

# 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.

Vol. 17

Milwaukee, Wis., October 17th, 1926.

No. 21.

## EVENSONG

(Wisconsin Synod German Hymnal 619:

Gott Lob, der Tag ist nun dahin)

My God, I thank Thee that this day  
So pleasantly has passed away,  
That I my path could safely trace  
And reach the evening by Thy grace.

Be patient with me, gracious Lord;  
Thy pardon for my sins afford.  
May Thy dear angels guard my bed,  
And ward off danger, fear, and dread.

Grant Thou me grace in health to rise,  
Let me behold the morning-skies,  
And may I laud and worship Thee  
On earth and in eternity.

Translated from the German.

Anna Hoppe.

## A MISSION FESTIVAL SERMON

Luke 6:38

I am sure that some of you, when they heard the text, were not much pleased with it, but said to themselves rather impatiently, I am tired of hearing this everlasting talk about giving. It is so nowadays that one hardly has time to pull back one's hand after giving for one thing before one is asked to give to the next. It is give, give and give again. There is no end of it, and one never has any rest. Now I can easily understand those who feel that way about it, for I often feel that way myself. We have none of us more than we know what to do with; we can make good use for ourselves of every dollar that comes into our hands. Then if we keep on giving, will that not mean that we cannot have some of the things that we could have otherwise? So it would seem — and yet Jesus says, "Give," and he does not add give a little, or give once in a while, but He makes it plain that we should give a great deal, and He seems to have no fear at all that we might hurt ourselves in giving too much or too often. He said the words of our text to people who according to our standard were very poor, so poor that in comparison everyone of us is rich. I doubt whether any one of those who heard the Lord at that time was worth as much as fifty dollars, counting his clothing and all that he had in the world. Now if Jesus told them to give, He certainly tells us to do so all the more.

Indeed, giving is an important part of Christian duty. The injunction to give which Jesus lays on Christians in our text, is repeated in many other

places in the Bible. Then if you and I sometimes become weary of giving, it must be because our old sinful nature is raising its voice; — that old sinful nature which is so selfish, so much interested in the things of this earth and so little in the things of God. But sure we want to be Christians, Christians not only in name, but real Christians, real true children of God, who walk in the light of our heavenly Father and our Savior. Then we must overcome the resistance of our old nature against God's will, and the only way that it can be done is by seeking the help of the Holy Spirit through earnest prayer and through studying the sacred Word, with honest, open hearts. If we do that, the Spirit of God will not only give us a clear knowledge of God's bidding, but also the will and the power to do it. So let us open our hearts this evening, with the Holy Spirit's aid, to what Jesus teaches us about **Christian giving**.

Our dear Savior, while he was on earth in the flesh, set us in all things an example that we are to follow. He not only told us what to do, but in his own person **demonstrated** the way of life that is of God. His actions therefore teach us as plainly as His words. And what did Jesus do in this matter of giving? Ah, you well know; for love of men He gave all that He had, and gave Himself. He sacrificed His place in heaven, the glory and the bliss that He had with the Father before the foundation of the world, — left it all to become man and to share the sorrows and the limitations of the human lot. And when He had grown to man's estate, He again gave up the little that He had on earth, left the humble home of His mother that had sheltered Him in Galilee, to wander homeless, with no place where to lay His head. He asked nothing for Himself, but He was always ready and eager to give, to give of His strength, of His comfort, of His time, of His scanty means. No way was too long or too stony for His feet when there was a chance to give aid to the sick or needy or to deal the bread of life to those who were perishing for lack of it. And at last He gave His life as a ransom for sin.

Giving? Why, Jesus was always giving: He was never weary of it; it was His joy, His happiness. He gave to all, who would take the gift His hands offered, gave without counting the cost, without asking what a sacrifice it meant for Himself. And is He not still giving, to you and all other Christians, forgiveness and salvation and the certainty of eternal life, beside the earthly blessings that you enjoy? And now this same

Rev. C. Buenger  
65 N. Ridge  
Jan 27

Jesus stands before you in our text and says, Give, my friend, give. I have given you an example that you should follow in my footsteps. Give, therefore as I am giving to you, freely and gladly, not because you think that you must, but because you want to be like Me, and because My love for you has kindled in your heart a love toward your fellow-men like to the love that is in My heart.

Jesus gave because He saw so much need about Him and loving all men as He did, He could not bear to see anyone in need without helping him. The same Spirit that was in Jesus, should also be in us, His followers. Our hearts should be **touched by the needs of others**. And no doubt they are. Surely, my friend, if you saw a starving man, for instance, and you had money for only one meal, you would be willing to let him eat that meal and go without a meal yourself. Or if you had found a man in great suffering before your door and had only one bed, wouldn't you be willing to give him your bed and sleep on the floor? You couldn't help it, if you are a Christian. — But if you would do such things for people who are in bodily need — what will you do for people whose need is much greater still, for people whose souls are starving because they have not the bread of life, for people who are headed straight for hell because they do not know the Savior, who can lead them to heaven? It is for such that we appeal and plead at our mission festivals — for the lost, the strayed sheep that have no shepherd. To them we must bring the Gospel of forgiveness and peace that they may be brought into the Kingdom of God, and of Christ and be saved from eternal death. There are thousands and millions of such people within our earth, in city and country, near and far. It will not do to say, They can find our churches and there hear the Gospel. Let them do that. Why, they may die before they come and leave their blood at our door to bear witness against us in the day of Christ. "Go out," says the voice of our Master to us, "go out into the streets and hedges and byways and compel them to come in, that my house may be full."

