

The Northwestern Lutheran

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

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THE CHARACTER OF THE GODLY LIFE

FREEDOM FROM FEAR

Trinity XVI

Gospel "We must through much tribulation enter into the kingdom of God." This the widow of Nain is experiencing again when she must bury her only son. — All evils of this life culminate in death. The change and decay which all around we see fills our hearts with fear, for death is the wages of sin. Jesus alone can give us freedom from fear. In Him we have forgiveness of sin. He alone can make us more than conquerors in tribulations. He alone can give us victory over death. The believer does not rely on human impotent philosophers to overcome fear, nor does he run recklessly into death; he clings to Jesus and His Word.

Epistle That from time to time we still experience fear and grow faint in our tribulations is a sign that we need to grow in faith and in the knowledge of the love of God, our heavenly Father. Our foremost need in life is then, that we be strengthened by the Holy Spirit in the inner man, that Christ dwell in our hearts by faith, that we become more and more rooted and grounded in love, and know the love of Christ, which passeth all knowledge. Indeed blessed are they that ever hear and learn the Gospel.

Introit 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 unto 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. Hallelujah. Ye that fear the Lord, trust in the Lord, He is their Help and their Shield. (Gradual. Psalms 102 and 105.)

AVOIDANCE OF PRETENSE

Trinity XVII

Gospel The Christian avoids all pretended piety of which the Pharisees were guilty here evidenced by their false Sabbath observance. This pretended piety gave them a false sense of their own importance. The Christian has no need of such pretense: He is indeed a friend of Jesus and as such knows that chief of sinners though he be, Jesus' blood was shed for him; and that by grace God has highly honored and has seated him in the Lord's own gracious presence in the church at the table of His Word and Sacraments. Thus by faith in Jesus alone can we serve God with pure hearts and minds.

Epistle We as members of the Church are admonished to keep the unity of the Spirit in the bond of peace. The Holy Spirit unifies the Church, forming of all believers one body by giving them true faith in the one Lord by means of the true Word. The Christian strives to keep strong this bond of unity by remaining humble before the Lord, devoted to His Word, meek toward the brethren. Unionism is pretended unity; it flows from pride, from an unwillingness to bow to God's Word, and from a lack of love toward the brethren.

Introit Righteous art Thou, O Lord: and upright are Thy judgments. Deal with Thy servant according to Thy mercy. Blessed are the undefiled in the way: who walk in the law of the Lord. "Lord, we beseech Thee, grant Thy people grace, to withstand the temptations of the devil, and with pure hearts and minds follow Thee, the only God." (Collect) Blessed is the nation whose God is the Lord and the people whom He chose for His own inheritance. By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth. Hallelujah. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. Hallelujah. (Gradual. Psalm 33 and Psalm 118.)

G. W. F.

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SOLDIERS OF CHRIST

Eph. 6, 10-17

"**E**NDURE hardness, as a good soldier of Jesus Christ" (1 Tim. 2, 3). Here the Apostle Paul explicitly accords to Timothy, his Christian co-worker, the title of a soldier of Jesus Christ. That this title belongs to all Christians is, however, evident from the Apostle's exhortation in the sixth chapter of Ephesians. It vividly follows the imagery of the soldier. This imagery lay close at hand for the inspired Apostle. Everywhere where Paul and his co-workers went on their missionary journeys they met with the garrisoned soldiers of the Roman empire, the world-ruling power of that day. Yet the title, soldiers of Jesus Christ, is most fitting for the Christians of all times, for they all have the same foes to combat, and God still holds out to them the same weapons with which to vanquish these foes. Not by nature were we the soldiers of Jesus Christ. By nature sinful and unclean, we all belonged to the rebel camp of Satan and were enthralled in his thankless service. There we would have stayed if we had been left in our sins. It would have meant living in fear and dread before God and in enmity toward Him, it would finally have meant tasting God's eternal wrath. Yet with the Gospel of His free pardon Christ, the Captain of our Salvation, has through faith recruited us out of the rebel camp of Satan and made us His soldiers to fight His cause and to serve Him now and forever unto joy and blessedness. As His soldiers we are exhorted to "be strong in the Lord and in the power of His might."

Our Foes

Not Flesh and Blood The Apostle says: "We wrestle not against flesh and blood," that is, merely against human beings. Ours is no mere physical encounter with human opponents. It is a battle with spiritual foes. As Christians we must indeed also contend in a spiritual combat with the world, the unbelievers about us, as they tempt us to transgress God's commandments, as they seek to lure us to their forbidden joys, their sordid treasures, their false and perverted judgments and opinions. Like-

wise have we a battle to wage against our own sinful flesh. Continually we must battle down wicked emotions, evil desires, scornful thoughts which crop up from the soil of our sinful heart. Yet who is really behind the unbelievers, governing, prompting, and directing them in their wickedness and in their temptations to sin and error? Behind them is Satan, the prince of darkness, with his whole evil host. Paul himself had told the Ephesians in an earlier chapter of his epistle that while they were still unbelievers they had "walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is Satan also who stirs up the sinful flesh of God's children to sinful desires, thoughts, and deeds. We are expressly told in Holy Writ that it was Satan who provoked King David to number Israel, and again, that it was Satan who was behind Peter's attempt to dissuade his Lord from the course of the cross and who later prompted Peter to deny his Savior.

Satan and His Hosts Satan is our real foe; but he does not stand alone, he leads a vast host of evil spirits into battle against the Christian. The inspired Apostle is intent upon giving us a proper picture and impression of these foes. Also the soldiers of Christ must know whom they are really facing in combat. Thus Paul says: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are to be made aware of large forces, powerful bands, entire armies of hostile spirits, all spirits of wickedness. They are the world-rulers, ruling over the unbelieving world through the darkness of sin. The wickedness and vanity into which the world is given can be fully understood only in the light of their activity. They are spirits, without flesh and blood, yet conscious beings, endowed with intellect and volition, but wholly given and devoted to wickedness and evil, to the destruction of the works

of God. They stand under the direction of a leader among them, Satan, who for this reason is called *the devil*; he is full of wiles, cunning and resourceful, ever devising and planning new attacks upon the Christian. The soldiers of Christ need this instruction of the Apostle concerning their foes particularly also in our day, when people around them generally deny and ridicule the existence of the devil and his evil angels, and treat them, when they speak of them at all, as mere personifications of evil.

Our Equipment

In His word and through His word the Lord gives His soldiers all the equipment they need to stand victoriously against their foes. What comprises this equipment is clearly set forth by the Apostle Paul under the imagery of the armor with which the soldier of his day was equipped. This does not show us a soldier as he is fitted out today, yet the spiritual weapons which are held up before us in this ancient imagery are still the ones with which we can and should battle our way to victory. Paul makes mention of six individual pieces of equipment, five to be used in defense one for attack.

Truth The ancient soldier held his garments closely together about his loins with a girdle so that he might not be hindered in the free use of his limbs in combat. The soldier of Jesus Christ must put on the girdle of truth, of sincerity, to be ever ready for battle. Without sincerity he will not be able to wield any of his spiritual weapons properly. He who is not deeply sincere in his profession of Christianity, one whose membership in a Christian congregation rests to a large extent on considerations of family, business, Christian burial or other outward things, lacks this necessary girdle of truth. It is an easy thing for the devil to throw all weapons out of his hands and to lead him into mischief and sin. As soldiers of Jesus Christ let us be equipped with a God-given sincerity, wrought by His word.

Righteousness The soldier of old wore a heavy breastplate to protect heart and lungs, the vital organs

(Continued on page 328)

Editorials

The Church and Communism Communism has been much in the news lately.

Secretary Wallace has been removed from his cabinet post as a result of the public uproar which followed his speech advocating a more lenient attitude toward Red Russia. The whole world situation has been described as a clash between two ideologies: the communism of Russia and the democracy of America and Great Britain.

It is a political struggle, but a large part of the visible church has taken sides in it. The Catholic Church, through its head, the pope of Rome, has let it be known that one of its principal aims is to destroy communism or at least to keep it from spreading farther. And the weapons which it employs are not just religious but also diplomatic and political in their nature. The Catholic Church is trying to line up as many governments and political leaders as possible in the fight against communism.

It is horrible to contemplate what the lot of the Christian churches would be if communism ever gained control of our country and its government. Communism, as we see it exemplified in Russia since the great Red revolution, is an outspoken enemy of what the Christian Church stands for. It wants to destroy all religion, as we know it. It wants to stamp out all belief in God. What communism can do to the church has been amply demonstrated in Red Russia.

It would, therefore, seem to be a wise thing for the Church to get into politics, to marshal world opinion against communism and to work for the election of such political candidates as can be trusted to suppress communism. And many churches are doing just that.

Shouldn't our Lutheran Church pitch in, too? That would seem to be the sensible thing as an act of self-preservation. But Christ's Kingdom is not of this world, and the weapons of its warfare are not carnal. God has given His Church only one weapon, and that is the Word. The business of the Church is not to work for certain forms of government but to lead souls to heaven by means of the Gospel of Jesus Christ. Let us keep on hewing to that line even under the threat of communism.

I. P. F.

The Missionary Method The early Christians knew which was the only proper and effective missionary method. It had been committed to them by Christ in the words: "Preach the Gospel." There is hardly a church in our day which does not look upon itself as a missionary institution, which is not trying to give its ideals the widest circulation and to get as many people as possible to accept them.

