

The Northwestern Lutheran

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

Volume 33

Milwaukee, Wisconsin, September 29, 1946

Number 20

THE CHARACTER OF THE GODLY LIFE

THANKFULNESS

Trinity XIV

Gospel Of the ten lepers who had been saved from dreadful leprosy, only one returned in gratitude and worshipped Jesus. This Samaritan's act gave evidence of his faith in Jesus not merely as a deliverer from bodily ailments, but as one from Whom man can obtain eternal deliverance from sin, death, and hell. For the nine in whom the Lord's goodness was in vain. The Samaritan's faith in the promise of Jesus had born the fruit of deepest gratitude and made him the recipient of all the promises of God in Christ for time and eternity.

Epistle With God the Holy Ghost man "cannot but fall." The Holy Ghost gives us faith in Christ, makes us truly thankful for all that Jesus has done for us. With such faith the Christian will make every effort to remain under the leadership of the Holy Ghost and so be ruled by the spirit of saving faith. This spirit will bring him to overcome more and more those sins to which our sinful nature is prone, such as all forms of uncleanness, godlessness, factionalism, and contention. Such works of the flesh will in the Christian be rejected by the fruits of the spirit, by all forms of godliness.

Troait Behold, O God, our Shield, and look upon the face of Thine anointed: for a day in Thy courts is better than a thousand. How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. "Keep, we beseech Thee, O Lord, Try Thy mercy with Thy perpetual mercy; and because of the frailty of man without Thee cannot but fall, keep us ever by Thy help in all things hurtful and lead us to all things profitable to our salvation." (Collect) *It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High. To give forth Thy loving kindness in the morning and Thy faithfulness every night. Praise waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed. Hallelujah.* (Gradual. Psalms 92 and 65.)

FREEDOM FROM ANXIETY

Trinity XV

Gospel The character of the Christian distinguishes itself from that of the pagan or unbeliever in his attitude toward bodily needs. For the Christian the Kingdom of God is the first concern. Secure in the knowledge that God is His heavenly Father, Who has made him an heir of heaven and as such an heir will also provide all he needs during his earthly sojourn, he has been freed from all anxiety concerning what he shall eat or drink or wherewithall he shall be clothed. So each day he is ready to carry the burdens of the day! Worry is heathenish and futile! Those who worry are still ruled by Mammon, by money and those things which money buys.

Epistle The mature Christian is able to test himself and avoid making faulty estimates of himself. (To apply this to today's Gospel: Do you think you can serve God and Mammon?—If you think so, you are making a wrong estimate of yourself.)—Likewise your actions will prove whether the spirit of faith in Christ Jesus is ruling your life. This spirit will lift you above silly selfishness, childish hunger for flattery, bitter jealousy. Your life is to be characterized by the spirit of Christian love for your brethren and your fellowmen, for yours is the spirit of Jesus Who gave Himself into death for you.

Troait Be merciful unto me, O Lord, for I cry unto Thee daily. For Thou Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon Thee. Bow down Thine ear, O Lord, hear me: for I am poor and needy. "Lord, we pray Thee, that Thy grace may always go before and follow after us and make us continually to be given to all good works." (Collect). *The heathen shall fear the name of the Lord and all the kings of the earth Thy glory. When the Lord shall build Zion: He shall appear in His glory. Ye that fear the Lord, trust in the Lord, He is their Help and their Shield.* (Psalms 102 and 115. Gradual.)

G. W. F.

Rev. Wm. F. Lutz, Jan. 47
1211 4th Ave. S.

FRIENDS OF CHRIST

John 13, 12-16

WHAVE called you friends." In speaking these words our Savior has conferred another precious title upon His believers. Also this title is to serve the purpose of keeping us mindful of His saving grace and of some of the privileges and blessings which it has brought to us. We all realize that it means much to us to have a true friend even among our fellowmen, a friend to whom we can confide our joys and our problems, a friend who will share them with us, and who will give us sincere encouragement, counsel, and advice. It must mean infinitely more to us, however, to be assured that our Savior, the holy and almighty Son of God, the Lord of Lords, has raised a sinful human being to the position of His friend. Of ourselves we could never have entertained the thought of such a friendship.

Through Christ's Love We Have Become His Friends

Through His Proof of Friendship Jesus says: "Greater love hath no man than this that a man lay down his life for his friends." Ordinary human sympathy may prompt someone to offer food and drink to a needy fellowman, to expend time and strength in his behalf, or to extend a sizeable gift or loan of money. It would take real friendship, however, to make someone ready to give up his life for another person. The world over, this is acknowledged as the supreme test of friendship. Christ, our Savior, met this test. Yes, He went even much farther with his love and died for us while we were yet sinners, His enemies. He died for us, the just for the unjust, to atone for our sins and bring us back to God and eternal life.

Through His Gift of Faith With His Gospel He now solemnly calls the attention of all mankind to this supreme sacrifice of His love, offering and extending the pardon, life, and salvation which He has procured through it. Through this Gospel He has awakened faith in our hearts to embrace His love and all that it has won for us. By this gift of faith we had become His

friends who now enjoy all the blessings of His heavenly friendship. We have not chosen Him, but He has chosen us. Through word and sacrament He continues to tell us: Remember how I laid down my life to rescue you from sin, death, and hell; and as I died to win the greatest joys of pardon and eternal life for you, so I am also ready and able to vouchsafe unto you every other wholesome joy and to comfort you in all other sorrows. Thus He ever strengthens and renews our faith and keeps us in the blessed position of His friends.

Through a Christ-Like Love We Show That We Are His Friends

Jesus says: "Ye are my friends, if ye do whatsoever I command you." "This is my commandment, that ye love one another, as I have loved you." Through faith we have become Christ's friends. By loving one another with a Christ-like love we are now to give proof of our faith in His grace, we are to let it become evident that we are His true friends who have really embraced His saving love, and who are rejoicing in it. In our love toward one another we are to be ready to make great sacrifices, even as Christ made the supreme sacrifice of love in our behalf. "He laid down His life for us: and we ought to lay down our lives for the brethren. But who hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 16-18.) The love that we show to others is particularly to be directed upon the need of their souls and their eternal interest, even as Christ's love toward us was intent upon our soul's salvation. Our love is to be active in furthering others in their Christian faith and life through the Gospel, even as Christ in His love established this Gospel and gave it to us. Of course, the love by which we shall endeavor to show that we are Christ's friends will of necessity remain imperfect. Yet as we taste the blessings of Christ's friendship we shall ever endeavor to make it more perfect.

The Northwestern Lutheran

As Christ's Friend We Enjoy Friendly Treatment Indeed

Our Friend Takes Us Into His Confidence "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." A good master will treat even his humblest servant kindly. He will give him the food and clothing, the shelter and care which he needs. Yet a master will not be intimate and confidential with his servants, he will not pour out his heart to them concerning his plans and purposes. He will expect his servants to do his bidding without having discussed all of his affairs with them. Not as servants, however, does Christ treat His believers. He has called us friends and now treats us as such. We take friends into our confidence. That is one of the tests of true friendship. Christ, our heavenly friend, meets this test by making known to us all that He has heard of His Father. He does that for us through His word.

In His word Christ reveals to us God's gracious plan of salvation for sinful mankind. There he lets us see how this plan of salvation has been carried out in a perfect manner through Him, God's incarnate Son. There He assures us that all things that transpire here on earth must under His wise and almighty guidance serve the one purpose of gathering and furthering His church of believers unto eternal life. Thus Christ gives us a confidential insight into the manner in which He is ruling over all mankind. In like manner He has also taken us into His confidence concerning His rule and reign over our individual lives. In His word He gives us the confidential assurance that all things must work together for our good, even for our eternal welfare. He has told us of the shining goal which awaits us at the end of our earthly life; for He has pointed to the lovely mansions in His Father's house, which He has gone to prepare for us and into which He shall finally receive us unto eternal bliss. Also our bodies shall be partakers of this heavenly bliss and joy, for He gives us the promise in His word that He will raise them up in glory on the last day.

(Continued on page 317)

Editorials

The Opening of Our Colleges As these lines are being written we have just returned from the opening exercises of our Theological Seminary at Thiensville. This reminded us of the fact that all our colleges are, no doubt, by this time in full swing. But the Seminary presents a different problem from that of our other colleges. While our colleges and our Normal School at New Ulm have experienced a blessing in newly entered students so that they are hampered by the lack of space to properly house them, our Seminary has no such troubles. In fact, there is much room and to spare. The student body at the Seminary is comparatively very small. A few years ago the Seminary housing facilities were taxed to the limit; today, however, no such problem exists. As happy and thankful to the Lord as we are that our colleges have experienced a large influx of students so disappointed are we that the enrollment at our Seminary is so small. In this day in which the demand for pastors is so great and an actual shortage exists, our Seminary ought to be filled with young men who in a few years would be ready to go into the harvest field of the world to sow the Word of Life and reap precious souls who shall inherit eternal life, through our Lord Jesus Christ. Not more than forty-five students of theology are attending classes at our Seminary. But what is worse, when the present senior class is graduated next spring, numbering 22 members, the two succeeding classes promise us but fifteen and seven, respectively, for the next two years. This will evidently mean that within a few years the Church will be crying for pastors and there will be none to send out. It is true that this condition will change greatly four years hence, nevertheless, that will be small comfort in the very near future. Our synod, by the grace of God, is steadily growing, and as we grow we need more ministers. The cry of a few years ago of "over-production" has come back to put our littleness of faith to shame. Let that cry never again be heard among us. Rather let us pray God to give us the will and the determination to put every man graduated from our Seminary to work and to be grateful to Him who heard our prayers for laborers in His harvest field. Let us continue to send our gifted boys to our colleges to prepare for the work of the Church and pray God to give us the courage and the faith to believe that God will use them in His good time.

W. J. S.

* * * *

Using God's Name in Vain: "The doctrine of development is taught by our Lord in the parable of the mustard seed (Mt. 13, 31f.), and in His teaching about the guidance of the Holy Spirit (Jh. 14, 26, 16, 13.) St. Paul elaborates it in his letter to the Ephesians (4,

11ff.). He represents the Church as a living body, growing and developing, meeting every attack of heresy, yet continually progressing in the knowledge of the Son of God." (The Question Box, p. 113). Thus the Roman Catholic Church tries to defend with Bible passages its doctrine of development, that is, developing doctrines which the Bible does not teach, for instance, their Mariology, purgatory, praying to the saints, withholding from the laity the cup, etc.

What does Jesus say to all this? "The Word that I have spoken, the same shall judge him in the last day." (Jh. 12, 48.) "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22, 18f.)

T. H.

* * * *

Magazines: Rarely do we get into a home, where we do not find a magazine—or a dozen of them. People today read, and read some more. They want to know what is going on in the world—real or imaginary. No doubt, much of the material offered is good and wholesome. But it is also true, sad to say, that much is decidedly harmful. Much of it were better not written, it is fit only for starting fire in the kitchen range. Among the latter are especially articles written on religious topics. And—have you perhaps noticed—how only a few years ago a curse-word was seldom seen in print? But today!!