My friends, if we really are Christians, must not our hearts be moved by the bidding of our Lord and by the great spiritual need of so many of our fellow-men? We believe that there is salvation only in Jesus and that without Him men are forever lost: can we quietly stand by then and let men go down to destruction without telling them of Him who can save their souls? Can we be happy that Jesus has redeemed us and look forward to the joys of heaven ourselves and care nothing that hell is devouring countless souls, everyone of which is as dearly bought with the blood of Jesus as our own? Yea, He suffered and bled for all those souls; He paid a complete ransom for them, and He left it to us, to do only one thing: to tell those souls what has been done for them, so that they may believe,

and become His own and live. He has entrusted us with that mission. My friends, can we fail Him? Can we let souls that He loves be lost to Him through our neglect, our coldness, our indifference? Shall the holy blood that flowed for us have flowed in vain for those others through **our fault**? No, if the love of Christ burns in our hearts we will give, give freely, of the earthly goods which God has put into our charge that more missionaries may be sent out and more chapels and churches be built to gather lost souls for Jesus.

Pity for the lost and love for Jesus should be enough to move our hearts to give gladly and liberally to this holy, blessed cause. But Jesus in His mercy, has also attached a **remarkable promise** to Christian giving. "Give," He says, "and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured you again." That reminds one of the passage (Proverbs 10:17): "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay Him again." So Jesus says that what we give in His name, God will give back to us, and give back good measure, pressed down and shaken together and running over. That does not necessarily mean that He will give it back in money, though He often does that. He may instead give us blessings that money cannot buy: health, happiness, joy in the Holy Ghost and other earthly and heavenly goods. But **give it back He will**. Do you believe that my friend? Jesus says so: it is as much a promise of His as any other that He ever made; it must be true. Surely, then as a Christian you will want to invest with God on these terms, for that is what you do in Christian giving, you make an **investment**, the safest and most productive investment that can be made in heaven and on earth.

And how much should one invest? Jesus says, "With the same measure that ye mete withal, it shall be measured to you again." Evidently that is said to encourage us to give liberally, plentifully. So we read at another place, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Now what is to be considered sparing and what is bountiful? Let me try, as a Christian, speaking to Christians, to help you make up your minds on that point. I would not like to have you say, when we stand before the face of Christ that I was afraid to speak plainly enough this evening. — Of course, I cannot name any exact sum to you. But suppose you were to add up in your own minds about how much you spend on yourselves, during the course of a year, for unnecessary things, luxuries, tobacco, for instance, pleasure driving, and the like. How much would it be; 25, 50, 100 dollars, perhaps more with some? Then keep that sum in mind

and ask yourself how much you ought to lend to God out of love to your Savior and out of pity for immortal souls that you may save from hell. Consider which is more important, which will count for more ten years, a hundred years from now, in eternity. Consider that squarely, and the Holy Spirit will make it clear to you what is right. That do, and do not let your flesh sway you again. And if you have not as much with you now as you feel you should give, your Pastor will be glad to receive more at your hands to-morrow or later and add it to the collection.

May the Holy Spirit more and more move our hearts by the love of Jesus, by the bitter need of the lost, and by the gracious promises to God, to give gladly and bountifully for the preaching of the Gospel of salvation and the spread of the kingdom of life among men. Amen.

(Sermon preached by Rev. H——, July 25, 1926, near Lake Mills, in the Congregation of Rev. John Henning, Jr.)

COMMENTS

**"Is the Church One?"** "The public always shows its largest respect for institutions that are consistently self-respecting. Is the church one of these institutions?"

Rev. Lloyd C. Douglas, Akron, Ohio, asks this question, and his article in The Western Christian Advocate clearly indicates that he is inclined to answer it in the negative. He finds that people treat their church as they would not dare to treat any other institution. They are careless without a qualm in the fulfillment of their duties. Almost any excuse will suffice to keep them from the services and the congregational meetings. They will come just when it happens to suit them even when they are about to unite with the church. They insist on having attention shown them and sulk like spoiled children when anything displeases them, constantly threatening to leave the church. That they owe dues does not bother them greatly, and moneys must be begged for the church while they are paid promptly almost everywhere else.