But the methods which are being employed are largely social, economic and political in their character. The social gospel is substituted for the age-old Gospel of Jesus and His redeeming blood. We are told, for instance, that before any effective mission work can be done in China something must be done to keep American business men from exploiting the Chinese people. Others tell us that the church must employ its influence and moral resources to improve living conditions here on earth, to clean up the slums, provide security in old age and sponsor such laws as will promote the social and economic welfare of the people. If the church does that, we are told, it is really doing something worthwhile. If the missionaries in foreign lands teach the natives better farming methods and in general raise the physical standards of living, the church is really accomplishing a mission. What the church needs to achieve its goal is more trained social workers and economic experts. That is the modern touch, and all other methods are antiquated.

St. Paul and his fellow-workers did not employ such methods in their mission work. His mission policy was attuned to the belief that "it pleased God by the foolishness of preaching to save them that believe." To achieve his objective in mission work he preached a message which was regarded as silly and foolish: full redemption through the blood of Christ. He determined not to know anything in his preaching save Jesus Christ and Him crucified. That did not look very glamorous, but it got results, the results which God wanted. In these days when all sorts of pressure is brought to bear upon us to employ at least something of the social gospel in order to make this world a better place to live in let us hold fast to the old method and policy that it pleases God by the foolishness of preaching to save them that believe. If we stick to that, we shall not make any headlines but we are carrying out the policy of the Lord of the Church.

I. P. F.

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 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.

III.

AS a third passage about the duties of congregations over against their pastors The Table of Duties mentions 1 Tim. 5, 17, 18. Timothy was to see to it that these regulations were conscientiously observed by the Christians in his territory.

Timothy's Office

When Paul was a prisoner in Rome during the years 61-63, he wrote letters



to several churches in the east, promising to revisit them as soon as he would be released. He did not give up his plan to carry the Gospel to Spain, as he had announced in his Epistle to the Romans (written from Corinth in 58), but having been absent from the older churches

for so long a time, he deemed it necessary to visit and strengthen them first.

He found that many disorders had crept in during his absence. The congregations in Asia, about ten years old at this time, had not been equal to the wiles of erring teachers. In the case of two men Paul had to see to it that they were duly excommunicated. Paul mentions them in 1 Tim. 1, 19, 20: Timothy should be "holding faith and a good conscience, which some, having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." As these words indicate, the case of Hymeneus and Alexander may have been exceptionally grave, but they were by no means the only offenders.

When Paul went from Ephesus to visit also the churches in Macedonia, he left Timothy in charge. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith" (1 Tim. 1, 3, 4). Thus Timothy was appointed to be overseer of the churches in and around Ephesus. "This charge I commit unto thee, son Timothy" (1 Tim. 1, 18) and: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands" (2 Tim. 1, 6).

Naturally, Paul did not force Timothy on the congregations of Asia against their protest, or even without their consent. They accepted his services willingly and gladly. Just as a synod or district today elects its officers to watch over doctrine and practice, so the churches in and about Ephesus accepted Timothy at Paul's suggestion. Timothy held his office with their consent. Paul exhorts him: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery" (1 Tim. 4, 14). Paul laid his hands on Timothy, and likewise did the presbyters.

Elders That Rule Well

Paul often used Timothy as his personal representative; read 1 Cor. 4, 17; 16, 10; 1 Thess. 3, 1, 2; Phil. 2, 19. In Ephesus the case was little different. Paul indeed appointed Timothy, but a group of congregations also elected him, or at least confirmed his appointment.

On the background of the conditions that had developed in Ephesus, and in view of the office which had been delegated to Timothy by the church, must now be viewed the verses quoted in the Table of Duties.

Paul speaks of "elders that rule well." Much has been argued about this remark, as though Paul meant to say that some elders did excellent work, while the work of others was only mediocre and rather commonplace. Paul does not grade the work of the elders, like the work of pupils in a school, marking some as poor, some as fair, some as good, some as excellent. Paul knows that the gifts of the Spirit differ, and he himself laid down the rule: "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4, 2). If a man is faithful in administering the gift which he received, then his work is excellent, whether he received five talents, or two, or only one.

Paul is not grading the work of faithful pastors; rather in contrast to those who gave heed to fables and genealogies, some of whom had to be excommunicated, he calls the work of all faithful pastors excellent: they rule well.

When Paul says *rule*, he does not mean that they lord it over the congregation. The temptation was present from the very beginning of the church that the elders would exercise authority and would try to rule over the church like little popes. Paul for his own person declined such autocratic power: "Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. 1, 24). And Peter warned his fellow elders that they should take the oversight, not "as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5, 3). The rule of pastors over congregations is exercised by applying the Word of God. This is true of all elders, no matter what their specific duties may be; certainly including all those who are called to preach and teach the Word, as Paul adds:

"especially they who labor in the word and doctrine."

Double Honor

This regulation may seem rather puzzling at first; and, indeed, many have asked the question, Double of what? Since Paul does not answer this question they tried to find a different meaning for "honor," substituting for it the idea of remuneration. Now the Greek word for "honor" does sometimes mean the price of an article, as when Paul says, "Ye are bought with a price" (1 Cor. 7, 23), but it does not mean an honorary payment or remuneration. Some have thought of a double honor in this way: in the first place because of the age, and secondly because of the office of the elders.

Paul speaks of the elders that rule well, in contrast to those who were misleading the people. These elders certainly were exposed to the same temptations, but they not only resisted for their own person, they also labored to warn the congregation. To rule a congregation well in peaceful times is difficult enough, it becomes doubly difficult when temptations are raging, and when even some of the elders have yielded. Hence Paul says with a view to the conditions in Ephesus, those elders that rule well are worthy of double honor.

To substantiate this demand Paul uses the same quotations which he had used in 1 Cor. 9 to show that pastors are entitled to receive a salary.

Paul then adds a special point to safeguard the honor of elders (not quoted in our Table): "Against an elder receive not an accusation, but before (that is, on the basis of) two or three witnesses. Them that sin rebuke before all, that others also may fear" (v. 19, 20).

Since certain leaders in Ephesus had gone badly astray, some members may have become unduly suspicious and may have raised complaints without a cause. Timothy, who had the supervision over these churches, was not to accept any accusation, nor start an investigation, unless the matter was presented to him by two or three competent witnesses. The conduct of a man who has been considered worthy of becoming a leader should not be called into question except for the strongest reasons. — If however he is found guilty, then the dignity of the

office which he disgraced demands that he be rebuked before all, that others may take the warning and conduct their office

faithfully and with conscientious care.

One more passage remains on what hearers owe their pastors. J. P. M.

IN THE FOOTSTEPS OF SAINT PAUL

Paul In Arabia

WE have followed Paul into Arabia. Just which part of Arabia was it? We do not know. We do know that the territory into which Paul retreated was under the rule and jurisdiction of King Aretas. Of Aretas we know that he was the father-in-law of King Herod, who divorced his daughter in order to elope with the wife of his own brother Philip. John the baptist had reprimanded Herod for this shameful act: "It is not lawful for thee to have your brother's wife"



(Matt. 14: 4). It is only too natural that King Aretas was no friend of King Herod and the Jews over whom he ruled because of this unrighteous deed. Into which territory could Paul have escaped with greater safety for the time being from the vengeance of the Jews than into the realm of King Aretas?

It is not very likely that Paul stayed in the northern part of Arabia in the immediate vicinity of Damascus. It is more probable that he went into the very heart of Arabia, the stony Arabian peninsula,

where in ages past his own people had wandered in the wilderness under Moses, where Moses too had spent forty years as a shepherd fleeing from the court of Pharaoh and whereto Elijah had gone to evade the vengeance of Ahab. Here Moses had an opportunity to ponder the lot of his own people in the bondage of Egypt, until the Lord called him out of the burning bush to become its liberator. Here Elijah was taught by God Himself that the inner reform of Israel could only be achieved through the sweet whisperings of the Gospel and not by the strong wind of the Law. Here too Paul could retrace his steps and see the error of his ways in his former life and be taught by the Lord Himself that the kingdom of Christ was not the desired national kingdom of the Jews, but the universal kingdom of grace which was to include all believers among Jew and Gentile alike. The dark sons of the desert, among whom he was living, could be heirs of that kingdom through faith as much as the members of the chosen race.

Here in the Arabian desert, perhaps in the vicinity of Mount Sinai, the glory of Israel, Paul had ample time to study Scripture. As a young Pharisee he had sat at the feet of wise Gamaliel and had memorized major portions of the Old Testament. He may also have carried certain scrolls with him. Here he had time to compare the prophecies of the Old Testament with the fulfillment in Christ. Now he began to see ever clearer that the glorious prophecy of the suffering servant of God as portrayed by Isaiah, the seer (Ch. 53) had been truly fulfilled in the sufferings of the Nazarene. That conviction had been born in that memorable meeting with Christ before Damascus, had been deepened in the days of solitude in Damascus, but here in the desert it could take firm root so as to let Paul go out into the heathen world with that

firm determination to know and to preach nothing and no one save Christ and Him Crucified. The suffering servant of God was not a national savior, but the Savior of all nations. The whole plan of God for the salvation of His people and of the whole world culminated in and centered around the Cross of Golgotha.

When Paul in the still of the night lay under starry skies he could ponder the promise given to Abraha: "Look now toward heaven and tell the stars, if thou be able to number them: so shall thy seed be" (Gen. 15:5) and the further promise: "Thou shalt be a father of many nations" (17:4). In those years of seclusion, meditation and study it became increasingly clear to him that in the sacred scrolls of the Old Testament already Jehovah had distinctly revealed that He was not only the God and Redeemer of Israel, but of all nations. Had not Isaiah proclaimed (Ch. 60): "The Gentiles shall come to Thy light . . . the forces of the Gentiles shall come to Thee." Had not Haggai, one of the minor and latter prophets also prophesied: "The desire of all nations (Christ) shall come" (2:7). Yes, he had misunderstood the Old Testament, had given it a legalistic and nationalistic interpretation. Now he could but wonder at the unfathomable grace and mercy of His Lord who had appointed him as a chosen vessel to bring the Gospel unto the Gentile world, which was bankrupt in spite of all of its wisdom and culture and needed a Savior as badly as the Jews with their own self-righteousness.