"It chills my blood to hear the blest Supreme Rudely appealed to on each trifling theme; Ma'ntain your rank, vulgarity despise; To curse is neither brave, polite, nor wise. You would not curse upon the bed of death: Reflect: your Maker now can stop your breath!" (Cowper).

However, to lament over the use of foul language is not enough. Protest to the editors! They quite generally print only what they can sell.

Again, if even some of the very best magazines bring material unfit to read, why not play safe and subscribe only for such literature which will not harm the soul? With Christmas "right around the corner": how about a subscription to the Northwestern Lutheran for a friend, who is not yet a subscriber? If every subscriber gains but one new one: how that would lengthen the subscription-list! And what greater favor could be accorded a friend than to bring to his attention the very best reading material!

T. H.

THE NORTHWESTERN LUTHERAN—Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. Subscriptions must be paid in advance. No subscription will be accepted unless accompanied by subscription fee! Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917. Editorial Committee: W. J. Schaefer, Managing Editor; Prof. C. Lawrenz, Church News; Prof. John Meyer, Associate Editors; Prof. K. Schweppe; Im. P. Frey. All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin. All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin. Church News and Mission News should be sent to Prof. C. Lawrenz, Theological Seminary, Thiensville, Wisconsin.

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.

II.

IN speaking about the obligations which hearers have toward their pastor our Catechism cites Gal. 6, 6, in the second place. It will repay our efforts if we study also this passage a little more closely. The section in which our verse occurs begins in chap. 5, 25.



Brethren

In the beginning of chap. 6, in our Bibles, we find the word *brethren*. The address belongs to both the closing verses of chap. 5 and to the opening verses of chap. 6. Instead of placing the word at the head of this new part in his epistle, Paul placed it more emphatically into the course of his argument. We see from this that he stresses the brotherhood of his readers. What does he mean?

He reminds them that they are as Christians not just so many individuals. He is writing to several congregations located close together in the province of Galatia. Even as congregations they are not to consider themselves as separate entities, sufficient in themselves, and not connected, or only loosely connected by free choice, with Christians in other congregations. No, they should bear in mind that first of all they are brethren in Christ, and their outward grouping in local congregations and provinces is secondary in comparison with this paramount fact.

They all belong together as brethren. This communion is not of their own choice, nor of their own making. We may choose our friends to a certain extent, we may elect new members into our organization, but we cannot choose our brothers and sisters. They are given to us by God, by having them born into the same family with us. So also when the Holy Ghost called us to faith in Christ Jesus to become children of God, He in the same act made us to be brethren one of the other.

This is the fact which Paul here stresses. Christians are brethren, and he admonishes them to conduct themselves accordingly, as brethren.

Brethren Must Help One Another

We shall not spend much time on chap. 5, 25, 26. Paul says: "If we live in the spirit—as we Christians do indeed—let us also walk in the Spirit." The word *walk* here means a walking in line, keeping step with one another, just as a company of soldiers would do in marching. Paul continues: "Let us not be desirous of vain glory, provoking (that is, challenging) one another, envying one another." That would be most unnatural for a family of brethren, and most harmful for the welfare of the family.

Brethren are not all alike. They are alike in this that they all honor the same father, but in other respects there may be great differences between them. We mention but one: some may be stronger, some may be weaker. Thus it may easily happen, as Paul says, that "a man be over-

taken in a fault" (chap. 6, 1). What will *brethren* do in such a case? Will they gloat over the weakness of their brother? Will they boast because they were not yet caught in such a sin? Will they consider themselves better than their fallen brother? No, Paul says: "Ye which are spiritual, restore such an one in the spirit of meekness."

That is what marching in line and keeping step demands; that is what brotherly love demands. But even in carrying out this demand of brotherly love, as long as we are living in this sinful flesh, there lurks the danger of violating the very love that we are trying to practice. Paul says: "Considering thyself, lest thou also be tempted." We do not only stand in danger of committing the same fault by which our brother was overtaken: in the very act of trying to correct his fault we may violate love by becoming overbearing. Trying to pull out the mote from his eye, we ourselves may develop a beam in our own eye. Hence Paul says, Consider thyself, be on your guard.

The Law of Christ

"Bear one another's burdens, and so fulfil the law of Christ" (v. 2). *The law of Christ* does not mean that Christ came to give us some new commandments in addition to the Law of Moses. No, He came to give His life as a ransom for us, to save us from death and damnation, and to gain for us eternal life. *The law of Christ* is not a law which He laid on us; it is the law under which He Himself performed His work. Christ took upon Himself our sins and guilt, our punishment, death and hell, the wrath of God which should have devoured us. That is the law which He voluntarily took upon Himself.

Christ bore our burdens. Now we as brethren through faith in Him should place ourselves under the same law, and bear one another's burdens.

And while doing this we must be very careful that we do it in the spirit of humility and meekness, just as Christ did. He humbled Himself and made Himself of no reputation, and took upon Himself the form of a servant. So we, in helping our erring brother, dare not think that we are better than he. Paul says: "For if a man think himself to be something when he is nothing, he deceiveth himself" (v.

3). He then not only becomes unfit for helping his brother, he stands in grave danger of falling out of the brotherhood altogether.

An Unexpected Discovery

Paul continues with the admonition: "But let every man prove his own work, and then he shall have rejoicing (that is, something to boast about) in himself alone, and not in another" (v. 4).

We are always prone to boast in another, that is, to compare ourselves with someone else, then to establish the fact that we are not quite as bad as the other fellow, and then to take pride in our superiority. Paul says that every man should prove his own work. Let him thoroughly examine his own work, examine it again and again, and keep on striving to improve his own work till it is fit to pass the test. Then, if any boasting is to be done, he will have a real cause, not only the pretext that his work may compare favorably with the poorer work of a weak brother.

But what will he discover? Paul is speaking about helping a weak brother. If in that very connection we try to improve the quality of our own work, so that it may stand approved, we shall find, as Paul says in the next verse: "For every man shall bear his own burden." The things that are troubling our weak brother are the very things that are burdening us. In helping him bear his burdens we are really bearing our own.

Communicate

How should the weak brother who was overtaken in a fault react when his brethren restore him in the spirit of meekness? Should he feel humiliated? or show resentment? No, Paul says: "Let him that is taught in the word communicate unto him that teacheth in all good things" (v. 6). He should show his gratitude for the help in every way possible.

This is not a matter of choice for him. "Be not deceived, God is not mocked" (v. 7). God demands recognition of the services of brethren.

Paul used very broad and general terms: "he that is taught in the word" and "him that teacheth." These words, though applying to all brethren, certainly include those that were called by a congregation to teach the word publicly.

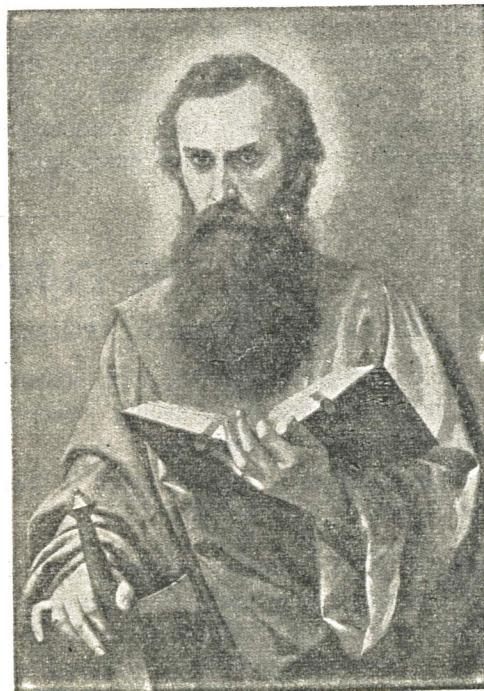
They are doing in the name of the congregation what each individual Christian is doing as a brother. God earnestly demands that the congregation show appreciation and gratitude for their work in every way possible. They are being taught in the Word by their pastors; then

let them communicate with their pastors, let them share with their pastors in all good things. They will reap what they sow. If they sow to the flesh, they shall reap corruption; "but he that soweth to the Spirit shall of the Spirit reap life everlasting" (v. 8).

IN THE FOOTSTEPS OF SAINT PAUL

Paul's Retreat Into Arabia

LUKE, the sacred and inspired biographer of Saint Paul, informs us that Paul partook of meat after his baptism by Ananias and was strengthened, that he confessed his faith in Jesus as the Messiah before the brethren and that he also preached to the Jews in the synagogues of Damascus proving that the Nazarene was the very Christ (Acts 9). After many days had been fulfilled, the



Jews sought to kill him. It was then that the disciples let Paul out of a window from a wall of the city in a basket (Verse 25). Luke is silent on the retreat into Arabia. His famous teacher and friend surely did not reveal much about the time spent in Arabia in his conversations with his beloved disciple, even though it was an extremely important phase in the life of the great Apostle.

To Paul himself we are indebted for

the only information concerning Arabia. He writes to the Galatians (1: 16f.): "Immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days, but other apostles saw I none save James, the Lord's brother." It is only natural that Paul too would remain silent about that formative period of his own life. He mentions Arabia merely to ward off the mistaken conception of false brethren as though he had received his Gospel from the other apostles, from men, while in truth he had received in from the Lord Himself. (Galatians 1: 11f.). He was reluctant to speak about that innermost crisis and change in his life except where and only in so far as the truth of the Gospel itself was involved. It was an intentional retirement from Damascus and public life. Time for study and meditation as well as escape from pursuit had to be found. It is our own inference, but it is in keeping with the whole line of thought in the Pauline Epistles.

When Paul told the Galatians that he did not confer with flesh and blood, he did not want to imply that he discussed the next steps he should take with his newly found brethren in Damascus. What advice should they have given him? Where the Lord had spoken, it would have been folly on their part to offer their advice. There was but one thing to do: to do the Lord's bidding. Paul merely wants to say that he did not listen to the whisperings of his own flesh and blood. Does not Jesus speak in a similar way to Peter after his confession at Caesarea Philippi, when he told him: "Flesh and blood hath

not revealed it unto thee"? (Matth. 16: 17). Does not Paul use the same expression when he exhorts the Ephesians: "For we wrestle not against flesh and blood, but against principalities"? (Ephesians 6: 12).

There is a seeming discrepancy between the report of Luke and that of Paul as to the time of the stay in Damascus and Arabia. Shall we simply pass it by and act as though it could not be explained. We know from the very beginning that there are no contradictions in Holy Writ, because it is God's Word and not of human origin. The Holy Spirit did not always deem it necessary to inform us about all details, but He did reveal the whole plan of our salvation very clearly to us and that is the main thing. We are of the opinion, however, that a plausible explanation can be offered which will not do violence to the text and yet explain the situation adequately.

Luke speaks of many days having been fulfilled before Paul went to Jerusalem and Paul tells us that he went to Jerusalem three years after his conversion. Luke gives an indefinite estimate of the time, Paul speaks of three years. Luke does not mention Arabia at all, Paul without any details.