Here are a few illustrations offered by the writer:

Pardon me, please, while I answer the telephone. This is Saturday night, and I happen to be the only person at home. I'll be back in a jiffy. "Hello. Yes; this is the minister. Oh, yes; glad to hear your voice, Mr. Jones. Yes, sir; I remember perfectly. You and Mrs. Jones are uniting with our church to-morrow morning. Mighty glad you're coming. Oh, you're not? Can't be there? I see. Mrs. Jones' uncle and aunt from Bippusville are going to be at your house for dinner, and it will be inconvenient for you to come. Certainly; that's perfectly all right! Excellent excuse, I'm sure! How about next Sunday? Oh, you're driving over to Wampum to visit friends. Well, we do have hard luck getting together on a date, don't we? Let's see, the last time you and Mrs. Jones were to join you had just given the flivver a coat of varnish and couldn't take it out; wasn't that it? Well, we will hope to have you join soon — whenever it is entirely convenient for

you both. Regards to Mrs. Jones. So glad you called up. Mighty thoughtful of you to let me know. So many times they don't. It's awkward, of course, to read people's names before the congregation as applicants for membership and then not have them appear. I surely appreciate this courtesy of yours. Good-bye."

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If you'll forgive me, there goes that bothersome telephone again. "Hello! Yes! Why, how do you do, Mrs. Robinson. What's on your mind? What's that? The Browns are leaving the church? Because Susie's Sunday school teacher proved her for making a disturbance in the class? But they wouldn't take Susie out of high school for such a reason, would they? Yes, I suppose I must. I'll make it a point to call there to-morrow afternoon and see if I can't sweeten them up. Yes, they are rather hasty. Yes, I remember the other time. That was because the deacons didn't elect the soprano they wanted, wasn't it? And we did manage to coax them back, didn't we? Surely, we can't afford to lose them. Yes, fine people. That's true; no matter how little cause they may have had for feeling badly, we must plead with them to come back! You're entirely right. So glad you called me about it. Good-night!"

Sorry about these interruptions. My wife simply had to go over to call on the Whites this evening. It seems they arrived late at the last church dinner and had to wait for the second table, and had reservations, too. It was a beastly shame. They haven't been around to church since. I suppose they'll be all right after a little personal attention. Somehow it takes a great deal of salving and explaining and palavering to keep some of the saints lined up. Well, that's where the lady is to-night, and that is why I have to answer the telephone.

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Bless me if there isn't that pesky telephone again. Wait for me. I'll be back presently. I want to talk to you some more about this. Just a minute! "Hello! Yes, speaking! Why, what's upset you so? You say you asked for your letter of dismissal from the Second Church of Independence, expecting to present it at our church to-morrow, and they have refused to grant it? Why, I never heard of such a thing! Let's see, how long since you left there? Only twelve years? Well, I think they should have been able to strain a point and give you a good-and-regular-standing letter, anyhow. I mean to write Brother Free and tell him how I feel about this. How's that? You say you're all done with churches now? Oh, come; I wouldn't let a little thing like that disturb me. Perhaps it's a mistake. We'll take it up with them. Now, now, you'll feel better about it when you cool off. I'll see you Monday. We will have lunch together and talk it over. Bye-bye."

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I'm afraid there goes that telephone once more. I really can't expect to keep you waiting any longer. Thank you for hearing me out on this under such difficulties. "Hello! Yes, Mrs. Black; how are you? That's good. No, I'll not forget to announce it. You want me to say that all goods for the rummage sale must be sent in by Wednesday. Yes, I understand. Old hats, caps, boots, shoes, umbrellas, perambulators, cast-off clothing — anything at all will be acceptable. Oh, no; that's all right. I don't mind begging for this old junk. One gets used to that sort of thing, you know, in operating a church."

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What is the reason for this attitude of people toward their church? Rev. Douglas finds that the church does too much begging, coaxing, wheedling and

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

coddling. "Perhaps this attitude of supplication has brought people into our churches in the wrong state of mind toward the institution. It was so easy to get in, that it is no less easy to get out. They were coaxed to join; and many of them want to be coaxed all the rest of the trip. They like coaxing. It flatters them. Not infrequently small calibered souls, lacking recognition anywhere else, have had so much attention shown to their emotional aches and pains in the church that they develop a chronic invalidism. They are always being rubbed the wrong way, and reporting on their discomforts, simply for the morbid satisfaction of having a little committee come to see them, bringing ointment for their wounds."

We are afraid Rev. Douglas is right. There is decidedly too much coaxing and wheedling and too little witnessing and brotherly admonition. The beginning is made with the children, who are offered attractions of all kinds to bring them into the Sunday school and are being kept there by constant flattering. For proof read almost any catalogue advertising Sunday school aids. Then the confirmed youth is bribed with large quantities of amusements to swallow a small quantity of religious instruction.

In order to gain members, churches talk their friendliness and other attractions to the public. For the pain direct giving causes the old Adam, we give the anesthetic of bazaars, theatricals, dinners, card parties, and so on. When the call of the church as such will not arouse the people to their duty, we give them an organization with offices, buttons, social activities and the special recognition that goes with membership in an organization but not with mere membership in the church.

Can we wonder that the church is so often treated with contempt and that people consider themselves patrons of the church rather than members?

But, does the Lord not admonish us, "Compel them to come in?" Are we not again and again exhorted to exercise all patience toward the weak brother and to bear his burdens with him? Indeed, we cannot show

too great a zeal nor too much love in winning men and in keeping them.