Christ, the Savior of all mankind, had been persecuted by Paul. When his conscience would accuse him, perhaps in the quietness of the Arabian night and arouse him out of his slumbers, he was comforted that His Savior had appeared to him personally and had appointed him, who felt that he was not worthy to be called an apostle, but rather the chief of sinners because he had persecuted the Church of God (1 Cor. 15:9). He rested securely in the knowledge that the grace of God was with him.

Great men of God have at various times sought solitude to find themselves and were taught by the Lord Himself. We have already mentioned Moses and Elijah. We could add the seer John on the barren

Isle of Patmos. Luther too sought the solitude of the cloister of Erfurt. There he learned that he could not satisfy the holy God with his own righteousness. Taught by the Holy Spirit through Scripture he became the great preacher of salvation through grace and faith alone. In the seclusion of the Wartburg, which he called his Patmos, he translated the New Testament after those critical and decisive days of Worms and thus paved the way for that host of translations of the Bible which to this very day enable the unbiased reader to learn the way of his salvation under the guidance of the Holy Spirit. The days at the Wartburg were days of preparation and study before that great task of the Reformation.

In the same way Paul needed time for such study and meditation. Convictions may be changed in a moment, but it does take a longer time to have them take a firm root in the heart of man. The Lord Himself prepared Paul for this great mission. In the same way our pastors need years of study and meditation in our various schools, colleges and seminaries before they can go into the world as heralds of the Gospel, as ambassadors of Christ. A mere resolve to become a minister is not sufficient. Many years of prayerful study must have preceded the resolve of the young student: "Here I am, Lord, send me wherever Thou wilt have me to go."

Just as Paul did not ask the congregations whom he founded and served to support him, but by his trade of tent-making,

which he had learned as a young Pharisee, he could support himself by that very same trade in the Arabian desert. If anywhere, the nomads needed tents. We like to imagine Paul plying his trade during the day. His occupation gave him a fine opportunity to meditate at the same time. Perhaps the nomads, young and old, would gather around that strange visitor in the evening and listen to the glad tidings of a divine Savior who not so very long ago had been born for them too in the not too distant village of Bethlehem, and had suffered and died for them too on Calvary just outside of Jerusalem.

Paul did not earn his living as a shepherd like Moses, was not fed by the ravens like Elijah. He could ply his own trade. Yes, "it had pleased the Lord to separate him from his mother's womb and to call him by His grace to reveal His Son in him, that he might preach him among the heathen" (Galatians 1:15). Thus, taught and prepared by the Lord Himself, through Scripture, not by man, not by any other apostle, we like to imagine Paul in Arabia free for the time being from the fury and vengeance of his own kinsmen, preaching perhaps at times to the nomads, but in the main free to meditate and to study the great ways of the Lord toward his and the whole world's salvation.

Paul's theological seminary was located in the Arabian desert, the Lord was His teacher and the textbook was the Old Testament.

H. A. KOCH.

THE RELATION OF CHURCH AND STATE

Free Bus Transportation

BY PASTOR PAUL PIEPER, MILWAUKEE, WISCONSIN

JEREMIAH 29:7. "Seek ye the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it, for in the peace thereof shall ye have peace."

What These Words Meant to the Jews

The above words were addressed by the Prophet Jeremiah to the Jews who had been brought as prisoners of war to Babylon. In them he gives them rules of conduct while they were in the captive state and reminds them of their duty to-

ward those who held them captive. The one duty was that they were to *seek the peace of the city* in which they were sojourning as strangers and foreigners. He assures them that by obeying God's instructions they would be promoting their own peace and welfare.

These Words as They Apply Today

The injunction here given to the Jews in Babylon is repeated over and over in the Bible as the duty of the Christians toward the government under whose sway

they are on earth. Jesus said in regard to the Roman government which had brought into subjection also the land of the Jews in His day: "Render unto Caesar the things which are Caesar's." And St. Paul goes into detail in regard to the Christian's duty toward this same government in Romans 13: "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." We Christians may at no time rebel against the government, but are to seek its welfare by doing that which is good and by praying for it. We are to do this not by compulsion but for conscience sake. For by seeking the welfare of the land in which we dwell, we are at the same time promoting our own welfare and peace. This has ever been the attitude of all sincere Christians toward the government under whose rule God has placed them.

Under Our Form of Government

We Christians here in America, in this land of democracy, are in an especially fortunate position. Ours is a government of the people, by the people, and for the people. We elect by ballot those whom we want to rule over us. Through our representative we enact laws as we consider conducive to the welfare of all our citizens. Once these laws are in effect we self-evidently obey them. If there is a statute on the books which we do not like, it is the privilege of the citizens to repeal it. Sometimes when a new law is contemplated our legislators may want the reaction of the public in regard to such legislation and they place it before the voters in the form of a *referendum*. It is entirely within the right of the citizens to vote for or against such a referendum. It is for every voter to decide if the contemplated law will be for or against the welfare of the land in which he lives. All who love their country will in such a case consider well the wisdom of the proposed law and vote accordingly.

Separation of Church and State

The framers of our constitution recognized the principle of the separation of church and state and incorporated this principle in the Bill of Rights. Our government grants religious liberty and the right of personal religious conviction to every citizen. Thank God that it is so!

We Lutherans are in complete harmony with the American principle of the Separation of Church and State, because it is in harmony with the Word of God. When Jesus says: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," He definitely assigns a certain sphere of action to the state and another to the Church.

Each In Its Sphere

The government makes laws, enforces them and punishes the evil doer as God's minister. But the government is not interested as to whether its citizens go to heaven or not. This belongs into an entirely different sphere which God has assigned to His Church on earth. The state has been equipped with the *sword* by God (Rom. 13), the Church has received the *Gospel*. Each is to remain in its assigned sphere. If the government reaches over into the affairs of the Church, it can only create havoc; if the church meddles with the affairs of the government it clearly becomes unfaithful to the Lord who says: "My kingdom is not of this world." Hence the Christian dare never lend himself as a tool for political purposes. As a church we do not influence our people to vote for this or that candidate for any office. We leave it to the choice of the individual citizen to vote for whomever he thinks will promote the best interests of our country.

Free Bus Transportation

But now a situation has developed in the State of Wisconsin which demands that every registered voter of Wisconsin go to the polls on November 5 for the protection of the principle of the separation of Church and State. Eternal vigilance is the price of liberty. A certain amendment to our state constitution has been placed before the voters by our legislature, an amendment which, if adopted, will grant to the Church the right to reach over into the affairs of the state and which is bound to authorize the state to reach over into the affairs of the Church. At least it is opening the door to the state to do so. This amendment, called Joint Resolution 19-S, ought to be voted down. It calls for the free bus transportation at the cost of the state for children attending parochial schools. This proposed amendment is a challenge to

every sincere Christian who would seek the welfare of the city and state in which he lives, and who believes in the biblical principle of the separation of Church and State.

The State's Right

Let us remember that our government guarantees to us the right to chose the school to which we want to send our children. The state, interested in the welfare of its citizens, establishes and maintains public schools at its own expense to educate and train its citizens to become useful to the state, to be able to grasp the laws and live up to them. It demands that all children who are far removed from a public school to attend regularly, the state provides free bus transportation for them. The state is wholly within its rights to do so.

The Church's Freedom

In line with our principle of religious freedom the state recognizes the right of the Church to conduct its own schools, so long as such church schools provide what the state itself wants and does not teach anything subversive to the government. The state, however, tells us that we shall have to operate such parochial schools at our own expense, as it would be a mixture of Church and State for the state to provide funds for any particular church group to make propaganda for the purpose which any church group espouses. We Lutheran are in full agreement and therefore provide our own school building, equipment, and teachers for the purpose of giving our children what the state may not provide, viz., a thorough instruction in the One Thing Needful for the salvation of their souls. The state tells us, however, that even though we provide for our particular needs, we can not be exempt from paying taxes for the school system it has instituted. According to Romans 13, we yield to this demand of the state.

A Dangerous Argument

There are those who say that it is unfair for the government to transport the children of the public schools free of charge and to neglect to do this for the parochial school children. They argue that they too pay taxes and therefore the state should provide public funds for the free transportation of parochial school

children also. That sounds reasonable and innocent enough; the proposed amendment, however, packs dynamite. If the proposed amendment is adopted and the state supplies funds for the transportation of parochial children, the state is coming to the aid of the church and is clearly stepping out of its bounds. It is only consistent then for the state which provides funds to demand a certain amount of control of the parochial schools. And if this amendment should pass who will say that the interested church groups will not make new and greater demands for their particular purposes, such as free text books for their children, placing parochial teachers on the state pay-roll, request for buildings and equipment from public funds? If this amendment is adopted the lines of demarcation between state and church will have been endangered and the state will begin to dabble in the offices of the church, and the church will have begun to take over matters of the state. In the light of history this can not be successfully laughed off.

Let Us Stand Unmoved

The Lutheran Church has ever sought to hold to the principle of the separation of Church and State on the basis of Jesus' words, "Render unto Caesar the things that are Caesar's, but unto God the things that are God's." Individuals may have yielded to the temptation of getting something for nothing from the government. That is playing with fire, however. We must not give up one iota of the Word of God for some earthly advantage. Our religion must be worth something to us. We must be ready to make sacrifices for the sake of our convictions. We may not ask the state for help for any of our projects for fear of losing our inheritance and our independence. While we pray the Lord for our government we must exert eternal vigilance that we do not lose our cherished freedom of religion. As Christians we want to pay our own way. So God would have it, and so the Christian will want it.