It is only too natural that Paul would have spent a few quiet days with Ananias and later on also with the other disciples in Damascus and confess his faith in the Messiah before them. It does not seem plausible that he did any extensive and prolonged preaching in the synagogues before his retreat into Arabia. His enemies, the Jews, would have termed him a shameless apostate and renegade and would have persecuted him just as he had persecuted the Christians because of their belief in Jesus as the Messiah. In fact, the impending fury of the Jews against him was most likely one of the main reasons why Paul fled into Arabia so quickly. He furthermore sought and needed an opportunity to ponder that great event and change in his own life. He had to find his own moorings. His faith had to be anchored in the Word of God, the Scriptures of the Old Testament, which he had studied as a Pharise and had misunderstood so completely before his conversion.

It is certain that Paul did not spend

too many days in Damascus before his retreat into the Arabian desert. The rising fury of his former allies, now his enemies, would see to that. It is in like manner certain that he did not spend too many days in Damascus after his return from Arabia, for the Jews sought to kill him when he preached in their synagogues and proved that Jesus was the Christ. The major portion of the three years must have been spent in Arabia. Such a prolonged stay was necessary for Paul for study and meditation before he could enter upon his strenuous task of bringing the Gospel to the Gentiles in the Graeco-Roman world.

How can the "many days" of Luke be harmonized with the three years of Saint Paul? For the unbeliever this seems to be a welcome chance to point out an error of a "human" writer and to discredit the truth of Scripture. Let us look into it. Luke does not give us a complete biography of Paul with all the details of his life nor does he profess to do so. This did not lie within the scope of the writer of the Book of Acts who wanted to and was to give an inspired record of the spreading of the Gospel from Jerusalem to Rome. The indefinite words "many days"

do not conflict with the definite "three years." There is another example in the Bible of the term "many days" being used for just three years. It is to be found in 1. Kings 2: 38-39: "Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years that two of the servants ran away." Even such seemingly insignificant terms and statements of time are put there intentionally by the Holy Ghost, He knew that wise critics will arise and try to find discrepancies and errors, find fault with the Word of God. If the term "many days" can designate a period of three years in the Old Testament, why should it not be impossible to interpret the words of Luke "many days were fulfilled" as meaning a much longer period than just a few or many days or three years? We are convinced that the Holy Spirit had His reasons for inserting the explanation in the first Book of Kings and not adding it in the Book of Acts. Thus the wisdom of the "wise" is again put to shame. By considering themselves to be wise and by trying to find contradictions in the Bible they make fools of themselves. The Bible is and remains the infallible Word of God without contradiction or error. H. A. KOCH.

THE CHRISTIAN WAY

BY PASTOR GEORGE BARTHELMS AND MR. WILLIAM KRUEGER

Is it right for the public high schools or any public school to include *religion* in their course of study?

That question is well answered in the article below. Read it. ED.

WE HAVE been requested several times to take part in the so-called "character-building" course here at the ——— Public High School, and we find ourselves constrained to decline. Our declining is often misinterpreted as though we were against the teaching of religion, which assumption is farthest from the truth.

In fact we hold that the best form of education is that form which is based primarily in *every* one of its branches upon the truths and principles of Holy Scriptures and the true Christian life therein prescribed. For this very reason we maintain a parochial school, and our ideal is

to extend that type of education into the high school years also.

The reason for our declining to take part in the course of religious instruction in the ——— Public High School is therefore not that we are averse to religious training; quite the contrary, we are wholly in favor of such training, and whole-heartedly agree with the contention that there is today a crying need for more religious training among our young people in general. The reason for our declining is however this, that we are firmly convinced that the public school is the wrong *place* to supply that religious training, because the public school is an institution and instrument of the civil government. The only correct place to supply that religious training or religious character-building according to our American principles is in the *Home* and the *Church*, but never in the civil government.

As soon as we attempt to supply that religious instruction by way of a governmental agency or through governmental activities we are immediately undermining and weakening one of our most important American Freedoms, the Freedom of Religion, which stands primarily on the complete separation between Church and State; and the result of such undermining would be this that we would find ourselves one step closer to Communism, in which the government determines which religion its people are to follow. Our forefathers fought to win this Freedom of Religion for us: many gave their lives in the fight. Surely we want to do all to preserve this Freedom of Religion for posterity.

The present arrangement in the ——— Public High School is *seemingly* harmless. All the clergymen are permitted to use their own members in the public school building. But what assurance have we that this *mixture* of Church and State will go no farther? No new boundaries have been set; and if this encroachment on our American Freedom of Religion is permitted to remain here and in other localities where it is being attempted, then a number of greater encroachments, including the more vicious kind, can follow on equal "legality" by the "gradual development process" peculiar to such encroachments.

So, the boundaries have already been definitely set in this question, and wisely by our forefathers who formulated the constitution of our country and of our State in such a way that Church and State were ever to be kept *completely* separate. That complete separation between Church and State was specified also in regard to the public or district school system. They took every necessary precaution to make the Freedom of Religion safe from every attack and encroachment. Not one of these precautions has as yet been proved to be superfluous. The present arrangement of "character-building" course in the ——— Public High School has gone beyond these wisely fixed boundaries, as can be seen if we but quote the pertinent parts of the constitution of our State of Wisconsin.

Article X, Section 3, says: "The legislature shall provide by law for the establishment of district schools, which shall

be as nearly uniform as practicable; and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed therein."

There is no provision made that sectarian instruction *may* be allowed as long as it is not a part of the regular curriculum or course of study in the school, but the constitution clearly *forbids* all sectarian or religious instruction within the school itself as a public or district school without any exceptions or modifications.

To show how clearly and sharply our state constitution distinguishes, divides, and separates between religion or Church on the one hand, and the State on the other, we quote also Article I, Section 18: "The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed; *nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with, the rights of conscience by permitted, or any preference be given by law to any religious establishments or modes of worship; nor shall any money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries.*"

We maintain that permitting religious instructions to be carried on within the confines of a public school is to a definite degree using the taxpayer's money to "support a place of worship," and to "maintain a ministry," and it is also using the taxpayer's money "drawn from the treasury for the benefit of religious societies," and is therefore a violation of our state constitution.

Since our understanding and interpretation of these pertinent parts of our state constitution was recently questioned and challenged, we enquired from the proper state authorities to see whether our understanding was correct or not. Already in January of 1945 we received a communication from the Attorney General's office, from which we quote: "The constitution prohibits sectarian instruction in district schools, and the statutes provide that the superintendent shall not permit sectarian instruction in public schools."

To the State Superintendent of Schools

we recently put the following question: "Is it permissible on the basis of our state constitution that local clergymen teach religion in the public school either during school time or outside of school time?"

This is his reply:

"Section 40.16(8) of the statutes limits the use of public schools to nonsectarian organizations.

"Such use of the school is in violation of Article I, Section 18 and Article X, Sections 3 and 6 of the state constitution.

"The State Superintendent is required by Section 14.57(2) of the statutes to bar all sectarian books and instruction from the public schools.

"The above citations clearly establish that local clergymen can not teach religion in the public school either during school time or outside of such school time.

"Sincerely yours,

(Signed:) JOHN CALLAHAN
State Superintendent."

Since we and a number of members of our congregation have recently appeared before the ——— Public School Board requesting them that this teaching of religion in our local public school be discontinued for reasons outlined above; and since we realize that this request may cause some wide-spread criticism regardless of whether it is granted at this time or not, we therefore felt that the members and friends of our ——— Lutheran Church should know our reasons for making such a request.

GEO. A. BARTHELS, *Pastor*
WILLIAM KRUEGER, *Teacher*

"THE ETERNAL GOD IS OUR REFUGE"

Greets the dawning of the day,
As the early morning sunrise
And the stars look down from heaven
When the daylight fades away,
On each morning we are certain
Of our heavenly Father's care,
And each evening finds us trusting
In our Lord Who answers prayer.

As the Winter succumbs yearly
When the life of Spring appears,
And the Summer yields to Autumn
When the trees shed leaves like tears,
So our fearful hearts must listen
To the Scripture's welcome call:
Casting all our cares on Jesus,
Who has lived and died for all.

O, Thou God of love and power
"Everlasting" is Thy Name;
Nature bows to all Thy changes
Still Thou always art the same.
God, Almighty, our Creator,
Jesus Christ, our Savior blest,
Holy Spirit, faith's true Author,
Be Thou our eternal rest.

ADELIN WEINHOLZ-MOELLER.

Siftings

Out of Debt. Last year Lutheran churches in America paid off more than ten million dollars of their debts. Total reduction in indebtedness in five years has been \$33,187,349. There is only \$14,656,131 remaining of congregational indebtedness on property valued at \$430,656,131. The figures cover 16,141 congregations. Ten years ago church debts amounted to \$52,606,292.

* * * *

Close on the Heels of the above announcement came a report by the National Stewardship Institute. The Institute in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century, found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries. The present support of the church amounts to but little more than a penny per meal, less than a nickel a day, the Institute revealed.

* * * *

Another "Doctrine" in the Making. The Roman Catholic Church teaches that at her death the body of the Virgin Mary was preserved from corruption and soon afterwards assumed into heaven and reunited to her soul. This belief is not an article of faith; nevertheless Pope Benedict XIV declared it a probable opinion, the denial of which would be impious and blasphemous. Now there is a movement on foot to have the Assumption of Mary declared an article of faith, and Pope Pius is said to be polling all Roman bishops of the world on the probable attitude of the faithful toward such a declaration. To the Christian the question: Where is this written in Scripture? is the simple answer to those who seek to coin new "articles of faith."

* * * *

Communism or Religion. The *Lutheran Standard* brings to light this choice item: The following is from the *Con-*

gressional Record one day not long ago. The "chairman" is the head of the congressional committee investigating Communism, and "Mr. Foster" is William Z. Foster, head of the Communist Party in the U. S.

Chairman. "Mr. Foster, does your party advocate the destruction of religious belief?"

Mr. Foster. "Our party considers religion to be the opiate of the people, as Karl Marx has stated, and we carry on propaganda for the liquidation of these prejudices among the workers."

Chairman. "To be a member of the Communist Party, do you have to be an atheist?"

Mr. Foster. "Many workers join the Communist Party who still have some religious scruples, but a worker who understands the elementary principles of the Communist Party must necessarily be in the process of liquidating his religious beliefs, and when he joins the party he will soon get rid of them." There are some items which need no comment, and this is one of them!