But, when are men really "compelled" to come in? Certainly not when they are merely following their natural feelings that have been won by our natural attractions. Only they truly come in that come as did the three thousand on Pentecost, the jailor at Philippi and the malefactor on the cross. Only they truly remain in the church who remain penitent sinners who find their very life in the message of the Gospel they hear in their church. Such men will not make demands on others; they will not require coddling to keep them in the church; they will not have to be artificially stimulated to do their Christian work. The love of Christ will impel them to serve him in serving others for the upbuilding of his body, the Church.

Christ says: "He that hearth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." We speak by the authority and with the authority of Jesus Christ. He is in our message, bringing the kingdom of God to men, exercising His saving power upon the heart that is reached by the word to move it to the faith that saves. To reject our message, if we are faithful witnesses, means to reject Him. And He says, "it shall be more tolerable in that day for Sodom" than for those who repel His efforts to save them.

So it is with the erring brother. We are not to keep him good-natured in order to prevent him from leaving the church; no, in all love and patience we must show him the error of his way and the grace of his Savior, so that he remains for the good of his soul. We will not be able to keep every member. We are enjoined: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The expression "self-respect" may not be well chosen. Call it respect for the Lord and for his holy Word which we are permitted to preach. That is what the church needs. Then its work will honor Christ and truly save men.

J. B.

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**Illiteracy the Chief Cause?** "In a democracy, where much depends upon the people's ability to read and write, the presence of millions of illiterates is a danger.

"Illiteracy is greatest in the South. That explains in a large measure why the Ku Klux Klan got its start and was able to make such headway in the South.

"On the other hand, the Klan has made little or no headway in Wisconsin, for example, where the percentage of illiteracy was almost negligible until the recent immigration from eastern and southern Europe."

—Hon. Victor Berger in the House of Representatives.

Congressman Berger is right when he sees a danger to our democracy in illiteracy. But is illiteracy

the chief cause of the movements detrimental to our national welfare, and learning as such the one effective remedy?

The speaker refers to Wisconsin as to a state in which movements of that kind do not prosper. Wisconsin counts among its citizens a vast number of Lutherans. Wisconsin has so far dealt very sensibly and fairly with the question of the parochial school. We wonder whether the teaching and practice of the Lutheran Church has not contributed much toward sound thinking in this state. The Lutheran Church stands for the separation of church and state. It is unalterably opposed to secretism of every kind. It trains its young thoroughly in the principles of true Christianity.

To be able to read and to write, is important enough. But of greater importance is what men read and what they write. The principles of the Ku Klux Klan were spread by the printed word and adopted by many who cannot be accused of belonging to the class of the illiterates.

J. B.

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**As We Expected** As we expected, the remittances are flowing more freely since the beginning of this month. Including this morning's mail, October sixth, they amount to \$2,284.65. We are informed that a check for \$1,700 went to the District Treasurer, Mr. Chas. Werner.

Two further congregations have made their quota.

Another congregation reports that it will take up the work of collecting this fall.

Let the good work go on and speed its progress!  
John Brenner.

## THE DOCTRINE OF THE CALL TO THE PUBLIC MINISTRY OF THE KEYS

(Published upon request of the Southeast District of the Wisconsin Synod)

(Continued)

### IV. Qualifications for the Ministry — Who may be called

Christ, the Head of the Church, has also prescribed the qualifications for those men, to whom the public functions of the ministry are to be entrusted. These qualifications are enumerated 1 Tim. 3:2-7: "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?); not a novice, less being lifted up with pride he fall in the condemnation of the devil. Moreover, he must have a good report of them that

are without; lest he fall into reproach, and the snare of the devil." Titus 1:7-9: "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." 2 Tim. 2:2: "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We may sum up these qualifications by saying, Christ demands of his ministers: **Soundness of doctrine, aptness to teach, blamelessness of life, and a good and honest report of them which are without.**

In our synodical circles it is a simple matter to obtain the desired information regarding the qualifications of men who seek to enter the ministry. One of the greatest blessings of having a Synod is this that it enables a supervision of doctrine (Lehrwache) and a knowledge of individual pastors, which it is impossible for any one congregation to have. If a stranger comes to our shores and wishes to enter the ministry, he must submit to an examination or colloquium by a committee of pastors or by the faculty of our seminary. If he meets the requirements prescribed by Christ for His ministers, he obtains the endorsement of the above-mentioned body and is eligible to be called.

Here we must add that no woman may be called to the public ministry of the Keys. The Word of God forbids that. We read 1 Corinthians 14:34: "Let your women keep silence in the churches; for it is not permitted unto them to speak." 1 Timothy 2:12: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I might have forgotten to make special mention of this point, if it weren't for the fact that I have a "sister-pastor" in a neighboring city, a woman who is a regularly called and duly ordained pastor of the Congregational Church.

### V. The Public Ministry — How Conferred

God having instituted the ministry of the Keys, He alone has the authority to call men into His ministry.

There was a time when God called men into His service through an immediate call. The patriarchs, the prophets, the apostles were called immediately i. e. God Himself, without using any human medium, called these men. Their call was not restricted, they were not called to any one particular church or congregation, they had the command to preach in all the world.