It is for us to use true Christian wisdom in this matter. Let us not overlook the fact that we are being tempted; but let us at the same time pray God that He give us the courage to quit us like men in this evil hour to the glory of His name.

May God graciously protect our country and His Church in particular against the despoilers of our religious liberty for Jesus' sake.

SOLDIERS OF CHRIST

(Continued from page 322)

of life, against any sudden sword thrusts that might slip past his shield. The soldier of Jesus Christ is to wear the breastplate of righteousness, that is, of righteous, holy living. For if the Christian becomes careless in his manner of life Satan may suddenly slip a sword thrust past his weakened faith and wound him to the quick. In the midst of great sorrow or sickness, in the peril of death Satan will cause sins about which we have been careless to loom up before our conscience and try to frighten us into despair. If we fondle and play with certain sins Satan may suddenly increase the temptation and hurl us into great shame and vice. As soldiers of Jesus Christ let us put on the breastplate of righteousness, not a civic righteousness prompted by natural motives, but the righteous living which God works through His saving word, which flows out of love to the Savior as we experience His grace.

Joy in Confessing Christ The Roman soldier wore military sandals furnished with spikes that he might firmly grip the ground beneath him, even when it was wet and slippery, and at all times move forward with a quick and certain step. The soldier of Jesus Christ is to be shod with the spiked sandals of a joyful readiness to confess his Savior at every opportunity. When the Gospel no longer means enough to a Christian to incite him to bring it zealously to others, he will also easily slip and fall in his combat with Satan over his own soul. To remain fleet and agile let us ever repair our military sandals through God's word, ever renew our appreciation of the Gospel.

Faith in the Savior The Roman soldier used a large, oblong, four-cornered shield to cover the entire length of his body. This was his real protection, his prime weapon of defense. With this shield he could ward off not only the ordinary darts, spears,

and sword thrusts, but even the pitch-covered, burning arrows used in the most furious attacks. The soldier of Jesus Christ has the shield of his faith, his faith with which he embraces Christ and His vicarious merits. This shield of faith is his prime weapon of defense, without it also the previously mentioned equipment is ineffective. As long as the Christian soldier clings to this shield Satan will not be able to hurl him into despair over any transgression, to dishearten him in adversity, to mislead him into great shame, or to frighten him in the hour of death. Through God's word let us ever have this shield pressed firmly into our hands.

Eternal Hope We need not cower and cringe, however, behind our shield of faith and eventually grow weary amidst the continuous onslaughts of Satan, lasting a lifetime. Clothed by God in the helmet of salvation, that is, cheered by the hope of final deliverance from all evil and of eternal joy in heaven thereafter, we can hold our heads erect behind the shield of faith until our warfare ends.

The Word of God Still it is not enough that we defend ourselves against the devil; we must also draw the sword and go for him with such insistence that he must fall back and flee. God has equipped us with the needed weapons of offense. He has put the sword of the Spirit, the Word of God, into the hands of His soldiers. Quoting that Word our Lord and Captain Himself routed the Devil as He was tempted by him for our sakes. With that same word also we can ever make Satan fall back in defeat. C. J. L.

WITH GROANINGS WHICH CANNOT BE UTTERED"

Romans 8: 26

Jesus, I come to Thee to pray—
"Jesus," is all that I can say.
There is much more I would have said,
But I kneel speechless here instead.

I tremble like an autumn leaf,
I come to Thee to seek relief;
To ask for aught I hesitate
When on my sins I meditate.

Thus I am silent, and I know
That Thou wilt hear me, Lord, although
I've uttered but a single word:
Thy Spirit cries, and I am heard.

MRS. WM. H. KRACHT.

90th ANNIVERSARY AND CORNERSTONE LAYING

for the Christian Day School

St. Peter's Ev. Lutheran Church,
Plymouth, Michigan

"Shall Sarah, that is ninety years old, bear?"
Genesis 17: 17

A BRAHAM'S laughing question, full of his joyous faith in the Great Promise, was in our hearts when, on August 25th, in this ninetieth year of our history, our congregation assembled to lay the cornerstone for our first Christian Day School!



The Actual Ceremony

It was a day to suit the description of the Psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it!" The poet laureate of our church set it down in these beautiful words,

"A fleecy cloud hung limp and motionless
As though to watch the hallowed scene below;
The sky was azure of the deepest hue;
The sun shone down its blessing to bestow."

The simple ceremony of laying the stone represented a happy milestone of achievement for the congregation.

St. Peter's of Plymouth is one of the oldest of the congregations of Southern Michigan which were founded in the earlier part of the last century by Pfarer

Friedrich Schmidt of Ann Arbor. He had visited the little village between Detroit and Ann Arbor regularly with the Word and the sacraments since 1833. Then, early in 1856, the local Baptist Church was offered for sale, and he induced the twelve Lutheran families to organize a congregation and to buy the structure for \$140, with a cash down payment of only \$8! Just as in so many other cases, the little group was too poor to buy a central site, but had to be satisfied with a lot at the extreme edge of the village on the hill overlooking the valley of the Middle Rouge River.

Pfarer Schmidt served the congregation for the next six years. From 1862 to 1891 sixteen different pastors took care of Plymouth as a part of their various parishes. During this period, in 1883, Pastor Abelmann of Ypsilanti increased the membership to such an extent that it became necessary to erect a new house of worship. With the exception of the addition built in 1924, this building is still serving the congregation as a church.

The following have served as pastors since the turn of the century: George Ehnis from 1891 to 1909, Oscar Peters from 1909 to 1913, John Roeckle from 1913 to 1914, Charles Strasen from 1915 to 1929, and the undersigned since June 2, 1929.

During the last fifteen years the thought of establishing a Christian Day School has taken hold more and more firmly in the congregation. When the uncentral location of the present site, the inadequate

condition of the present Sunday School rooms, together with the steady encroachment of the industrial zone, especially in view of the establishment of a school, became apparent as hindrances to our proper growth, the congregation on April 14, 1942, courageously resolved to purchase a new site for the relocation of our entire physical plant.

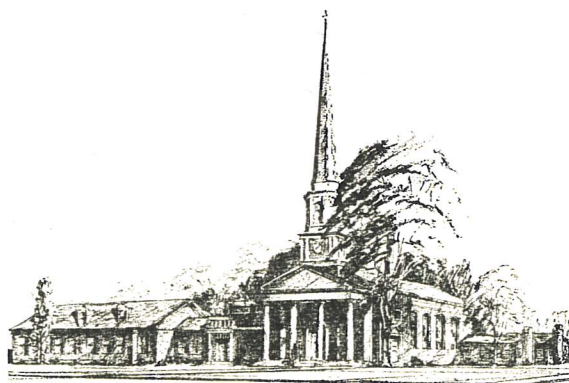
By December 1st of last year all of the lots of a beautiful corner site, with 347 feet of frontage on Penniman Avenue and a depth of 331 feet on Garfield Street, was acquired at a total cost of \$5,550.

The need for a Christian Day School being the matter for the most immediate concern of the congregation, ground for this building was broken on October 21st of last year, inspite of the unsettled, inflated building conditions. Because of this the congregation also found it necessary to carry out as much of the actual building as possible with volunteer labor from its membership, rather than give the work into the hands of a general contractor.

The work has progressed despite acute delays and shortages in every category of building material and, at this writing, the building is ready for its roof. The construction is one story, of cinder block and antique red brick, 84 by 30 feet in the main building, with an addition to the rear for washrooms and heating plant 20 by 40 feet.

Although the opening of the school must be delayed until next year, the work is being hurried to completion sometime this winter to provide Sunday School and other meeting rooms.

The cost of the structure is estimated



The Finished Project —
Church, School, and Parsonage

at approximately \$30,000, all of which, it is expected, will have been paid by the time the building is occupied as a school next fall.

The cornerstone laying ceremony was well attended by members of the congregation and the pastors and other friends



Part of the Congregation

from neighboring churches. The following men assisted at the ceremony: William Gayde, as the oldest living member confirmed in our present church with the first class back in 1883; Albert Rohde, president of the congregation; Wesley Sheere, chairman of the first board of education; Jacob Brinks, chairman of the building committee; and A. Perry Wood,

chairman of the building finance committee.

Motion pictures in full color have been made of the project from the beginning, showing the ground-breaking ceremony and all the various steps in construction, emphasizing especially the volunteer fea-

ture of the work. It has now been brought to date with the filming of the cornerstone laying ceremony. The object of this film is to encourage the establishment of Christian Day Schools in our congregations, pointing the way to greater use of self-help in our churches toward the realization of this goal.

It goes almost without saying that the

because many of our guests were unable to hear the speaker, who on such occasions improves the opportunity to set forth or review the true aims of Christians education. The true purpose of our institutions can never be overstressed, and false or confused conceptions of education must continually be revealed as such. In our day, for example, a great press of youth is streaming into schools and colleges, and it is too much to hope that all know what values they ought to look for.

We were crowded more than ever in our assembly room because of the increased enrollment and because of changes that had to be made to accommodate a larger student body. As has been stated again and again, we had last year reached our housing limit in both

The Northwestern Lutheran

benefit accruing to the congregation through such volunteer, cooperative efforts and sacrifices by the members in the actual work of building is not to be measured in terms of the dollars and cents which are saved thereby.

May we invite the prayers of our fellow-Christians everywhere for the success and blessing of our undertaking?

EDGAR HONNECKE, *Pastor*
St. Peter's Ev. Lutheran Church.