* * * *

Missionary Ship to Asia. According to a report issued by the Foreign Missions Conference of North America, 400 Christian missionaries returning to fields in China and the Philippines were scheduled to sail from San Francisco on August 26 on the *SS Marine Lynx* in what is described as the "largest mass movement of missionaries in all the history of foreign missions." The 400 who were scheduled to sail on the *Marine Lynx* represent the vanguard of some 8,000 Protestant Missionaries who will return to fields in various parts of Eastern Asia and the Pacific islands as rapidly as their respective mission boards in America can clear passports and passage. The *Marine Lynx* is the first of two or more "missionary ships" sponsored by the Foreign Missions Conference in an attempt to break the transportation bottleneck in the Pacific which has held missionaries and their families for weeks in West Coast hotels while waiting for available space on board

The Northwestern Lutheran

freighters. The State Department is co-operating with the Missions Conference in facilitating the movement of missionaries, and twenty-nine mission boards in the United States and Canada are represented in the mass return of missionary personnel.

* * * *

Methodists and the Liturgy. The Methodists are stirred by an agitation for more dignity in their worship. The Methodist Church has had a commission at work for several years on a liturgical service, and such liturgy is now being used in many congregations. Now comes the Buffalo District of that communion and suggests that its pastors wear formal gowns and a "rabat or stock with the clerical collar." The action of the district was based on a report submitted by its Committee on Worship. This is certainly a departure from the extreme views of Calvin who frowned on all liturgical service as well as vestments. Perhaps they are finally accepting Luther's more conservative view on the matter.

* * * *

Federal Aid for Private Schools. We have reported many successful and unsuccessful attempts by the state to support and subsidize private schools, but a bill was recently introduced in the Congress of the United States which is designed to establish a new national policy on education, and under its terms federal funds for education would be made available to non-public as well as to public schools. "The bill has been introduced at this time mainly for the purpose of stimulating study and constructive discussion during the coming five months," Senator Murray said. "Many important details still remain to be worked out. Many controversial issues are still to be resolved." One of the most bothersome "issues" is: What is to be done with the first amendment to the Constitution which forbids just this measure?

* * * *

Southern Baptists with two colleges already well established in the state of Georgia decided to open another college in Cleveland, in the northern part of the state. Their wisdom can not be impugned.

APACHELAND --- SUMMER 1946

BY PASTOR E. HOENECKE — Plymouth, Michigan

MAY we invite the reader to join us on a quick summer tour of our Apache Indian Mission in Arizona? The accompanying may well serve as a guide.

The temperature is very high and the desert plains are bone-dry at this time of the year at our starting-point, the mission station Bylas. Because of the population of over 700 Indians, this mission was begun next to the trading post many

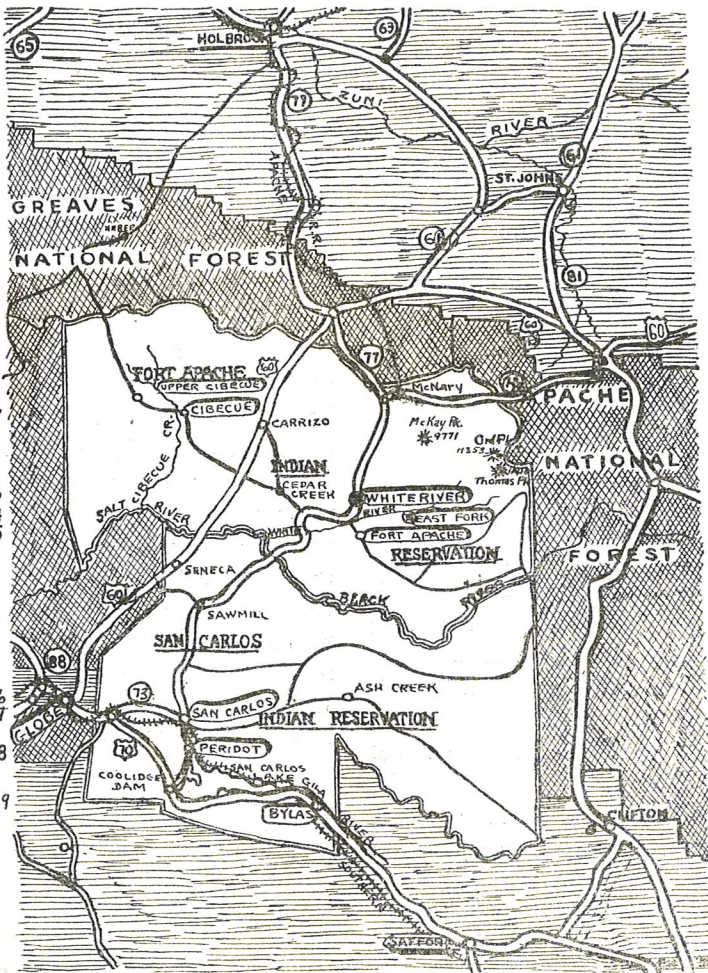
years ago. Every building on the compound has either been erected by Missionary Ernest Sprengeler or has at some time received the benefit of his labor with hammer, saw and paint brush. Even now he and a few Indians are building a shelter for the new Diesel plant which had to be acquired for light and power for the church, the school, the mission house and the teacherage, when

our Seminary helped us out to the end of the schoolyear. With only three weeks remaining till the opening of school, we are still without a principal for the school. Mr. Mueller will not return, having accepted a call to Tawas City, Michigan. Mr. A. Burdette, the native teacher-interpreter, cannot conduct the school of over 60 children alone, and the missionary is far too busy in the field to teach regularly.

Peridot, the next station, lies sweltering in the summer sun, like Bylas. Missionary Henry Rosin, active in our Apache Mission since August of 1917, and Interpreter-teacher Clarence Bullis are visiting camps and preparing for the more than 100 children expected in the school this fall. The other two teachers, Miss Wolff and Miss Bartsch, are still on vacation in the East.

Only a few miles north lies the beautiful agency seat San Carlos with its tree-shaded boulevard, its lawns and gardens, produced and maintained in the desert by the magic of irrigation. Outside the agency limits the desert begins abruptly with its cactus, mesquite, greasewood, lying more grey than green under the drab dust of summer. The mission work goes on, the Indians finding here more than the green pastures of man's providing in the Word that is spoken to them by the two shepherds at this station, Pastor F. Uplegger, superintendent of the entire Apache Mission, and his son, Pastor Alfred Uplegger, second in years of service in our Indian Mission, having begun in January of 1917. San Carlos has a population of almost 900 Indians.

Lower Cibecue is our first stop on the Northern Reservation. It lies a mile above sea level, remote from all the other stations, excepting Upper Cibecue, on the wild banks of Cibecue Creek. The little adobe chapel, the frame school and adobe house lie empty and deserted. Mr. Raymond Riess, beloved because of his gentle, kindly manner as teacher and evangelist by all the Indians, has gone to his reward. Mr. Mueller is leaving for the East. We sincerely hope the Mr. Meyer, who has been called, will be able to open the school with the 35 or more children in September. Out of love for the Indians at this place Mrs. Gladys Riess has volunteered her services in the



years ago. It is one of our most flourishing stations.

Many of the Indians have left the arid valley for the summer and have gone to the surrounding hills with their families and farm tools to raise a crop on some cooler mesa and to escape the punishing heat. Without constant irrigation these dry plains will not produce, and irrigation ditches from nearby Coolidge Dam are still too few and far between.

Despite the heat, however, the mission-

the local trader could furnish current no longer.

Fortunately, school is out during the summer, for our teacherage is empty. Mr. W. Mueller, the regular teacher, exchanged places with Mr. R. Riess over a year ago to give the latter a better chance to regain his broken health. When Mr. Riess could carry on no longer, even at Bylas, and, on March 26th, was called out of the work entirely by his early death, Student A. Schuppenhauer from

school, where she and her husband worked so happily together for years.

The executive committee has plans for the combination of Lower with Upper Cibecue, two and one-half miles away, across the creek. This will do away with much of the isolation and solitude of



these stations and, thus, may make the work more efficient and economical. A new school and chapel will have to be built, and the Upper Cibecue mission house removed to the lower station. Pastor Paul Schliesser of Upper Cibecue is working with the superintendent to bring about the change. The combined population of the Cibecue district is over 700.

The largest place on the Apache reservation is Whiteriver, having a sizable population because of its Northern Reservation agency and large hospital, especially for tubercular cases. Pastor E. Edgar Guenther, our senior missionary in years of service, being in the work since January of 1911, serves the white congregation as well as the Indians of



this community. Student R. Reim has been assisting him during his recent leave of absence. Besides the congregational and camp work, the missionary must give much of his time for hospital services. A few years ago he also erected a modest chapel in the pine woods area of McNary to the north and now preaches at this place every Sunday afternoon.

Between the Guenther home and the church at Whiteriver stands the parsonage of Missionary Ad. Schultz who serves the Canyon Day-Cedar Creek districts. A chapel was built at the former place six years ago, and one is in pro-

POOR LAD!

There he sat, poor lad! The beaming smile on his face and the brilliant sparkle in his eyes held my attention. He was, indeed, a fine boy. Only a pagan can resist the charm of these African children.

"Akpan, where do you attend school?"

The lad, however, merely continued to smile. His father explained, "He can not hear." Little Akpan is deaf!

Over a year has passed since this little deaf Lutheran appeared before me. I, nevertheless, can still see the poor lad smiling silently at me. But converse with me he could not. To learn the Gospel of his loving Savior is now beyond his power. Because he can not hear he can neither speak nor read. Little Akpan is now living his life in silent loneliness, without men, without Christ.

The number of deaf, dumb or blind Africans cannot, of course, even be estimated. In the secrecy of the jungle no doubt many are "relieved" of their afflicted life as soon as it is discovered. Since the coming of Christianity and British justice those who may not be killed in infancy are probably hidden away in the bush, poorly provided for and unwanted. The District Officer knows of not even one school for the deaf in all of British West Africa, and we can be sure that there is none in the more backward and undeveloped Belgian and French territories. Few, like Akpan have Christian parents—but what can a loving Christian father or mother do?

Far more terrible and tragic than their

cess of construction for Cedar Creek at this time. The field has an Indian Population of over 600.

Only five miles to the east lies the largest station of the reservation, the mission, orphanage and boarding school East Fork. Missionary E. A. Binger has been active here as principal since April, taking the place of Pastor Arthur Kell. Teacher Arthur Meier is at the head of the day school, assisted last year by Student F. Nitz and Miss M. Kalberg. The school has about 100 children. Since space does not permit in this issue of the *Northwestern Lutheran*, may we return to this station with you at another time?

silent suffering is their total ignorance of Jesus. Yet no church is caring for these afflicted Akpans and Adiahas, no Christian is teaching them their Redeemer's love, no one is opening their eyes or ears or loosing their tongues for His sake.

Little Akpan has become a symbol to me of all the unknown afflicted of this land, now overlooked by Christ's church. Is this black child's need a whisper from Christ to suffer such little children to come unto Him? "Whosoever shall receive one of such children in my name, receiveth me." May deaf Akpan appeal to our Lutheran church, especially to a few trained teachers, to open the first school in this pagan West Africa for the dumb and the deaf?

Poor lad! There he is still sitting, silent, alone, without Jesus.

Lord, make these deaf to hear Thy Word!