Since the ascension of Christ, however, we find a change. Though God continues to call, He no longer calls immediately, directly, but He uses a human medium. He now calls mediately through the congregation.

- 1) The God-given authority of the congregation to call.

We heard at the beginning of this treatise that the Keys have been given to the whole Christian Church. 'Tis true; but we cannot look into the hearts of men to see whether they believe, the members of the Holy Christian Church wear no uniform to distinguish them from other men; consequently, we would not know to whom to go for a call into the ministry, if God Himself had not directed us to the local, visible congregation, both by example and precept.

When a successor to Judas was to be chosen, the apostles had the congregation nominate two candidates and the congregation chose Matthias. Of Paul and Barnabas we read that they were set apart to preach in the heathen towns of Asia. By whom? By the church, the congregation at Antioch.

God has directed us to the local congregation by precept also. In Matthew 18:17 Christ says, "Tell it to the Church." That the Lord is here speaking of a local, visible church is so evident from the text and the context that it requires no further proof. Now when the Lord continues in verse 18, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven," He gives the Keys, which in Matthew 16:19 He had given to the whole Christian Church, to every local congregation. And in order that no one might think that the Keys are given to those congregations only which are large in number, Christ adds verses 19 and 20, "That if **two** of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Thus, if there were only two or three true believers in a local, visible church or congregation, for their sakes' it would be a Christian congregation and the possessor of all power and authority, which Christ has gained and given to His Church on earth. This is evident also from 1 Corinthians 5:13, where St. Paul admonishes the congregation at Corinth, "Put away from among yourselves that wicked person (the man guilty of incest) and from 2 Corinthians 2, where he urges his restoration. Surely, the fact that St. Paul urges the congregation to use the Keys, is sufficient evidence that they had them.

Now, if local congregations have the Keys, they also have **the authority to call men to administer these Keys in their name.** Our Lutheran Church declares in the Smalcald Articles, "For wherever the Church is, there is the authority to administer the Gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers. And this authority is a gift which in reality is given to the Church, which no human power can wrest from the Church, as St. Paul also testifies to the Ephesians 4:8, when he

says: "He ascended, He gave gifts to men." And he enumerates among the gifts especially belonging to the Church pastors and teachers and adds that such are given for the ministry, for the edifying of the body of Christ. Hence, wherever there is a true church, the right to elect and ordain ministers necessarily exists." (Trigl., 523.)

- 2) *Vocatio rata*: A call extended by the believers through the visible congregation or its authorized representatives.

The congregation has the authority to call, God calls through the congregation. In reality, **only the believers in the congregation call.** For this reason let us always distinguish carefully between the local Christian congregation and the congregation as a corporation. The former is formed by the tie of common faith and consists essentially of believers, who in the same place use the means of grace; the latter, the corporation, is formed by the State granting incorporation papers and consists of those only, who by congregational motion have been formally received into membership. Of these, only those are in reality true members of the Church who have faith. The rest do not call, nor can they call, for how can they delegate powers and rights to others, which they themselves are not in possession of?

But even in such visible congregations the eye of mortal man cannot distinguish the believers from the unbelievers. In practice, therefore, the calling must be done by the local, visible congregation, by those who gather about the Word and Sacraments. Among these, true believers will always be found; for we have it on the authority of God Himself, that His Word never returns void, and Galatians 3:26-27 assures us, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." They have put on Christ, they have become true believers. Every congregation has such believers, even though we might be obliged to resort to the baptized children in the cradle to find them. These believers are the ones who actually call. Because of that, the call of a congregation, which teaches God's Word in its truth and purity and administers the Sacraments according to the institution of Christ, is a divine call, God has called through them.

We said above, the **believers** in the congregation call. Someone might ask, "Do you mean all believers? Women and children never take part in the actual extending of the call." That is true. Because of the Fourth Commandment and because of the passage in I. Corinthians, commanding silence to the women in the churches, we restrict the taking part in extending the call to the men in the congregation. Every call is, in fact, extended by *ecclesia repraesentativa*, for it is impossible to obtain the participation of all true members of the Church in the calling. That, however, does not invalidate the call, it is *vocatio rata*, a valid call.

For the congregation of believers, which has the right to extend a call, can, if it so desires, delegate the choosing of a minister to the men in the congregation; yes, if it chooses, it may delegate the choosing to a group of men in the congregation.

That is being done by some congregations in our day. During a vacancy, a group of men, delegated by the congregation, go about Sunday after Sunday to hear prospective candidates for the vacant charge deliver their sermons. They then advise the congregation whom to call. As we said above, a congregation may do that, it is a valid way of calling. But, in my humble opinion, it is a dangerous procedure. Why should a few men be able to judge the qualifications of a pastor better than the entire congregation? And again, if we really believe that God calls through the congregation, why not trust Him to find the right man for the place? And finally, as I see it, the greatest danger in delegating the choosing of a pastor to a group in the congregation lies in the fact that these men might later on feel that the pastor is under special obligations to them for having urged his calling.