THE CORNERSTONE

A fleecy cloud hung limp and motionless
As though to watch the hallowed scene below;
The sky was azure of the deepest hue;
The sun shone down its blessing to bestow.
A plane, droned overhead, and then was gone.
A bird trilled in the top of yonder tree,
And then was silent. The air was calm and still
As though it, too, were waiting patiently.

Solemn the scene, no noisy laughter here,
No levity to mar the sacred rite.
Perhaps deep in each heart there was a prayer
That God would send on us His Spirit's light.
Sweetly a hymn was wafted on the breeze
And seemed to float like echoes far away,
And then a prayer in heartfelt tones of praise
That mellowed as it rose and died away.

A mortared slab, a lifeless thing, indeed,
Yet chosen thus to play an honored role,
The cornerstone on which all eyes were bent,
For it was the beginning of the goal.
The documents and books were placed within
And tightly sealed against all future harm,
Then deftly placed where it will e'er remain,
While childish laughter brings it grace and charm.

'Twas more than mere cold stone and copper box,
And it held more than documents and books.
For hopes and silent prayers were sealed within.
All hearts are not portrayed by outer looks.
And generations yet unborn will sing
God's praises where our tottering feet have trod,
Then may it be our silent witness to
The children who will find their way to God.

August 25, 1946.

GRAILE.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

On September 16, 2:00 P. M., the Academy opened its 19th year with the customary service. A full faculty was present, Mr. Leonard Bernthal, Wapaca, Wisconsin, having accepted as tutor to fill the vacancy created by the resignation of Tutor Paustian. Notwithstanding the pressing harvest season, an unexpected number of parents and friends were present for the occasion. Since the seats in the assembly room were occupied by our students, our guests had to make the best of the situation in the rather small corridors.

This in itself is a deplorable condition,

the dining room and the dormitory. Had we provided for no extra room, we could have taken in only 7 or 8 new students, since one does not know early enough how many of the last year's students will, for one reason or another, drop out. However, since early spring, applications were coming in from all points of the compass. The board had to decide, and that as early as possible, whether it wished to limit the institution to a very small freshman class or would try to make room for more students.

After the most thoughtful consideration on the part of both faculty and board, the decision was reached to make the following changes: 1) that we move the dining room and the kitchen into two classrooms of the White Building; 2) that we

October 13, 1946

use the rooms thus vacated to house more girls in the dormitory; and 3) that we erect a two-room barracks behind and near the White Building to serve temporarily as classrooms. The erecting of barracks had been suggested to us by the Synods' Board of Trustees, though at the time, being far removed from centers of construction, we did not know how such a plan could be carried out. However, by dint of much running to and fro, we did succeed in making the shift and erecting the barracks, at least to a point that we could begin school, though we did find it necessary to postpone the opening date a week. The barracks were constructed out of cement blocks and are so built and so placed that we expect no salvage loss in the future.

Having made these changes, we were able to accept the largest number of new students in the history of the institution. The total number of accepted applications is 74, of which 37 are new students. We have 40 girls boarders, our absolute limit. Two of our professors are still housing 10 girls each in their homes. The Freshman Class numbers 31, a number quite different from what it would have been had we not made the changes outlined.

Let no one think, however, that by thus helping ourselves we have adequately provided for the future. Try to visualize an assembly room approximately 23×28 seating 74 students and the faculty. How are we to provide piano practice periods in order to carry out the adopted course in music? Classes that had been thrown together to make the best use of a small faculty will doubtless have to be separated next year. Unless we want to risk breakdowns among our professors, a larger teaching force will be necessary. Again, our larger student body has rendered the need for a gymnasium-auditorium more acute. Where, for example, are we to hold our public concerts, knowing that our students alone completely fill our present assembly room? It is one thing to read a detailed account of these conditions but quite another to live with them.

On our opening day parents, noting our crowded conditions, remarked, "If only we had those new buildings!" These parents are members of the Dakota-Montana District. Ought we not now do all

in our power to complete the Building Fund Collection?

May the Lord hold his protecting hand over both teachers and students, so that the building of His Kingdom through the work of our institution may go forward without interruption. R. A. FENSKE.

OBITUARIES

† PASTOR PH. H. KOEHLER †

Pastor Philip H. Koehler, for the past twenty years pastor of St. Lucas Congregation in Milwaukee, was called to his eternal reward on August 7, 1946.



Reprint from The Milwaukee Journal

Funeral services were held at St. Lucas Church, August 10, 1946. The Rev. Arthur P. Voss, President of the Southeastern Wisconsin District, preached the sermon. The undersigned served as liturgist and read the obituary. The Rev. R. O. Buerger conducted the service at the grave, and the Rev. Raymond Huth conduct-

ed a private service for the family in the home the evening before.

Pastor Koehler was born in East Farmington, Wisconsin, February 24, 1889, the son of the late Pastor Christian Koehler and his wife Emilie. Soon after his birth he was received into the Holy Christian Church as a child of God and heir of eternal life through the Blessed Sacrament of Holy Baptism, being baptized by his father in East Farmington, Wisconsin. When he was only eleven years old his father died, leaving his widow with several small children.

He received his Christian training in his home and later, after due instruction in the saving truths of the Gospel, he renewed his Baptismal vow and was received as a communicant of our Lutheran church in his confirmation by Pastor August Sauer at White Bear Lake, near St. Paul, Minnesota, in May, 1902.

He entered our Northwestern College at Watertown, Wisconsin, and completing the course of studies there, he was graduated in 1909. He entered our Theological Seminary at Wauwatosa, Wisconsin, to prepare for the holy ministry. In 1912,

after graduating from the Seminary, he received a call from the congregation in the Town of Trenton, near Beaver Dam, Wisconsin, and was ordained there 34 years ago on July 28, 1912, by Pastor Albert Arndt. In August, 1915, he was called to serve the congregation at Iron Ridge, Wisconsin, and after 11 years of service there he was called to his last charge, the St. Lucas Congregation of Milwaukee. Here he was installed on the first Sunday in September, 1926. He labored untiringly, faithfully, and conscientiously in this large congregation and the Lord blessed his work abundantly. Under his leadership this large congregation was active in building the Lord's Kingdom, not only in its own church and school, but also in the work of the Milwaukee congregations in supporting the Milwaukee Lutheran High School, the

NOW CONCERNING THE COLLECTION

In reply to the many requests whether from our records it appears likely that we shall reach our goal of over \$1,100,000 by Thanksgiving we can only report the following: On October 4 a total of \$919,704.69 had been received by our treasurer Mr. Ungrodt. Our goal will only be reached if every district will live up to its resolution and remit an average of \$6.00 per communicant member. — So it all depends upon each congregation of Synod to remit a minimum of \$6.00 per communicant member, if the goal is to be reached. There are not enough congregations who have remitted so much more than \$6.00 to offset any delinquencies on the part of other congregations. Could we suggest that *all* congregations of Synod once more contact those members in their midst who have given little or nothing for this cause? Let us all work together for this final push. The time is short! We still have one-fifth ($\frac{1}{5}$) of the way to go. Pray and Work!

G. W. FISCHER, *Financial Secretary*,
1321 W. Mitchell St., Milwaukee 4.

City Missions, the Children's Friend Society, and other endeavors. As a member of our Wisconsin Synod Pastor Koehler with his congregation was a staunch supporter of the various undertakings of our Synod as is evidenced in the late Million Dollar Building Fund Collection, for which St. Lucas raised \$12,000 as its contribution. He served on various committees of our Synod and of our South-eastern Wisconsin District, which at its last session in June of this year reelected him as its first Vice-President.

On July 1, 1913, Pastor Koehler was united in the bonds of holy wedlock with Selma Frank of Watertown, Wisconsin, now his sorrowing widow. She was unto her husband a real helpmeet in his calling.

Under the heavy strain of his work it is not surprising that his strength began to give out. For about a year he had been in failing health, and during the last month he had been on a vacation to regain his strength. But the Lord willed it otherwise. His condition grew worse and he returned home. There, on August 7, 1946, a heart attack brought his earthly labors to an end. He died in the Lord. Blessed are the dead who die in the Lord.

He reached the age of 57 years, 5 months, and 14 days. He is survived by his wife, his aged mother (86 years old), two sons, three daughters, two brothers, two sisters, four grandchildren, besides numerous relatives and friends. The whole St. Lucas Congregation mourns the loss of a faithful pastor, and we, his fellow-laborers, say with the Lord: "Lazarus our friend sleepeth."

May God comfort us all in our grief and sorrow with the blessed assurance of His Holy Word and keep us all in the true faith, in holy living, and ever in the work of the Lord for a blessed departure from this world and a glorious reunion in heaven, for Jesus sake. Amen.

CARL H. BUENGER.

* * * *

† FREDERICK ADOLPH SIEGLER †

Fredrick Adolph Siegler was the son of the late Rev. A. F. Siegler and his wife, Bertha née Moge, and was born at Ridgville, Monroe County, Wisconsin, on the 25th of July, 1875.

He attended Northwestern College, Watertown, Wisconsin, and graduated

S. W. C.

Change of Address:--

900 E. Henry Clay Street, Milwaukee 11, Wisconsin

from the Normal School Department in the year 1893. Thereupon he taught in the parish schools at Norfolk, Nebraska, Bay City, Michigan, and at St. Mark's, Watertown, Wisconsin.

On August 20, 1898, he was united in wedlock with Miss Paulina Pasewalk of Norfolk, Nebraska. The Lord blessed this union with three children, two sons, Walter of St. Joseph, Michigan, and Carl, who died in the year 1915, and one daughter, Adela, Mrs. Franklin Thuss of Minneapolis, Minnesota. The Lord took his beloved wife ten years ago.