THE ALABAMA CONFERENCE

THE Alabama Conference met for its twenty-ninth annual convention at Alabama Lutheran Academy, guest of Trinity Congregation, Selma, Alabama. Rev. H. J. Lehman, retiring chairman, spoke of the progress made by the Lutheran Church among the Negroes during its first twenty-nine years on the Alabama Field. Rev. J. T. Skinner is the new chairman.

Dr. P. E. Kretzmann spoke on the Bible as the Word of God. He pointed

out sixteen theories in respect to the inspiration of the Bible. We hold to the words that "All Scripture is given by the inspiration of God."

Rev. Karl Kurth, new executive secretary of the Missionary Board, was welcomed by conference. He brought some good news. He reported that Alabama Lutheran Academy had been granted permission to become a normal school for the training of Lutheran teachers. This news was received with gladness.

Sermons were by the ff. Rev. P. R. Hunt, "Christian Education, the Only Hope for America." Rev. C. L. Graeber, "Passion for Souls." The Rev. J. T. Skinner in a special Thanksgiving service for returned servicemen, "O Give Thanks Unto the Lord."

Papers: Pastor Neeley, "More Sons of the Prophets for the Work of the Lord;" Pastor Kennell, "Proportionate Ingathering of the Fruits of Our Labors;" Pastor Thompson, "How to Make a Mission Call;" Pastor Jones, "Winning Adults for Church Membership."

\$2,125.31 was received for African Mission, and a new goal of \$2,200 set for 1947. Mission work was stressed not only in Africa, but on the Field itself.

A four-day Teachers' Institute was held. Dr. Kretzmann was the instructor. A goodly number of pastors and teachers were enrolled. Dr. Kretzmann spoke on "The Christian Teacher," "The Pupil in the Christian School," "The Teaching Process," "The Learning Process," "Christ in the Home," "What America Owes Luther," and "Training the Child for Active Church Membership." The conference was brought to a close by the Rev. Karl Kurth. He urged all workers to work for the Lord, trust in Him and depend on His grace.

"God be with you till we meet again," was the final Hymn.

W. J. PLEDGER.

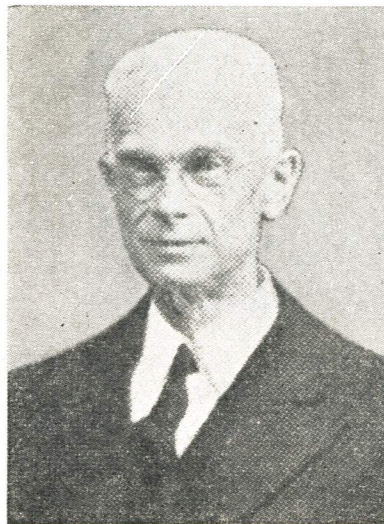
OBITUARY

† PROFESSOR ADOLPH HERMAN SAUER †

On August 7 Professor Sauer, who has served as an instructor in our Michigan Lutheran Seminary at Saginaw, Michi-

gan, departed from this life at the age of 61 years and 16 days.

Adolph Herman Sauer, son of the Rev. Christian Sauer and his wife, Elizabeth, nee Weimar, was born in Montello, Wisconsin, July 22, 1885. At the age of five he moved with his parents to Juneau, Wisconsin. He attended the Christian Day School and was confirmed in St. John's Church. He entered Northwestern College, Watertown, Wisconsin, in 1893



to begin his preparation for the ministry. He graduated in 1906 and entered the Theological Seminary in Wauwatosa, Wisconsin. Having finished the prescribed course he was ordained and became pastor of the congregations at St. Louis, Michigan, and Alma, Michigan, in 1909. In 1911 he accepted a call to Michigan Lutheran Seminary as teacher of Science, Religion, and English. For the first eight years he was inspector in the dormitory. The Lord permitted him to

give thirty-five years of faithful service to this institution. He also served for many years as secretary of the Michigan District. He was a member of St. Paul's Church and for a number of years secretary of the congregation.

He entered the estate of matrimony with Wilhelmine Westendorf June 25, 1914. This union was blessed with five children. A year ago the convention at New Ulm, Minnesota, was shocked with the news that an operation had revealed his illness as an incurable affliction. Provision was made to relieve him of all teaching duties, but as long as his strength permitted he continued to give some instruction in religion. With patience he carried his heavy burden of suffering, casting his cares upon the Lord. The living waters and the green pastures of the Word were his consolation. The Lord who redeemed him strengthened and kept him on his journey through the valley of the shadow of death and finally delivered him from every evil by granting him a blessed end. Funeral services were held at St. Paul's Church, August 10. The remains were laid to rest in Oakwood cemetery, Saginaw, Michigan. The undersigned officiated basing his remarks on 1 Pet. 1, 3-5. Pastor R. Koch and Director O. J. R. Hoenecke spoke in behalf of the Board of Regents and the Faculty.

His wife and five children, Pastor Theo. Sauer, Plymouth, Michigan; Mrs. James Malone, Anniston, Texas; Walter, Bertram, and David of Saginaw, Michigan; four grandchildren, one brother, and three sisters survive him. Blessed are the dead that die in the Lord!

O. ECKERT

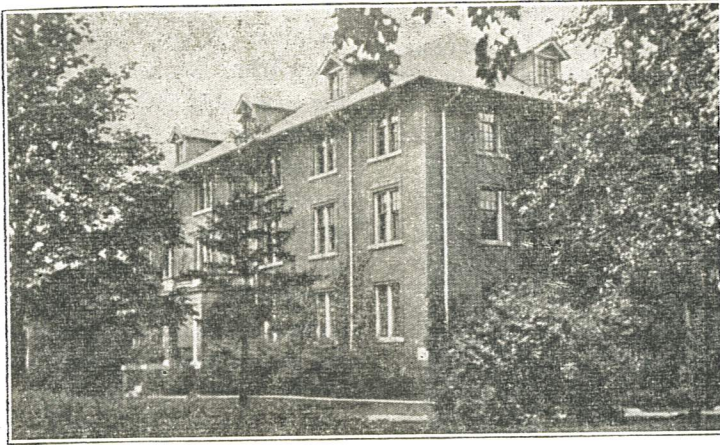
MICHIGAN LUTHERAN SEMINARY

THE new school year at Michigan Lutheran Seminary, Saginaw, Michigan, began September 3. At the services with which it was begun, Rev. W. Westendorf of South Haven, Michigan, a member of our board of regents, delivered the address. After the same Rev. R. Koch, the chairman of the board, inducted Prof. Gerold Martin into his new office at our school. Prof. Martin will mainly teach sciences. On the whole he will take over the work from which, after

35 years of faithful service, the Lord has called our Prof. Adolf Sauer to his heavenly home. May his memory, as his services have been, be a blessed one.

With the opening of the new school year three more men entered upon the work here at our school. They are: Rev. John Schaefer, who will assist Prof. Franzmann in the Dormitory and teach Latin and Algebra; student of theology, John Westendorf, who will, beside teaching various branches, assist Prof. A.

Schultz and Prof. M. Toepel in coaching. These two colleagues, beside their other duties, have taken over the coaching for this year. The third assistant is Rev. R. Frey of Hemlock, Mich., who has kindly consented to come to our aid, since the call as sixth professor has so far gone



out in vain. Our board of regents is asking for additions to the list of nominations and is requesting all that are able to do so to give us information in regard to the men that are on the lists in the Northwestern Lutheran of April 14, 1946, and the Gemeindeblatt of March 24, 1946.

Candidate of theology, Luther Spaude, has accepted the call as seventh professor and expects to begin his labors here in a few weeks.

The initial enrollment was 152. Of these there are 33 in the 12. grade, 34 in the 11. grade, 46 in the 10. grade, and 39

in the 9. grade. There are at present 68 boys in the dormitory.

May the Lord be with us and bless our work, as in the past, to the glory of His holy name.

O. J. R. HOENECKE.

THEOLOGICAL SEMINARY

ON September 12th the special Survey Course conducted in the Seminary since August 13th came to its close. There were twelve students in attendance: three Seniors, one Middler, and eight Juniors. They lost the second semester of the previous year, since they were called away from the Seminary in September, 1945, to help out in parochial and high schools within our Synod.

These were strenuous weeks, since the work ordinarily done in one semester had to be covered in a little more than four weeks. They were strenuous both for the teachers and for the students. God preserved us all in good health, so that no period was lost due to illness, except that one of the students was indisposed on the very last day.

The term came to a close with a brief devotional service, in which the three Seniors received their diplomas. They were:

Egbert Albrecht of Lake City, Minn.—He was called as professor to the Winnebago Lutheran Academy at Fond du Lac.

Howard Birkholz of Redwood Falls, Minn.—He was granted as tutor for one year to the Dr. Martin Luther College, New Ulm, by the Assignment Committee.

Luther Spaude of Lake Benton, Minn.—He received a call as professor to Michigan Lutheran Seminary at Saginaw.

When these lines reach our readers our Seminary will again be in full progress. On the 17th of September the new school year was opened with a special service in the chapel, attended not only by the faculty and student body, but also by a goodly number of friends.

The enrollment is smaller than it has been for several years. There are only 53 names on our lists, and of these, four will be absent, serving as tutors in Moberly, in New Ulm, and in Saginaw; and one as teacher in a Lutheran Paro-

The Northwestern Lutheran

chial School. That leaves 49 to be in regular attendance.

We are beginning our work in the name of God. We pray that He may hold His blessing and protecting hand over us in the new school year.

JOH. P. MEYER.

A Layman Speaks, and Speaks Correctly

"I am not familiar with the dentents of a typical call which a Lutheran minister receives, but I do believe that somewhere in every call the pastor is authorized and obligated faithfully to discharge his office in all its parts in accordance with the Word of God. What must govern and control the course of action followed by any Lutheran minister? — 'the real will of the rank and file of our laity,' or the will of our Holy Triune God as set forth clearly and unmistakably in the divinely-inspired Word? We believe that man is by nature sinful and unclean. Is, then, 'the way in which the visible church itself desires to go' always the correct way? Does the majority of the church membership determine right or wrong? Or does the Holy Word of God determine these things for us? Can a Lutheran unity which tolerates difference in so-called minor doctrines be a blessing to the Church Militant?"

An Interesting Story. In the news recently was Perry Hayden, a Quaker miller in Michigan. In 1940 he began with a cubic inch of wheat, 360 kernels. Each year he gave one-tenth to the church and planted the rest. This year, the sixth, he harvested 66,500 bushels, and starving Europe is to benefit to the extent of 6,650 bushels. He continued the experiment six years because of the Jewish law recorded in Leviticus 25, 3. Land for the project was furnished by Henry Ford until last year when the final planting became so large that no single tract in the state could handle it, and the seed was distributed to 250 farmers!

FRIENDS OF CHRIST

(Continued from page 306)

He Makes Our Lives Fruitful "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Through all the blessings of His saving love which Christ gives us to enjoy as His friends our hearts are ever filled anew with thankful love toward Him. In this love we are moved to do His will. In this love we are moved to testify of His saving grace by word and deed before others. In this love we are moved to show love toward our fellowmen. Thus Christ gives us strength to bring forth fruits, fruits that abide, fruits by which He is glorified. Even the humblest tasks which we perform in our lives are sanctified when we do them as a part of our loving obedience to His will.