H. J. Diehl.

(To be continued)

### THE STATE AND ITS SCHOOLS

Not so long ago as history is reckoned, just a matter of a few centuries, the state had not concerned itself with schools to any extent. What formal education there was, had been managed by those who wanted it for themselves or for their families. Some patron of the arts and sciences might found a school; some monastic orders might undertake to teach what they considered worth while to certain groups; some scholars might set up shop for those who came.

When states emerged from feudal absolutism, after the Reformation, there was a more general demand for schools, due no doubt to increased wealth in the hands of larger groups. Whatever the many contributing causes may have been, the state henceforth found it necessary to budget greater sums for schools. This change in policy received tremendous impetus through the political changes wrought by the American and the French revolutions, when democracy assumed power.

To-day in the United States, education causes the biggest single item in public expenditures. Local taxes in middle western states are about half of the total collected. For an enterprise of such huge proportions, schools and school expenditures receive comparatively little attention. Many other departments of public administration that consume far less taxes are subjected to closest examination. Still less is there an attempt to check up on the results achieved by this great expense of money and energy. One is either a "friend of education" and will then approve of all expenditures made in its behalf, or one is an "enemy of

education" and begrudges every penny that goes to the cause. It is difficult to remain dispassionate in the face of these problems.

The state system begins with the primary schools, runs through the high schools, includes numerous normal schools and colleges, and culminates in the state university with its many departments, including the university extension division, which itself is capable of infinite expansion. In Wisconsin there are more than four hundred "free" high schools, all other state schools are called "free" as well. Compulsory education laws see to it that schools of all grades up to the limit of these laws are filled to capacity.

Just how "free" all of these schools are may be estimated without difficulty. The budget for the University of Wisconsin for 1926-27 is \$4,700,000.00. Every city official can tell you what the local schools cost. Even the juggling of state aid cannot disguise the fact that "free" state education is about the costliest method that could be devised. In every case Mr. and Mrs. Citizen pay the bills, all of the bills. In rare cases, such as the rich iron country of Hibbing, Minnesota, where the mining companies pay all the taxes, virtually, the citizen may be deceived as to the source and may feel that he is escaping the burden of school upkeep; but any economist can quickly show that even there the money comes out of everybody's pocket, directly or indirectly.

The object of these notes is not to cause dissatisfaction with the existing order of things, still less is it an appeal to inaugurate some different system in the state. It is on the contrary an appeal to our own Lutheran Christians to exercise discrimination and mature judgment in planning the education they need for themselves. They should see, for one thing, that public schools are not free; they may see that they are quite costly. They should conclude that every school for which they assume financial obligation directly (such as their own parish school) is just as free as the public school and is likely to be much more economical.

Having arrived at these conclusions regarding costs, the observant citizen might well devote a few moments, or more, to the advantages and disadvantages of the methods according to which the state schools are administered. It is a trite saying that the institutions of the people are administered by the people, trite but not true. The larger the enterprise the less true. As to personnel of school boards and boards of regents, they are becoming less important from year to year. The impersonal state is accumulating a vast body of rules and regulations according to which schools are administered. There might have been a personality, for good or bad, behind the single rule or regulation at the time it was adopted, but in the course of a few years it becomes divorced from its original practical and personal meaning and is the dead hand of the past sternly limiting the freedom of the present.

Slight changes and modifications that are urged from time to time cannot keep pace with the instand needs of every school generation. School boards and teachers alike soon become accustomed to the tyranny of established system and may even delude themselves with the thought that it is benevolent tyranny. School boards have no freedom of action left; they may choose the color of the bricks in the new high school but there is little else for them to do. Teachers do what the regulations call for; they indulge in the safety valve of conventions and teachers' meetings where conventional or even unconventional papers are read, but their actual teaching is bound and gagged by regulations which require much activity in the way of reports on prescribed blanks amid much noisy clatter of the efficiency mill. Poor teachers may keep up an outward semblance of fitness, good teachers are merely as good as the regulations will permit them to be.

The observant Lutheran citizen will learn to prize more highly the truly democratic way in which his parish school may be managed. First of all, the whole congregation is agreed as to the aims and the purposes of the school and is ready to hear about improvements of any sort that any board member, or any teacher, or any parent has to suggest. Teachers and board members have something to say and may in the simplest way make their changes. Rules and regulations that exist can be unmade quickly because the fountain-head of authority in this respect is not at some distant state capital with its occasional legislatures, bound to consider all the schools in the state, but is the very nearest body at hand: the congregation, where every interested parent has a voice.

As to aims and purposes of public schools, it is but fair to say that they must of necessity be quite general. If the state has any aim it must be to make a good citizen. The standard of citizenship is, however, variable. Such accidents as the ascendancy of one or the other political party may affect the governing boards and commissions in personnel and more than that, may affect radical changes of policy. The difference between ultra-conservatives and radical socialists is so great that two entirely different types of citizenship express their ideals; that will be reflected in the schools. Poplar opinion affecting war and pacifism, temperance and prohibition in the use of alcohol, native birth and foreign birth are enough to upset a whole school system. There is no surety that the public school of to-day will produce the citizen accepted to-morrow even if it is entirely succesful in its undertakings, which no school ever is.