Those mourning his unexpected departure, which occurred August 8, besides his son and daughters are: One son-in-law, four grandchildren, one brother, the Rev. Carl Siegler, Bangor, Wisconsin; three sisters, Mrs. John Mittelstaedt, Bruce, Wisconsin, Mrs. J. Henry Paustian, Barre Mills, Wisconsin, and Mrs. George Wagner, Madison, Wisconsin, besides other relatives and friends.

Mr. Siegler attained the age of 71 years and two weeks. Funeral services were held Monday afternoon, August 12, at St. Mark's Church, Watertown, Wisconsin.

The Rev. G. Westerhaus, Northwestern College, Watertown, Wisconsin, conducted the altar service and also officiated at the grave. The undersigned delivered the sermon based upon Luke 23: 46.

N. PAUSTIAN.

ANNIVERSARIES

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Liefert

On Sunday, September 1, Mr. and Mrs. August Liefert, members of Immanuel Lutheran Church, R. 1, Buffalo, Minnesota, were privileged, by the grace of God, to celebrate their golden wedding anniversary. The family, relatives, and friends gathered in the home of the jubilarians in the evening to observe the occasion with a special service, in which their former pastor, W. C. Nickels, and the undersigned participated. A thank-offering designated for the work of the Church has also been given by the jubilee couple. May the Lord's blessings ever be with them during the remaining days of their pilgrimage. E. L. MEHLBERG.

CONCERNING THE COLLECTION MEMORIAL WREATHS

In Memory of	Sent in by Pastor	Amount
Adam Allmann	R. W. Mueller	\$ 42.50
Erma Walters	J. C. Dahlke	5.00
Dr. F. Eberspacher	P. T. Oehlert	5.00
Mrs. Bertha Kempfert	E. H. Kionka	7.00
John Clasen	E. H. Kionka	5.00
Mrs. Johanna Krueger	E. H. Kionka	4.00
Mrs. Henry Else	M. W. Croll	2.00
Mrs. Anita Radke	W. Schink	2.00
Herman Schmidt	H. R. Zimmermann	2.00
Emil Harpt	H. Pussehl	4.00
E. T. Timm	G. L. Press	42.00
Mrs. Margaret Thrams	S. E. Westendorf	3.00
Christian Sulzle	R. D. Gehrke	15.00
Mrs. Arthur Themer	V. J. Weyland	15.00
Mrs. Frank Baumann	N. Schlavensky	5.00
Mrs. Fred Hartwig	N. Schlavensky	12.50
Albert Ponath	K. F. Toepel	10.00
Mrs. John Finck	A. Schneider	29.00

Mrs. Lawrence Boers	W. Hoepner	9.00
Chas. Horn	K. Gurgel	2.00
Henry List	A. Kehrberg	7.00
John Clasen	E. Kionka	2.00
Lt. H. Molner	J. Mittelstaedt	20.00
Wm. Lehman	J. Mittelstaedt	10.00
Mrs. Harry Radtke	L. Koeninger	5.00
August Lippert	L. Koeninger	8.00
P. F. C. Ralph Taylor	L. Koeninger	16.25
Don R. Kurtz	S. E. Westendorf	5.00
Ervin Stahl, Jr.	S. E. Westendorf	2.00
Mrs. Paul Loeffler	O. Engel	14.50
Mrs. Herman Veglahn	O. Engel	9.00
Chas. Franz	O. Engel	3.00
Mrs. Louisa Meyer	E. G. Toepel	3.00
Mrs. Harriett Hutchins	F. R. Weyland	5.50
Mrs. Mary Wandersee	F. R. Weyland	5.50
Mrs. Amelia Miller	G. H. Geiger	5.00
Mrs. Fred Maas	H. A. Kuether	2.00
Ed. Lemke	O. Lemke	2.00
Mrs. Carl Necker	H. Spaude	8.00
Mrs. Emilie Henning	A. Schewe	16.00
August Lettam	H. J. Schaar	3.00
Mrs. Emma Clausen	W. E. Schulz	19.50
Mrs. Fred Wiegel	W. E. Schulz	5.00
Prof. Adolf Sauer	Theo. Sauer	25.00
Dr. Walter Schaewe	P. Pieper	87.00
Mrs. Martin Keul	J. F. Brenner	2.00
Dr. Walter Schaewe	A. C. Schewe	5.00
Mrs. Oscar Wangerin	J. G. Jeske	2.00
Katherine Loeder	E. C. Schroeder	3.00
Mrs. Otto Hagen	I. F. Albrecht	12.00
Mrs. Ida Lau	M. J. Lenz	13.00
Mrs. George Loeder	H. Gieschen	2.00
Mrs. Verne Anderson	M. Kuyath	5.00
Henry Pehling	Th. Bauer	23.00
Gustav Macklenburg	Th. Bauer	26.00
Merton Perry	G. Barthels	3.00
Robert Schlei	L. Koeninger	5.00
Carl Zerbel	A. J. Engel	3.00
Mrs. Anna Schaewe	P. Pieper	2.00
Joanne Prochnow	E. Schewe	5.00
Albert Kolitz	E. Schewe	7.00
Mrs. Herm. Schaewe	E. Schewe	8.00
Rev. Ph. Koehler	G. W. Boldt	1.50
Allen Sengbusch	G. W. Boldt	3.00
Annie Quade	G. W. Boldt	1.00
Rev. Ph. Koehler	H. Koehler	70.00
Julius Schenzel	H. Koehler	2.00
Mrs. Hugo Winkel	H. Grunwald	1.00
Henry Schmidt	H. Grunwald	5.00
Alfred Clausen	W. E. Schulz	34.75
Mrs. Anna Justmann	E. C. Schroeder	13.00
Prof. Adolf Sauer	O. Eckert	66.00
F. A. Sabrowsky	L. Sabrowsky	10.00
Rev. Ph. Koehler	F. Zarling	2.00
Reinhold Hass	E. G. Toepel	31.00
Myrtle Bubholtz	M. Croll	4.00
Fred Schultz	P. Behn	5.00

Previously Acknowledged	\$ 8,877.37
Total to September 21, 1946	\$ 9,761.87
On September 21 the collection was	\$914,379.65

We sincerely hope that all congregations in each of the eight districts are now doing their utmost in bringing this collection to a successful close. Certainly every congregation can reach the minimum of \$6.00 per communicant. In the next issue we hope to report on the progress made in the various districts.

G. W. FISCHER, Finance Secretary.

FIFTIETH ANNIVERSARY
Peace Lutheran Church,
Echo, Minnesota

By the grace of God the members of Peace Lutheran Church were able to observe their golden anniversary on September 1, the eleventh Sunday after Trinity, in three special services, at which former pastors were the speakers. Pastor Ph. Martin preached in the German service on Mark 9, 2-10. Pastor J. W. F. Pieper, who arrived by plane, addressed the congregation in the English language in the afternoon, basing his sermon on I John 1, 1-3. The speaker for the afternoon was Pastor Geo. W. Scheitel, who preached in the English language on I Cor. 15, 1-4. Dinner was served by the women of the congregation.

The history of the Lutheran church at Echo antedates the organization of the present congregation. It cannot be definitely established when the first services were conducted. A record still exists, however, of a communion service held at Echo on August 4, 1888. Either in that or the following year Pastor Wilhelm Scheitel of St. Luke's Congregation, Posen Tp., organized Trinity Ev. Lutheran Church of Echo and served it until his untimely death on May 20, 1892, when he lost his life in the flooded Yellow Medicine River while on his way to Granite Falls, which also belonged to his parish. After his death the field was divided, and Pastor August Arndt became the pastor of St. John's Congregation, Wood Lake, and Trinity, Echo. In 1896 a division occurred when several members left Trinity and organized Peace Lutheran Church, which was then served by Pastor Arndt, while Trinity was again served by the pastor of St. Luke's until they obtained a pastor of their own.

On August 13, 1899, Candidate Ph. Martin, a graduate of the Wauwatosa Seminary, was ordained and installed as the first resident pastor by Pastor Arndt. During his pastorate the congregation became a member of the Minnesota Synod, a parsonage and a school-house were built, and another congregation was organized by him in the newly-established village of Vesta. In 1907 Pastor Martin was called to Stanton, Nebraska.

Pastor J. W. F. Pieper succeeded him in the spring of 1908. When in the fall

of 1909 a vacancy occurred in Trinity Congregation Pastor Pieper was asked to serve as supply-pastor. It was during this vacancy that the members of Trinity Congregation suggested amalgamation with Peace Lutheran Church. Without a dissenting vote this offer was accepted March 28, 1910. Thus the two congregations, originally organized as one, were once more by the grace of God united as one congregation. As a result of this amalgamation it became necessary to enlarge the church, which was accomplished in 1910. Pastor Pieper continued to serve as pastor until April, 1914, when he accepted a call to his present charge.

His successor was Pastor Geo. W. Scheitel, son of Pastor Wilhelm Scheitel, the founder of the first congregation at Echo. He served the congregation from June, 1914, until May, 1927. During his pastorate the first parochial school-teacher was engaged in 1916 and the full English course introduced into the Christian Day School; also English instruction for confirmation and regular English services were introduced; a pipe organ was installed, and church, school and parsonage were wired for electricity.

Pastor Carl Schrader succeeded him in the fall of 1927. During his pastorate double services were introduced, and it was made obligatory that children go to confirmation instructions two years before they would be confirmed. His pastorate fell in the years of the depression. Because of ill health Pastor Schrader tendered his resignation to the congregation in April, 1938, and preached his farewell sermon on June 22, 1938.

In the same year Pastor Theo. Bauer was called and installed September 25, 1938, and has faithfully served the congregation since.