He Lets Us Pray in His Name True friends will put their power and influence at our disposal. Also in this respect Christ lets us taste His heavenly friendship. "I have chosen you, and ordained you, . . . that whatsoever ye shall ask of the Father in my name, he may give it you." Even friends of kings have never had such boundless influence put at their disposal. Christ clothes His friends with grand and imperial power. "Whatsoever" is an all-inclusive word, but it does not include too much before the throne of the Almighty. Christ's friends need only approach God in their Friend's name and He will hear their request. In Christ's name we may go to the Father freely and informally, pour out our heart to Him, unburden our cares, and lay our needs before Him. We will not be put to shame. For Jesus' sake we will receive from His hands either just what we had in mind in our prayers or something that is even better.

What a friend we have in Jesus.
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.

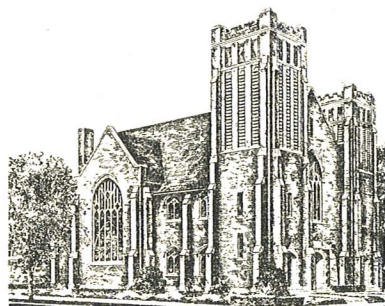
C. J. L.

Ninetieth Anniversary of Congregation

ON Sunday, September 1, 1946, Friedens Congregation of Kenosha, Wisconsin, was permitted by the grace of God to observe its ninetieth anniversary.

The speakers at the three services held were: Pastor Eugene Hinderer of Bristol, Wisconsin, Visitor of our Southern Conference, at 9 A. M. in English; Pastor Norman Schlavensky of Peshtigo, a son of the congregation, at 10:30 A. M. in German; Pastor A. P. Voss, president of our Southeastern Wisconsin District, Milwaukee, Wisconsin, at 7:30 P. M. in English.

Friedens Congregation was organized and incorporated on September 1, 1856, by Pastor J. D. Huber, formerly a Catholic priest, with sixteen families. Eleven pastors and two assistant pastors have served this congregation during the past ninety years. Three daughter congrega-



tions have been organized here in our city of Kenosha. The membership at present is: Voters 300, ladies 100, communicants 1,400, baptized members 2,000. Friedens maintains a Christian Day School, attended by 250 children in nine grades taught by seven teachers. The pastoral ministrations during the past ninety years up to August 1, 1946, were: Baptized 4,910, confirmed 3,167, married 1,739 buried 1,847, communed 104,991.

All praise and glory be to the Lord for His untold and unmerited mercies bestowed upon Friedens during the past 90 years. May His grace abide with Friedens also in the future.

CARL H. BUENGER.

COMMITTEE ON RELIEF FOR WAR SUFFERERS

The Ev. Lutheran Committee on Relief for War Sufferers (Wisconsin Synod) wishes to acknowledge with thanks the following anonymous and individual contributions:

Anonymous—Bellingham, Washington.....	\$100.00
Anonymous—Fond du Lac, Wisconsin.....	5.00
Mrs. C. Albrecht—Manitowoc, Wisconsin....	5.00
Mrs. S. Brockelman—Bellingham, Washington	10.00
William Graetz—Bucyrus, Ohio.....	5.00
William Kempff—Milwaukee, Wisconsin....	50.00
L. H. Kutz—Milton Junction, Wisconsin....	100.00
Mr. and Mrs. J. Raddatz—Doylestown, Wisconsin	10.00

Memorial Wreaths

In Memory of— Contributed by	
Mrs. Ottilie Kregel—St. Peter's—Larsen, Wisconsin	\$ 10.00
Elizabeth Klei—Zion Ladies' Aid—Monroe, Michigan	3.00
Elizabeth Klei—Mrs. J. Glaeser, Misses Beata and Angelica Glaeser, and Mrs. Francis Lippel—Monroe, Michigan.....	5.00
Mrs. F. Goar—Mr. and Mrs. A. A. Schmidt and Mr. and Mrs. H. Frank—Monroe, Michigan	6.00
Mrs. R. Koernke—Rev. N. Luetke—Sebe- waing, Michigan	15.00
Mrs. M. Throms—Mr. and Mrs. A. A. Schmidt—Monroe, Michigan	3.00

PASTOR CONRAD FREY,
Financial Secretary.

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.

Pastor W. Wietzke of Montrose, Colo., has been appointed to the Colorado Mission Board to succeed Pastor A. C. Bauman who has resigned. This appointment is to be in effect until the next regular meeting of the Colorado Mission District.

Pastor Orval Kreie of Golden, Colo., has been appointed as finance man for the Colorado Conference to succeed Pastor D. Tills who has accepted a call into another conference. The blue slips from the Colorado Conference should henceforth be sent to Pastor Kreie.

IM. P. FREY,
Denver, Colorado.

CALL FOR CANDIDATES Northwestern College

The Board of Control of Northwestern College will meet on Thursday, 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 Kitzrow, 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, Wisc.
Dr. Edgar Reinke, Montevello, Alabama.
Pastor A. v. Rohr Sauer, Winona, Minnesota.
Pastor Erwin Scharf, Rhinelander, 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. Wentz, 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.

Michigan Lutheran Seminary

After having called four times in vain to procure a professor of Music and History the Board of Regents of Michigan Lutheran Seminary failed in its last meeting to come to any decision in calling another candidate. It is therefore again opening the nomination for this professorship, asking for additional names of qualified candidates to be added to the old list as it appeared in the April 14, 1946 number of the Northwestern Lutheran. But the Board desires, when candidates are proposed, that specific information be given regarding their qualifications, especially their ability in teaching music. All nominations should be in the hands of the secretary of the Board by October 10, 1946.

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

CALENDAR OF CONFERENCES

RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will meet Sunday, September 29, 2:30 P. M. at St. John's Lutheran Church, Laona, Wisconsin. (F. W. Raetz, pastor.)
LOUIS O. KEUP, Secretary.

WESTERN CONFERENCE DAKOTA-MONTANA DISTRICT

Place: Faith, South Dakota.

Time: 22 and 23 October. Opening session: 10 A. M.

Essays: Prayer Fellowship, W. Herrmann; Should the Church Seek New Mission Fields?, K. Bast; How Should One Conduct His Communion Announcements?, H. Mutterer; Exegetical-Homiletical Treatment of Rom. 16, 17, 18., J. Wendland; Isaegorical Treatment of Daniel, H. Russow.

Sermon: R. Fenske (R. Gehrke).
Local Pastor: H. Russow.

H. W. BERGHOLZ, Secretary.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Zion Ev. Lutheran Church, Mission, South Dakota, (E. Ploetz, pastor), October 8-9, 1946, at 10:00 A. M., C. S. T.

Papers: Frequency of celebrating Lord's Supper, Unke; Pastor, as a voting and communicant member in his congregation, Groth; The Office of the Keys, Fritze; Exegetical and practical study of Isaiah 7, 14 and 9, 6-7, Sauer; Isaiah 10, Grumert; I Timothy 5, Kugler.

Please announce to local pastor.

WM. NEUJAHN, 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 Liturgy and Singing of Chorales and Liturgy, E. T. Heyne; Report on Deliberations of the Synodical Conference, S. C. Yivisaker; Review of Dr. Theo. Graebner's pamphlet: Prayer Fellowship, A. E. Wenger; Scouting in the Light of Holy Scripture, E. Schaller.

Pastoral Sermon: E. Hein (R. J. Janke; M. Kirsch).

Announce presence or absence by Oct. 3.

H. A. SCHERF, 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.

"Papers: Chiliasm, Pastor Walter Schumann; Exegesis, James 5, 12-20, Pastor Otto Engel; The Nicene Creed, Pastor Herman Bentrup; Discussion of Veterans of Foreign Wars; Report of Synodical Conference Convention."

HERBERT NOMMENSEN, Secretary.

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.

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. Zarembo; Exegesis of I Cor. 15, 1-25, F. Zarlring; Exegesis of I Cor. 15, 26-58, K. Geyer; Exegesis of Genesis 5, S. Hilmer; Isaegological Survey on the Book of Habakuk, Wm. Lutz; Isaegological Survey on the Book of Joel, B. Kushel; Catechetical Paper on Justification, A. Schabow; Original Sin Practical Value (Doctrinal Paper), F. Dobrzt; 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. Zarembo.

A. A. SCHABOW, 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.

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. Knuettel; Isaegological Treatise on Joel, M. Croll; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehnner; Relation Between 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.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference meets at Burlington, Wisconsin, on October 22-23, 1946. First session at 9:00 A. M.

Sermon: W. K. Pifer, Col. 2, 6-15. (Alt.) M. F. Plass, Rom. 3, 21-26.

Essays: Old, Wiedenmeyer, Wackerfuss, J. Bernthal; new, Huebner, Bartz.

Please announce to host pastor!

WM. H. WIEDENMEYER, Secretary.

STATE TEACHERS' CONFERENCE

The State Teachers' Conference of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene God willing, Wednesday, Thursday and Friday, November 6-8, at St. Lucas Ev. Lutheran Church, the Rev. Herbert Koehler, pastor.

The opening service of the diamond jubilee convention, Wednesday, November 6, in the afternoon at 3 o'clock. Prof. A. Schaller, Theological Seminary, Thiensville, Wisconsin, will preach the sermon.

A children's mass chorus, under the direction of Mr. A. Pehlauer, will enhance the service with songs of praise and thanksgiving.

The jubilee conference service, Thursday evening, is at 8 o'clock. Rev. J. Brenner, pastor of St. John's Ev. Lutheran Church, Milwaukee, Wisconsin, and president of the Ev. Lutheran Joint Synod of Wisconsin and Other States, will preach the sermon.

The Conference Choir will render hymns of praise and thanksgiving. Mr. Karl Jungkuntz, Milwaukee, Wisconsin, directing.

CONFERENCE PROGRAM

First Session—Thursday Morning

9:00-9:10—Devotion—Rev. H. Koehler, pastor of St. Lucas Ev. Lutheran Church.
9:10-10:10—I and the Children Thou Hast Intrusted to Me—Rev. A. Mennicke, Winona, Minnesota.
10:10-10:20—Organ Solo—Three Bach Chorale Preludes—Mr. Meilahn Zahn, Neenah, Wisconsin.
10:20-10:30—Intermission.
10:30-11:15—Footnotes to Conference History—Mr. Wm. Prah, Milwaukee, Wisconsin.
11:15-11:55—High Lights to the History of Wisconsin—Mr. Winfried Stoekli, Neenah, Wisconsin.