President Frank speaking of the University of Wisconsin said recently, "Universities are organized challengers to men's latent strength, not intellectual and moral nurseries for spoon-feeding of reluctant weaklings." He concluded his address to the assembled freshmen by adding, "I hope that you may realize your

debt to the university by socializing your spirits without standardizing your minds." This pious hope will scarcely be realized. If there is any one thing that the state school accomplishes in kindergarten as well as in university it is the standardization of minds. Stripped of unnecessary words that is its aim and thereby it hopes to produce the ideal citizen. The freshmen may not have understood what President Frank meant by disavowing the university's intention to be an intellectual and moral nursery but they surely applaud the sentiment and caught the general drift of it, which was: You have to look out for yourself. And college freshmen in common with others young and old are supremely confident that they are able to do so.

In amplification of his conception of the state university's function Mr. Frank said that it was not so much a place to learn lessons as it was a place to "live experimentally in a planned environment under expert guidance." One fears that high schools and primary schools of the state are just about the same thing with the difference that the guidance is not quite so expert though the planned environment is there and the fact is undeniable that beginning with the kindergarten attendance in state schools is experimental living, a view that most parents would not knowingly endorse as their own for the simple reason that the experiments seem to carry the young experimenters away from home and parental influence. If such experiments are to be conducted the most expert guidance is that of the parent, leaving for the school that very function which Mr. Frank disavows, to be an intellectual and moral nursery. That the mind and morals can only develop together is periodically denied by men of the world; just now we are drifting back to an acknowledgment of that truth because the failure of intellectual training alone is too apparent. But though we acknowledge it we are unable to change matters because moral training without religion is unattainable.

The state will never be in position to make its schools what it would like them to be, still less will it be able to make them what you would like them to be, if you are a Christian who has well-founded opinions on life and morals. And since the American citizen has never been compelled to give up his endeavors to make his home and his family as secure as he knows how to make them, therefore the American citizen is in the happy position to establish the school that is most efficient in helping him to rear his children. The Lutheran Christian knows which school that is and should act according to his best knowledge. He should not be dazzled by the glitter that attends state schools and should not become confused by the infinite number of activities that spring up in and around the public schools. There is no need of putting up a department store as big as Marshall Field's in order to make sure that you can secure a yard of woollens. The state schools are highly organized and complex,



like a department store, but discriminating shoppers shun them to go to the side street where a specialist who loves his work is able to give them what they want. It is necessary to know what you want. Lutherans should know what they want in the way of schools and they should know that a bewildering confusion of half-understood activities can not give them what they want.

It would be an easy task to point out the innumerable instances of failure of the state school system. It is not necessary to point out that the student court at the university has been disbanded because it was an utter failure, nor is it necessary to tell again that students at the university cheat in their examinations and then laugh about it when the authorities question them. These instances could be duplicated in our own schools and have nothing to do with your problem of providing the right school for your children. Accepting the results of investigations made by state officials we might point the finger of scorn at the hopeless ignorance displayed by university and high school students in history and allied subjects. We have before us such a compilation made in the middle West. Another record before us shows the results of an examination in eighth grade arithmetic written by forty high school graduates who are in another year to be teachers of our public schools. Twenty simple examples were to be solved; of the forty students only eleven made marks of more than fifty per cent, only three received marks above sixty-five. But what of that? We do not stress these failures; they are possible in our schools as well. But we cannot understand the unbounded admiration with which the work of the state schools is received.

The state has much to do, some things it must do because it can do them better than any other agency. One of the things that a congregation can do better than any state that has yet attempted the task is the management and operation of its own schools. Why not do it?

H. K. M.

### ALABAMA'S ANNUAL CONFERENCE

It took place, this year, at Ingomar, Dallas County, Alabama. Ingomar is no hustling metropolis, no hive of industry, no mart of commerce. The nearest post office is Portland, which comprises the "boss man's" house, a store, and a cotton gin. The nearest railroad is some twenty miles away. It cannot even be called a village. Ingomar is only the name given a community composed of scattered log cabins and board shacks, housing, for the most part, pitifully poor Negro tenants of acreage devoted to the raising of cotton, corn, sweet potatoes, sugar cane, and peanuts. For miles in every direction the glaring sands alternate with patches of black prairie or red clay soil. Most of the timber has long since been cut. The land, which lies level and low, being "bottom-land" of the

Alabama River, is often inundated by great stretches of water, so that the mode of travel from house to house is the flat-bottomed, home-made skiff. That is Ingomar, Alabama.

Into this community the pastors, teachers, and delegates from the colored congregations of our Lutheran Church streamed by car, wagon, buggy, and on mule-back on September 1. About one hundred strong they came from all points, from Mobile, Birmingham, Montgomery, Selma, and Camden. One hundred Lutherans poured into one of the strongest Baptist settlements in the Black Belt.

And why? Because seven or eight years ago a fearless exponent of Lutheran doctrine, the Rev. N. J. Bakke, dared to plant the banner of the true and saving Gospel there. Because although during all these years the hosts of Satan raged and threatened, other fearless men and women continued to uphold that banner in church services and school room. Because although nearly every other man down there is a Baptist "preacher," by God's grace a little band of Lutherans has slowly gathered and now tenaciously clings to God's Word and Luther's doctrine pure.