From the beginning the training of the Christian youth was not neglected. Until the spring of 1916 the pastors taught the Christian Day School. From 1916 to 1919 special teachers were engaged. The Misses Frieda Strasen, Hedwig Naumann, and Margaret Janke served as teachers during these years. After this the pastor again taught until a change was made to Sunday School, released time from public school, Saturday and summer school. Since 1941 the congrega-

tion employs a special teacher for the summer school.

Today the congregation numbers 425 souls, 300 communicants, and 89 voting members. 90 children are enrolled in the Sunday School, which has a teaching staff of ten.

May the God of all grace, who has blessed the preaching of His word in Peace Congregation during the past fifty years, continue to do so for the salvation of souls. To Him alone be all honor, praise, and glory.

GEO. W. SCHEITEL.

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.

ANNOUNCEMENT

To fill the vacancy created through the death of Mr. Otto Schmeling, I have appointed Mr. P. W. Wolfgram, Riverview Drive, Thiensville, Wisconsin, a member of the Board of Directors of the Northwestern Publishing House.

JOHN BRENNER.

CALENDAR OF CONFERENCES 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; Isagogical Treatment of Daniel, H. Russow.

Sermon: R. Fenske (R. Gehrke).

Local Pastor: H. Russow.

H. W. BERGHOLZ, 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; Isagogical Treatise on Joel, M. Croll; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger; 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.

The Northwestern Lutheran

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.

SOUTHWESTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southwestern Conference of the Michigan District will convene October 22-23 in St. John's Church, Sturgis, Michigan, H. Hoenecke, pastor. Sessions begin at 10:00 A. M., Tuesday.

Assignments: Doctrinal Affirmation (continued), A. Fischer; Sanctification, the Call of a Christian for His Entire Life, A. Hoenecke; Exegesis of Titus 3, W. Westendorf; Exegesis of Romans I, H. Hoenecke; Catechetical Instruction, H. Haase; Boy Scouts, R. Gensmer.

Sermon: A. Kell (W. Westendorf).

Confessional: L. Meyer (E. Lochner).

Please announce to local pastor.

C. J. KIONKA, Secretary.

THE NEBRASKA DISTRICT TEACHERS CONFERENCE

The Nebraska District Teachers Conference will meet October 22-23 at Valentine, Nebraska, Rev. Hugo Fritze, pastor.

Please announce to the host pastor before the conference.

F. W. EGGERS, Chairman.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 30-31, at 9:30 A. M., at Mazeppa Twp., South Dakota. The Rev. W. T. Meier, vacancy pastor.

Papers: Exegesis on Matthew 12, 1-8, Pastor Wm. Lange. Is Our Religious Freedom Being Encroached Upon?, Pastor C. Found. Historical Background of Our Confessions, Pastor W. Ten Brock. Preacher: Pastor B. Borgschatz; substitute, Pastor E. Becker.

Please announce to host pastor.

WM. LANGE, Secretary.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet October 28, at 10:00 A. M., at Christ Lutheran Church, Marshfield, Wisconsin, Pastor F. Bradtke.

Please announce early.

W. E. SCHULZ, Secretary.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet on October 29 and 30 at St. John's Lutheran Church, Wauwatosa, Pastor C. A. Otto. Sessions will begin at 9:30 A. M., Tuesday.

Papers: Exegesis of Hebrews 8, G. Schaller; Can a Pastor of the Synodical Conference Give the Lord's Supper to Someone Not a Member of the Synodical Conference? W. Holzhausen; The Human Element in Inspiration, L. Hallauer.

Sermon: L. Lehmann (K. Lescow).

C. S. LEYRER, Secretary.

CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene October 29 and 30 at Fall River, Wisconsin, Pastor Elmar Rimpler.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:15, Exegesis on Gal. 4, 21ff., Pastor R. Jungkuntz; 11:45, Financial Report by Pastor J. M. Raasch; 1:50, Opening; 1:45, Winning the Unchurched, Pastor J. B. Erhart; 4:00, Casual Questions. Wednesday, 9:00 A. M., Opening; 9:15, Sermon Criticism; 10:00, A Study of the Prophet Joel, Pastor F. Miller; 1:30, Opening; 1:45, Requested Discussion, Malicious Desertion; 3:00, Miscellaneous and Unfinished Business. Sermon (English): Pastor I. G. Uetzmann, Pastor Wm. Franzmann.

Kindly announce early, especially, if quarters are desired.

H. GEIGER, Secretary.

WESTERN CONFERENCE DAKOTA-MONTANA DISTRICT

The Western Conference Dakota-Montana District will meet October 22-23, at Faith, South Dakota. Opening session, 10:00 A. M.

Essays: Prayer Fellowship, W. Herrmann; Should the Church Seek New Mission Fields?, K. Bast; Exegetical-Homiletical Treatment of Rom. 16, 17, 18., J. Wendland; Isagogical Treatment of Daniel, H. Russow.

Sermon: R. Fenske (R. Gehrke).

Local Pastor: H. Russow.

H. W. BERGHOLZ, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference meets, God willing, at Olivia, Minnesota, on October 24, 1946, at 9:00 A. M., Pastor Im. Lenz, host pastor.

The program includes: 1. Exegesis on Colossians (conclusion), by Pastor F. E. Traub; 2. Prayer-Fellowship, by Pastor G. F. Zimmermann; 3. Fundamental and Non-Fundamental Doctrines, by Pastor Hy. Boettcher; 4. A Study of the Gideons, by Pastor Im. Lenz; 5. Reports on the General Committee Meeting.

The preacher for the communion service in the evening is Pastor E. G. Fritz; alternate, Pastor W. Geiger.

Please notify Pastor Lenz if you are unable to attend.

G. F. ZIMMERMANN, Secretary.

MINNESOTA LUTHERAN TEACHERS CONFERENCE

The Minnesota Lutheran Teachers Conference will meet at Concordia College, St. Paul, Minnesota, for their sixtieth anniversary convention, October 24-25, 1946.

PROGRAM

Thursday, October 24, 1946

Theme: Purposeful Instruction

9:00-9:45—Sixtieth Anniversary Convention Service: The Rev. Oscar Naumann, St. John's Lutheran Church, St. Paul, Minnesota.

Organ Preludes:

a. Rhapsody on Reformation Hymn—Gattly Sellars.

b. Now Thank We All Our God—Homer Whiteford.

Verna Stelzer, Organist.

The Twin City Lutheran Teacher's Conference Choir—Paul Denninger, Director.

a. Hallelujah, Let Praises Ring—Nicolai-Bach. Arranged by A. J. S. Bach.

b. Grant Me True Courage, Lord—Bach.

9:45-10:30—President's Message:

Organization:

Minutes of Previous Meeting.

Election of Nominating Committee.

Report of the Program Committee.

10:30-10:45—Intermission.

10:45-12:00—Panel Discussion:

Purposeful Instruction Through Evaluation of Memory Work in Religion—H. A. Sitz, leader.

12:00-1:50—Noon Recess.

1:30-1:45—Opening Devotion:

The Rev. John Schumacher, Jehovah Lutheran Church, St. Paul, Minnesota.

Organ Preludes:

a. Jesu, Joy of Man's Desiring—Bach-Christiansen.

b. Fanfare—Th. Dubois.

W. T. Dreyer, Organist.

1:45-3:00—Purposeful Instruction: "In Kindergarten Work."

Gertrude Doederlein, Chicago, Illinois.

3:00-3:15—Recess.

3:15-4:00—Sectional Meetings:

Missouri Synod: The Rev. H. J. Boettcher, director of Christian Education.

Wisconsin Synod: Monograph on Geography, H. A. Sitz.

6:00 P. M.—The Sixtieth Anniversary "Gemuethlicher Abend": A social function with a selected program of music and laughter.

Friday, October 25, 1946

9:00-9:15—Opening Devotion:

The Rev. Alvin Mack, Calvary Lutheran Church, Minneapolis, Minnesota.

Organ Preludes:

a. Adagio from Third Sonata in C Minor—Gullmant.

b. All Glory Be to God on High—Volchmar.

Arthur Glende, Organist.

9:15-10:45—Purposeful Instruction:

With "Science Aids for Teachers." Prof. Herbert H. Gross, Concordia Teachers College, River Forest, Illinois.

10:45-11:00—Recess.

11:00-12:00—The Choral Union:

The Rev. Martin Seltz, Waseca, Minnesota, director.

12:00-1:30—Noon Recess.

1:30-1:45—Opening Devotion:

The Rev. Herbert Wunderlich, St. Stephanus Lutheran Church, St. Paul, Minnesota.

Organ Preludes:

a. Fugue in G—J. S. Bach.

b. Toccata in D Minor—Nevin.

M. A. Renken, Organist.

1:45-3:00—Purposeful Instruction:

"In Physical Education." Dick Siebert, Concordia College, St. Paul, Minn.

3:00-3:15—Recess.

3:15-4:00—Business Session:

Report of: Resolutions Committee. Registration Committee. Housing Committee.

Closing Devotion—Hymn.

Apostles' Creed.

Lord's Prayer.

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. Fehlauer, 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 Entrusted 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 Fehlauer, 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. Bliedernicht, 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.

WALDEMAR NOLTE, Secretary.

INSTALLATIONS

Authorized by President Karl Krauss, the undersigned installed Mr. Ivan Raddatz as teacher of the Redeemer Lutheran School, Ann Arbor, Michigan, September 8, 1946.

Address: Mr. Ivan Raddatz, 1208 Prescott Street, Ann Arbor, Michigan.

L. J. KOENINGER.

Authorized by President H. C. Nitz, I installed the Rev. Marcus Liesener as pastor, of St. Peter's Congregation of Oak Grove, Wisconsin, on September 8, 1946. His address is Juneau, Wisconsin, R. 1.

MARTIN F. DREWS.