Second Session—Thursday Afternoon

2:00-2:10—Devotion.
2:10-2:50—Book Review—Miss Valborg Nesseth, Beaver Dam, Wisconsin.
2:50-3:00—Children's Chorus of St. Lucas Christian Day School—Mr. O. Stelljes, directing.
3:00-3:10—Intermission.
3:10-4:00—Science in the Lower Grades 1-4—Mr. Herman Tehlauer, Milwaukee, Wisconsin.
4:00-4:30—Comments on Matters of Interest—Mr. F. W. Meyer, superintendent of schools.
4:30-5:00—Choir Rehearsal—Direction of Mr. Karl Jungkuntz, Milwaukee, Wisconsin.

Third Session—Friday Morning

9:00-9:10—Devotion.
9:10-10:30—Establishment of Educational Policies in Our Synod with Special Emphasis upon Christian Day Schools—Prof. E. R. Blifernicht, Dr. M. L. College, New Ulm, Minnesota.
10:30-10:40—Intermission.
10:40-12:00—Business Meeting.

Fourth Session—Friday Afternoon

1:30-1:40—Devotion.
1:40-2:30—Separation of Church and State—Prof. E. Kowalke, Northwestern College, Watertown, Wisconsin.

2:30- 3:15—Business Meeting.
 3:15- 3:45—Closing Address—Prof. J. Meyer, Theological Seminary, Thiensville, Wisconsin.
 3:45- 4:00—Closing of Conference.
 Those of you, who are planning to attend the Conference and desire meals and lodging are requested to make reservations the first part of October with Mr. O. Stelljes, 802 E. Otjen Street, Milwaukee, Wisconsin.

WALDEMAN NOLTE, Secretary.

ORDINATIONS AND INSTALLATIONS

Authorized by President A. P. Voss of the Southeast Wisconsin District of our Joint Synod of Wisconsin, the undersigned installed his son, Adolph C. Buenger, as assistant pastor of Friedens, Kenosha, Wisconsin, on the Ninth Sunday after Trinity, August 18, 1946.

Address: Rev. Adolph C. Buenger, 5020 19th Avenue, Kenosha, Wisconsin.

CARL H. BUENGER.

On August 25 I installed Teacher Heine Schnitker as the principal of our school. This installation was authorized by President I. Habek, May God richly bless him and the children in his care.

HAROLD E. WARNKE.

Authorized by President A. Ackermann and assisted by pastors Christian Albrecht, H. C. Duehlmeier and E. Hallstein the undersigned installed Pastor H. A. Mutterer as pastor of Mt. Olive Ev. Lutheran Church, Graceville, Minnesota, on August 25th, the tenth Sunday after Trinity.

On the same Sunday I installed H. A. Mutterer as pastor of Bethany Ev. Lutheran Church, Malta, Minnesota. Pastors Christian Albrecht and H. C. Duehlmeier assisted. May our Savior richly bless both the shepherd and the flock committed to his spiritual care.

Address: Rev. H. A. Mutterer, Graceville, Minnesota.

P. R. KUSKE.

Authorized by Pastor A. Ackermann, president of the Minnesota District, the undersigned, on the eleventh Sunday after Trinity, September 1, installed the Rev. W. J. Schmidt as co-pastor of St. Paul's Lutheran Church, New Ulm, Minnesota. Prof. R. Janke assisted. May the Lord bless the work of His servant!

Address: Rev. W. J. Schmidt, 205 S. Franklin Street, New Ulm, Minnesota.

C. H. LUEKER.

MEMORIAL WREATHS

We herewith gratefully acknowledge the receipt of \$2.00 from N. N. in Michigan for the library of the Lutheran Theological Seminary at Thiensville. The gift is intended as a memorial for the late Prof. Adolf Sauer of Saginaw.

ADALBERT SCHALLER, Librarian.

A second memorial wreath for the Church Extension Fund in memory of Paul Tilley has been received. It was sent to me by Pastor H. E. Rutz, Emmanuel's Congregation, Grover, South Dakota, and was given by the following:

Mr. and Mrs. Carl Fritze.....\$1.00
 Mr. and Mrs. Hubert Klatt..... 2.00

EDGAR VANDREY, District Treasurer.

A memorial wreath in memory of Frederick Stelter for the Church Extension Fund has been received from Pastor O. W. Heier, Our Savior's Congregation, Jamestown, North Dakota, in the following amounts:

Ladies' Aid of Our Savior's Congregation....\$2.00
 Mrs. Minnie Kapper and family..... 5.00

EDGAR VANDREY, District Treasurer.

CHANGE OF ADDRESS

Rev. W. H. Siffring, 601 Euclid Avenue, Pueblo, Colorado.

Rev. Arden Stuebs, Box 188, Bangor, Wisconsin.

F. W. Meyer, executive secretary of Board of Education, 4723 W. Capitol Drive, Milwaukee 10, Wisconsin.

BOOK REVIEW

Therefore, Stand. A Plea for a Vigorous Apologetic in the Present Crisis of Evangelical Christianity. By Wilbur M. Smith. Published by W. A. Wilde Co., Boston, Massachusetts, 600 pages, cloth binding\$3.00

This volume is a new and important contribution to the field of Christian apologetics. It covers primarily three aspects of the Christian faith: The Creation of the World, The Resurrection of Christ, and The Judgment. The book deals with difficult problems and represents the work of more than three years of research and writing, yet it can be readily understood by any intelligent and conscientious person. One exception to the author's consistent defense of Scripture truths is his unwarranted interpretation of "day" in the Genesis account of Creation as an indefinite period of time. In general, the book provides an efficient antidote to the subtle, atheistic propaganda being carried on at the colleges, seminaries and universities of our country.

P. P.

MISSION FESTIVALS

Fifth Sunday after Trinity

St. John's Church, Tuckertown, Wisconsin.
 Offering: \$425.7. H. Kuckhahn, pastor.

Eighth Sunday after Trinity

St. Paul's Church, Tp. Herman, Sheboygan Co., Wisconsin.
 Offering: \$298.58. H. A. Kuether, pastor.

Ninth Sunday after Trinity

Trinity Church, Lime Ridge, Wisconsin.
 Offering: \$281.01. H. Kuckhahn, pastor.

Tenth Sunday after Trinity

Zion Church, Mission, S-uth Dakota.
 Offering: \$154.29. E. Ploetz, pastor.

St. Paul's Church, Tp. Seneca, Green Lake Co., Wisconsin.

Offering: \$129.01. W. J. Oelhafen, pastor.
 Trinity Church, Red Granite, Wisconsin.
 Offering: \$85.68. W. J. Oelhafen, pastor.

St. Paul's Church, Marshall, Wisconsin.
 Offering: \$238.70. K. R. Lederer, pastor.

Grace Church, Yakima, Washington.
 Offering: \$626.80. T. R. Adascheck, pastor.

Eleventh Sunday after Trinity

Salem Church, Circle, Montana.
 Offering: \$246.40. Alfred Walther, pastor.

Grace Church, Geneva, Nebraska.
 Offering: \$354.33. E. A. Breiling, pastor.

Willow Lake Lutheran Church, Willow Lake, South Dakota.

Offering: \$163.00. W. H. Zickuhr, pastor.

Twelfth Sunday after Trinity

Bethlehem Church, Tp. Hague, Clark Co., South Dakota.
 Offering: \$204.00. W. H. Zickuhr, pastor.

Immanuel Church, Farmington, Wisconsin.
 Offering: \$600.00. A. W. Paap, pastor.

St. John's Church, Pardeeville, Wisconsin.
 Offering: \$363.87. A. J. Engel, pastor.

St. Jacob's, Waterloo, Twp. Michigan.
 Offering: \$218.75. Rev. A. S. Bloom, pastor.

Trinity Ev. Lutheran Church, Omak, Washington.

Offering: \$221.65. T. F. Stern, pastor.

Thirteenth Sunday after Trinity

Trinity Church, Smiths Mills, Minnesota.
 Offering: \$148.00. O. K. Netzke, pastor.

WESTERN WISCONSIN DISTRICT

April, May, June, 1946

Reverend		
H. F. Backer, Chaseburg	\$	300.00
H. F. Backer, T. Hamburg		150.00
J. C. Bast, McMillan		606.75
J. C. Bast, March		258.50
Wm. Baumann, Neilsville		1,422.66
H. E. Benstrup, Ridgeway		268.62
Arthur Berg, Snarta		667.21
Alvin Berg, Madison		54.11
C. E. Berg, Ridgeway		203.00
R. C. Biesmann, Hurley		152.73
R. C. Biesmann, Mercer		67.52
L. M. Bleichwehl, Washington		26.38
T. P. Bradtke, Marshfield		479.41
A. H. Dobberstein, Tuckertown		36.69
W. A. Eggert, Watertown		1,733.42
F. F. Ehlert, Eitzen		145.85
A. J. Engel, Pardeeville		730.19
Otto Engel, Stoddard		129.20
J. B. Erhart, Oskaloosa		50.13
Gerhard Fischer, Mosquito Hill		31.75
Gerhard Fischer, Savanna		455.00
Theodore Frey, T. Trenton		339.07
G. H. Geiger, Shennington		15.67
G. H. Geiger, T. Lincoln		74.71
G. H. Geiger, T. Knapp		52.01
Henry Geiger, Leeds		436.47
G. Gerth, Merrimac		5.00
G. Gerth, T. Merrimac		48.00
G. Gerth, Caledonia		21.00
G. Gerth, Greenfield		73.00
Henry Gieschen, Fort Atkinson		1,687.66
M. Glaeser, Wonewoc		347.61
W. E. Gutzke, La Crosse		400.00
A. Hanke, T. Norton		235.75
John Hennig, Wausau		528.23
R. C. Hillemann, Norwalk		135.60
R. C. Hillemann, Wilton		34.75
O. E. Hoffmann, Rib Lake		190.75
O. E. Hoffmann, T. Greenwood		78.00

R. Jungkuntz, Janesville	40.50
R. Jungkuntz, Fort Atkinson	88.58
H. Kesting, Pickwick	30.91
H. Kesting, Minnesota City	14.90
Wm. Keturakat, Sun Prairie	270.78
J. P. Kionka, Rewey	16.57
H. C. Kirchner, Baraboo	358.13
L. C. Kirst, Beaver Dam	1,380.16
L. J. Koendig, Wausau	373.95
W. A. Koelpin, Mosinee	100.60
O. W. Koch, Lowell	373.58
R. J. Koch, Brush Prairie	36.16
M. O. Koepsell, Spirit	33.50
M. O. Koepsell, Prentice	64.15
W. J. Koepsell, Goodrich	85.65
E. E. Kolander, Marathon	231.00
R. P. Korn, Lewiston	796.32
G. O. Krause, Little Black	43.85
G. O. Krause, Stetsonville	308.45
W. R. Krueger, Friesland	198.64
W. R. Krueger, Dalton	89.34
H. Kuckhahn, St. Charles	201.60
O. Kuhlrow, Jefferson	1,008.00
M. Kujath, Brodhead	50.58
C. F. Kurzweg, Cream	135.65
C. F. Kurzweg, Cochrane	227.36
C. C. Kuske, Green Valley	49.90
C. C. Kuske, Rozellville	58.35
L. Lambert, Rice Lake	57.70
K. K. Lederer, Marshall	351.70
Oscar Lemke, Rib Falls	464.00
Oscar Lemke, T. Rib Falls	395.00
M. F. Liesener, T. Maine	307.78
W. C. Limpert, Altura	324.45
F. W. Loeper, Whitewater	25.12
F. W. Loeper, Richmond	55.00
A. W. Loock, North Freedom	146.12
E. A. Mahnke, Hillsboro	93.10
T. H. Mahnke, Bloomer	168.42
G. C. Marquardt, Ringle	38.22
G. C. Marquardt, Schofield	230.23

