastor.
Trinity Church, Mears, Tp. Vinland, Wisconsin.
Offering: \$79.25. Paul Hartwig, pastor.
St. John's Church, Tp. Minneola, Minnesota.
Offering: \$340.44. T. E. Kock, pastor.
St. Peter's Church, Weyauwega, Wisconsin.
Offering: \$1,014.88. Irwin J. Habeck, pastor.

Sixth Sunday after Trinity

Grace Church, Zillah, Washington.
Offering: \$117.25. R. Waldschmidt, pastor.
Friedens Church, Randolph, Wisconsin.
Offering: \$311.42. H. R. Zimmermann, pastor.
Immanuel Church, Globe, Clark Co., Wisconsin.
Offering: \$283.71. Adolph Schumann, pastor.
Zion Church, Tp. Wayne, Washington Co., Wisconsin.
Offering: \$256.09. W. O. Nommensen.
Trinity Lutheran, Friesland, Wisconsin.
Offering: \$262.24. W. R. Krueger, pastor.

Seventh Sunday after Trinity

Trinity Church, Winner, South Dakota.
Offering: \$179.60. L. Wenzel, pastor.

Eighth Sunday after Trinity

Lutheran Mission, Aurora, Nebraska.
Offering: \$42.85. M. F. Weishan, pastor.
Rockwood Lutheran, Rockwood, Wisconsin.
Offering: \$146.10. Ed. Zell, pastor.

Seventh Sunday after Trinity

St. John's Church, Shennington, Wisconsin.
Offering: \$98.00. Gerhard H. Geiger, pastor.

Ninth Sunday after Trinity

St. John's Church, Norine Route, Dakota, Minnesota.
Offering: \$800.00. Otto Klett, pastor.
St. Matthew's Church, Oconomowoc, Wisconsin.
Offering: \$508.98. N. Paustian, pastor.

Tenth Sunday after Trinity

Trinity Church, Tn. Berlin, Marathon County, Wisconsin.
Trinity Church, Elkton, Michigan.
Offering: \$103.83. E. E. Rupp, pastor.
Offering: \$395.00. W. E. Schulz, pastor.