Authorized by President Karl Krauss of the Michigan District, the undersigned installed Mr. Wilbert Mueller as teacher of Emanuel School, Tawas City, Michigan, on September 15, 1946. May the Lord bless his work in our school.

Address: Mr. Wilbert Mueller, Tawas City, Michigan.

J. J. ROEKLE, pastor.

Authorized by President H. C. Nitz, the undersigned installed the Rev. Arden Stuebs, as pastor of St. Paul's Ev. Lutheran Church, Bangor and Portland, Wisconsin, on Sunday, September 15, 1946. Pastor H. W. Neubann (who also preached the sermon) and Pastor Emil Toepel assisted. May the Lord abundantly bless His servant's labors.

Address: Rev. Arden Stuebs, Bangor, Wisconsin. C. W. SIEGLER.

Having been authorized by the Rev. A. Ackermann, president of the Minnesota District, I installed H. C. Schnitker as pastor of St. Matthew's Ev. Lutheran Church at Danube, Minnesota. This occurred on the fourteenth Sunday after Trinity, September 22, 1946.

Address: H. C. Schnitker, Danube, Minnesota. W. F. DORN.

Authorized by President Karl Krauss of the Michigan District, the undersigned, on the seventh Sunday after Trinity, installed Ervin Humann as teacher of St. Paul's Ev. Lutheran School at Stevensville, Michigan. May God's richest blessing rest upon teacher and school.

Address: Mr. Ervin Humann, Stevensville, Michigan. HAROLD J. ZINK.

Authorized by the president of the Nebraska District, the Rev. Im. P. Frey, I installed the Rev. Delton Tills as pastor of Peace Evangelical Lutheran Church at Carlock, South Dakota, on the thirteenth Sunday after Trinity, August 15, 1946.
Address: The Rev. Delton Tills, Burke, South Dakota.

N. E. SAUER.

as principal and teacher of Salem Lutheran School, also as organist and choir director, on the twelfth Sunday after Trinity at Salem Lutheran Church, Owosso, Michigan, at 3:00 P. M.

Mr. Schleef's new address is: A. W. Schleef, 524 W. Stewart Street, Owosso, Michigan.
KENNETH VERTZ.

Lutheran School at East Bloomfield, Wisconsin, on the eleventh Sunday after Trinity, 1946. May the Lord richly bless his labors in his new field.

Address: Mr. Martin Leitzke, R. 2, Fremont, Wisconsin.

A. E. SCHNEIDER.

By authorization of President Karl Krauss of the Michigan District, the undersigned installed A. W. Schleef, formerly of Wolcottville, New York,

Authorized by Pastor I. Habeck, president of Northern Wisconsin District, the undersigned installed Mr. Martin Leitzke as teacher of St. John's

CHANGE OF ADDRESS

Prof. Martin F. Drews, 525 E. Merrill Avenue, Fond du Lac, Wisconsin, R. 4.

DAKOTA-MONTANA DISTRICT

January 1, 1946—June 30, 1946

Eastern Conference

Reverend	Budgetary	Non-Budgetary
D. Kuehl, Altamont	\$ 241.82	\$
R. Bretzmann, Arco	45.83	
R. Steffenhagen, Argo Twp.	110.63	
B. Hamm, Aurora	123.35	
B. Ham, Bruce	60.01	
H. Hempel, Clark	96.55	
D. Kuehl, Clear Lake	156.90	1.00
E. Bode, Dempster	161.10	25.00
W. Lindloff, Elkton	470.40	9.00
E. Bode, Estelline	53.90	
W. Ten Broek, Florence	84.40	
W. Lange, Gary	203.87	
C. Found, Germantown	175.99	
A. Hellmann, Goodwin	140.94	5.00
Vacant, Grover	928.12	
W. Zickuhr, Hague Twp.	74.80	
A. Hellmann, Havana Twp.	159.51	
R. Bretzmann, Hendricks	254.87	
W. Ten Broek, Henry	133.25	7.00
R. Steffenhagen, Hidewood Twp.	143.83	
H. Schnitker, Mazeppa Twp.	310.93	
B. Borgschatz, Rauville Twp.	360.48	
E. Becker, Raymond	140.00	
C. Found, South Shore	261.41	
W. Lindloff, Ward	352.11	139.00
W. Meier, Watertown	825.46	
W. Zickuhr, Willow Lake	126.10	
Totals	\$ 6,193.56	\$ 186.00

Western Conference

R. Gehrke, Akaska	\$ 153.17	
R. Reede, Athboy	35.69	
R. Reede, Bison		
P. Albrecht, Bowdle	416.00	
H. Ellwein, Burt		
A. Sippert, Carrington	39.30	
H. Mutterer, Carson		
A. Walther, Circle	44.75	
R. Reede, Date	47.26	
H. Russow, Dupree	58.15	
H. Ellwein, Elgin		
H. Russow, Faith	90.20	
H. Birner, Faulkton	233.46	
H. Mutterer, Flasher		
H. Sauer, Gale Twp.	34.55	
K. Bast, Glenham	76.17	
W. Herrmann, Hague	62.52	
G. Ehlert, Hazelton	242.03	
H. Birner, Ipswich	26.98	
M. Hanke, Isabel	58.77	
O. Heier, Jamestown	389.54	4.00
H. Ellwein, Leith		
H. Rutz, Lemmon	43.87	
Vacant, Mandan	184.44	
P. Kuehl, Marmarth	35.00	
C. Koepsell, McIntosh	144.92	
W. Schumann, Medina	144.92	

Western Conference

C. Koepsell, Miner	\$ 59.75	
K. East, Mobridge	363.29	
C. Koepsell, Morrissetown	245.32	\$ 5.00
H. Sauer, Mound City	179.85	
H. Mutterer, Paradise		
H. Bergholz, Piedmont		
H. Bergholz, Rapid City	50.00	
P. Kuehl, Reeder	40.19	
H. Russow, Ridgeview	20.24	
H. Lau, Roscoe	706.78	
H. Rutz, Shadehill		
H. Bergholz, Sturgis	16.28	
R. Kettneracker, Tappen	500.31	
M. Hanke, Timber Lake	33.58	
A. Walther, Terry	96.18	
R. Gehrke, Tolstoy	144.70	
K. Sievert, Trail City	65.29	
J. Wendland, Valley City	29.24	
C. Koepsell, Watauga	68.38	
H. Rutz, White Butte	7.00	
W. Schumann, Windsor	10.75	
W. Herrmann, Zeeland	226.33	
Totals	\$ 5,280.03	\$ 9.00

S. E. JOHNSON, District Treasurer.

TREASURER'S STATEMENT

July 1, 1946 to August 31, 1946

Receipts

Cash Balance, July 1, 1946	\$ 53,952.94
Budgetary Collections:	
General Administration	\$ 51,092.24
Educational Institutions	7,595.03
Home for the Aged	395.62
Spiritual Welfare Commission	958.75
For other Missions	58,211.72
Indigent Students	203.76
General Support	1,044.21
School Supervision	229.50
Revenues	5,141.97
Total Budgetary Collections and Revenues	\$ 84,872.80
Non-Budgetary Receipts:	
Bequest from Hannah C. Stock estate	1,114.68
Payments on Mortgage Receivable	200.00
U. S. Government Bonds sold	100,000.00
Total Receipts	\$186,187.48

Disbursements

Budgetary Disbursements:	
General Administration	\$ 16,183.41
Theological Seminary	5,301.05
Northwestern College	15,002.25
Dr. Martin Luther College	15,283.67
Michigan Lutheran Seminary	6,136.98
Northwestern Lutheran Academy	3,771.14
Emergency Building Projects	1,354.41
Home for the Aged	2,236.66
Missions—Administration	30.44
Indian Missions	7,518.49
Negro Missions	96.77
Home Missions	43,205.59
Poland Missions	1,239.50
Madison Student Missions	329.61
Spiritual Welfare Commission	2,722.70
Winnebago Lutheran Academy	300.00
General Support	6,279.00
School Supercision	559.62
Total Budgetary Disbursements	\$127,551.29
Non-Budgetary Disbursements:	
Accounts Receivable	6,000.00
Total Disbursements	\$133,551.29
Cash Balance, August 31, 1946	\$106,589.13

C. J. NIEDFELDT, Treasurer.

P. S. Collections from the Minnesota District for August were not received in time for this report.

C. J. N.

Note: The cash balance of \$106,589.13 was derived largely from the sale of \$100,000.00 in U. S. Government Bonds for the purpose of making settlement for building purchased for Synodical Home Offices and Northwestern Publishing House.

C. J. N.

Donations Sent Directly to Treasurer's Office

for August, 1946

For Spiritual Welfare Commission

Mr. Carl Greif Prescott, Arizona	\$ 2.00
Robert T. Noble Collingdale, Pennsylvania	4.00
Memorial Wreath in memory of Reuben Baganz given by Mr. and Mrs. H. J. Palm, Milwaukee, Wisconsin	10.00
Eugene Gehring, Toledo, Ohio	5.00
V. P. Koenig Ream Field, San Ysidro, California	5.00
Memorial Wreath in memory of Mrs. Johanna Welke given by relatives from Eau Claire, Wisconsin	5.00
Mrs. Henry Boeder, Milwaukee, Wisconsin	5.00
Mr. and Mrs. John Dreier, Green Bay, Wisconsin	5.00
Mr. Walter E. Nuernberg, Watertown, Wisconsin	10.00

\$ 49.00

For Church Extension Fund

Memorial Wreath in memory of Rev. Phil Koehler given by Rev. and Mrs. Armin Roeckle, Manitowoc, Wisconsin	\$ 1.50
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\$ 1.50

C. J. NIEDFELDT, Treasurer.