A. L. Mennicke, Winona	822.03
F. H. Miller, Platteville	285.61
J. Mittelstaedt, Menomonie	750.00
P. Monhardt, South Ridge	250.00
R. W. Mueller, Medford	426.73
T. J. Mueller, La Crosse	563.26
F. A. Naumann, Nelson	52.71
G. E. Neumann, Veeckind	47.80
A. Nicol us, Helenville	309.80
H. C. Nitz, Waterloo	1,416.28
H. Nommensen, Fountain City	375.82
M. J. Nommensen, Juneau	635.26
Wm. Nommensen, Columbus	912.09
E. J. Otterstatter, Tomahawk	151.05
A. W. Paap, Johnson Creek	272.11
O. A. Pagels, Ixonia	562.57
H. A. Pankow, Beyer Settlement	144.90
H. A. Pankow, Poplar Creek	59.64
H. A. Pankow, Iron Creek	155.65
J. H. Paustian, Barre Mills	415.97
N. E. Paustian, Oconomowoc	277.10
W. A. Paustian, West Salem	302.40
E. E. Prenzlow, Cornell, Keystone and Birch Creek	365.75
J. M. Raasch, Lake Mills	66.00
S. Rathke, Cameron	1.00
E. Rimpler, Doylestown	265.22
E. Rimpler, Fountain Prairie	167.42
E. Rimpler, Fall River	190.18
A. W. Sauer and A. v. Rohr Sauer, Winona	2,323.93
H. Schaller, Tomah	956.80
E. C. Schewe, Cambria	314.52
R. Schoeneck, Plum City	167.67
R. Schoeneck, Eau Galle	377.14
W. E. Schulz, T. Berlin	350.00
W. E. Schulz, Newwood	17.50
A. Schumann, Globe	112.14
W. A. Schumann, La Crosse	1,070.65
C. W. Siegler, Portland	36.08
C. W. Siegler, Bangor	385.56
R. A. Siegler, Madison	659.52
M. F. Stern, Ixonia	263.68
R. A. Stiemke, La Crosse	42.00
K. A. Timmel, Watertown	741.04
E. A. Toepel, Monroe	26.64
E. G. Toepel, Onalaska	139.50
E. G. Toepel, Little Falls	29.41
C. Toppe, Elmwood	191.22
C. Toppe, Ellsworth	25.45
F. C. Uetzmann, Ixonia	74.70
M. W. Wahl, Cambridge	119.38
M. W. Wahl, Cold Spring	190.89
E. Walther, Wisconsin Rapids	242.80
W. E. Wegner, Moline	42.50
W. Weissgerber, Minorqua	147.15
W. Weissgerber, Woodruff	125.50
E. A. Wendland, Richwood	155.70
E. A. Wendland, Hubbleton	158.25
A. A. Winter, Mauston	379.65
A. A. Winter, New Lisbon	120.23
L. A. Winter, Prairie Farm	601.08
L. A. Winter, T. Dallas	80.45
L. A. Witte, Kendall	427.13
L. A. Witte, Dorset Ridge	50.64
W. E. Zank, Newville	478.03
W. E. Zank, T. Deerfield	391.50
H. R. Zimmermann, Randolph	311.40
G. W. Zunker, Fox Lake	597.22
G. W. Zunker, Elroy	49.94

Budgetary \$ 44,011.39
 Non-Budgetary 695.35

Total for April, May, June, 1946 \$ 44,706.74

Memorial Wreaths for	Reverend	Amount
Mrs. Augusta Peter	R. C. Biesman, Mercer	\$ 8.00
Leonard Ott	Henry Gieschen, Fort Atkinson	16.00
Albert Schroeder	M. Glaesser, Wonewoc	12.00
Arline Laubscher	M. Glaesser, Wonewoc	11.50
Teacher E. W. Ebert	H. C. Kirchner, Baraboo	41.50
Mrs. Elizabeth Lawrenz	R. P. Korn, Lewiston	60.00
Ed. F. Bolte	Wm. Nommensen, Columbus	30.00
Carl A. Jaeger	O. A. Pagels, Ixonia	7.00
Oscar Aspin	H. A. Pankow, Beyer Settlement	5.00
Mrs. Al Lemke, Sr.	H. A. Pankow, Iron Creek	27.50
Mrs. E. E. Falbe	E. E. Prenzlow, Cornell	1.00
Mrs. Minnie Olson	E. E. Prenzlow, Cornell	25.35
Julius Krueger	S. Rathke, Cameron	1.00
Mrs. Elizabeth Hoeth	W. A. Schumann, La Crosse	28.30
Fred Kottke	L. A. Winter, Prairie Farm	37.50
Henry Luer	L. A. Winter, Prairie Farm	46.75
Mrs. Otto Toppe	W. E. Zank, Newville	12.00
Albert Wendlandt	T. H. Mahnka, Bloomer	8.50
Bernard Repky	A. Berg, Sparta	10.00
Mrs. Bertha Becker	T. P. Bradtke, Marshfield	4.00
Fred Giese	Henry Gieschen, Fort Atkinson	5.00
Sharon Gunderson	H. H. Kesting, Pickwick	3.50
Mrs. Ed. Fenske	H. Kuckhahn, St. Charles	13.00
Albert Westphal	O. Kuhlow, Jefferson	2.00
Mrs. M. Kobs	G. O. Krause, Stetsonville	2.00
Hannah Nordlee	E. E. Prenzlow, Cornell	3.00
Mrs. Minnie Olson	E. E. Prenzlow, Cornell	7.50
Esther Marie Stewart	E. E. Prenzlow, Cornell	5.00
Wm. Reinholz	H. Schaller, Tomah	51.00
Robert Kolell	J. C. Bast, McMillan	68.00
Edward Reckner	J. C. Bast, McMillan	26.00
Fred Gnewikow	C. E. Berg, Ridgeville	16.00
Mrs. Chris. Kessler	C. Gerth, Greenfield	10.00
Mrs. Ida Kellenbenz	Hy Gieschen, Fort Atkinson	5.00

Clarence Schmidt	Hy Gieschen, Fort Atkinson	5.00
Mrs. Mary Loga	Hy Gieschen, Fort Atkinson	49.00
Mrs. Otto Rudolph	W. J. Koepsell, T. Goodrich	1.00
Ernst Berg	W. J. Koepsell, T. Goodrich	2.00
Mrs. Johanna Fabian	R. P. Korn, Lewiston	74.50
Mrs. Emilie Schaefer	G. O. Krause, Stetsonville	26.00
Teacher E. W. Timm	O. Kuhlow, Jefferson	2.00
Herman Killian	O. Kuhlow, Jefferson	2.00
Mrs. Katherine Goes	O. Kuhlow, Jefferson	2.00
Mrs. Hulda Schultz	A. L. Mennicke, Winona	3.50
Mrs. G. Wiegell	R. W. Mueller, Medford	2.00
Mrs. Dorothea Ninabuck	Wm. Nommensen, Columbus	5.00
Mrs. Bertha Herman	W. A. Paustian, West Salem	6.75
Mrs. Hilda Lange	J. M. Raasch, Lake Mills	1.00
Mrs. Paul Steber	A. W. and A. v. Rohr Sauer, Winona	9.00
Mrs. Luella Braatz	A. W. and A. v. Rohr Sauer, Winona	12.00
Miss Mary Techmer	W. A. Schumann, La Crosse	3.00
Arthur W. Wajahn	W. A. Schumann, La Crosse	2.00
Henry Thiele	W. A. Schumann, La Crosse	9.00
Mrs. John Rien	E. Walther, Wisconsin Rapids	3.00
Robert Perling	E. Walther, Wisconsin Rapids	7.25
Mrs. Gust Vater	L. A. Winter, T. Dallas	6.00
Alb. Bach	H. R. Zimmermann, Randolph	1.00

H. J. KOCH, Treasurer.

TREASURER'S STATEMENT

July 1, 1946 to July 31, 1946

Receipts	
Cash Balance, July 1, 1946	\$53,952.94
Budgetary Collections:	
General Administration	\$ 15,861.26
Educational Institutions	3,536.37
Home for the Aged	21.50
Spiritual Welfare Commission	180.75
For other Missions	14,352.16
Indigent Students	6176
General Support	528.52
School Supervision	192.10
Revenues	2,247.46
Total Budgetary Collections and Revenues	\$ 36,771.68
Non-Budgetary Receipts:	
Payment on Mortgage Receivable	100.00
Total Receipts	\$ 36,871.68
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\$ 90,824.62	

Disbursements

Budgetary Disbursements:	
General Administration	\$ 1,461.01
Theological Seminary	2,166.83
Northwestern College	6,498.25
Dr. Martin Luther College	9,204.31
Michigan Lutheran Seminary	3,082.54
Northwestern Lutheran Academy	1,658.68
Emergency Building Projects	2.40
Home for the Aged	999.72
Indian Mission	3,734.80
Negro Missions	96.77
Home Missions	21,191.43
Poland Missions	674.03
Madison Student Mission	233.77
Spiritual Welfare Commission	1,548.16
Winnebago Lutheran Academy	156.00
General Support	3,127.00
School Supervision	310.17
Total Budgetary Disbursements	\$ 56,139.87
Non-Budgetary Disbursements:	
Accounts Receivable	6,000.00
Total Disbursements	\$ 62,139.87

Cash Balance, July 31, 1946	\$ 28,684.75
P. S. Collections from the Minnesota District for July, were not received in time for this report. C. J. N.	

Donations Sent Directly to Treasurer's Office for July 1946

For Spiritual Welfare Commission	
Mr. and Mrs. John H. Dreier, Green Bay, Wisconsin	\$ 20.00
Memorial Wreath in memory of Edward Stadt given by Mr. and Mrs. Edward Oldenburg, Crete, Illinois	5.00
Mr. Arlin O. Seiltz, Denmark, Wisconsin	2.00
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\$ 27.00	

For Missions	
Collected by School Children of St. Mark's School at Watertown, Wisconsin	\$ 125.00
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\$ 125.00	

For Church Extension Fund	
Memorial Wreath in memory of August Lippert given by Mr. and Mrs. Ervin Nack, Miss Elsie Krueger, Mr. Emil Krueger, and Mr. E. Krueger	\$ 5.00
Memorial Wreath in memory of Mr. G. Meseck given by Mr. and Mrs. A. Harth and son Darwin, Ori, Minnesota	2.00
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\$ 7.00	

C. J. NIEDFELDT, Treasurer.