For these reasons, then, we gathered in conference at Ingomar in the brand new building recently erected by the Mission Board. And to digress a bit, let me say that this building is a real God-send to the local pastor and the teachers. No, nothing elaborate, palatial, or even in the class of chapels put up by congregations of moderate circumstances. Only a modest building of rough boards, yet neat, substantial, and practical — total cost, including five acres of land, \$1,000! But what a difference from the other shacks we've been using for years. Last winter our teacher there lived, cooked, ate, and slept with his family of wife and three children in the same room in which he taught a crowd of forty children! Can you imagine such a situation?

The morning of September 2 saw the opening of our ninth annual conference. Prof. P. D. Lehman in an inspiring address struck the keynote of our purpose there when he laid close to the hearts of his hearers the words of St. Paul: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1. He had the rapt attention of all throughout, so that we forgot the intense heat and the blistering sun outside.

That night, in another divine service, Pastor W. F. Carlson, using the text, Acts 28:15: "He thanked God, and took courage," reminded us that ten years ago the first Lutheran congregation was organized at Rosebud. Truly, all reason, when we look back over the past ten years, to thank God! Then one congregation, now 23 congregations, 5 preaching places, and a Normal College. Then a small handful of colored Lutherans, now a membership of 1,700 souls. Then two, three workers, now a total of 49 pastors and teachers.

And what of the future? With pleading calls to start work in new fields coming in every few weeks we may well take courage, and in the strength of God labor to extend the borders of the Savior's Kingdom more and more.

So the four days of Conference passed pleasantly and profitably for us. We caught new visions of work to be done, we gained new strength for the winter's labors, we humbled ourselves once more at the Lord's Table to depart with hymns of joy making melody of forgiveness in our hearts.

"Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yes, the work of our hands establish Thou it." Ps. 90:16-17.

#### Side-lights

George Cook, a member of the Ingomar congregation, made the Conference welcome in the name of his brethren. He is a giant of a man with a friendly face. Several years ago he was an active member of the Masons. But he had been attending our Lutheran services for some time and had made up his mind to join. On a day when all his family, friends, and relatives were off at a Baptist "big meeting," he appeared for confirmation. But Pastor Schmidt told him that as long as he was a Mason he could not become a Lutheran. He went home, and to all appearances was lost to us. But at the very next meeting he came again, and said that he had severed all connections with the Masons (losing about \$2,000 thereby!), affirming that he thought all the more of the Lutheran Church for its firm stand. An interesting character!

A number of us pastors had to make the trip back into Selma every night — 40 miles. One night, after a severe storm, we came upon a car stopped on a long hill. A large fallen tree barred the way. Whom did we see out in front chopping away with might and main but Pastors Weeke and Kreft! Yes, we not only travel fitted out with chains and the like, but also with hoes, trench spades, and axes.

E. A. Westcott.

#### PROGRESS IN OUR DEACONESS WORK

Hitherto the Lord hath helped us, thus we rejoice as we review the progress of our Deaconess work during the past year. Deaconess work although comparatively new in our circles is by no means new as such. The early Christian congregations employed deaconesses whose particular duty consisted in nursing the poor of the congregation. St. Paul speaks very highly of the services rendered by Phebe, the deaconess in the employ of the congregation at Cencrea, as we read Romans, Chapter 16. These deaconesses did considerable relief work also among

the sick who had been abandoned by their heathen relations. While relieving suffering among the heathens they would speak to them also of Jesus and many have been led to Christ through the efforts of these deaconesses.

As false doctrines began to spread in the church the office of the deaconess was gradually crowded out by the spreading of nunneries. Through the blessed Reformation the opportunity for re-establishing the office of the deaconess presents itself. Luther was very much in favor of employing deaconesses. But circumstances in those days were not at all favorable for such a movement. Three hundred years passed before Pastor Fliedner of Kaiserswerth, Germany, began to train Lutheran young women for special service in the cause of Charity and Mission. His first institution of mercy was a home for discharged women prisoners. Then he founded a home for crippled children. In a comparatively short time there were at Kaiserswerth ten large charitable institutions which were managed by efficient women helpers, the Kaiserswerth deaconesses. Nor did Pastor Fliedner confine his work to his home country. He saw the wonderful opportunities for doing mission work in and through such institutions of mercy. He had a large orphanage built in Smyrna, amid Mohammedan surroundings and here thousands of Mohammedan orphans have heard from the lips of the deaconesses the story of the Cross.

Six years ago the Lutheran Deaconess Association within the Synodical Conference was organized. Our first city missionary, Pastor Herzberger of St. Louis, Mo., had for many years stressed the great need of trained women helpers in various departments of church work. We need such helpers as parish deaconesses, we need them in our city missions to go into the women's wards of hospitals and to help in juvenile court cases. We must have them for our charitable institutions, and last but by no means least, we must have trained women helpers in our mission fields in India and China to bring the Gospel to the women of those countries.

To meet this crying need for trained women helpers the Lutheran Deaconess Association was organized and a Deaconess Home was purchased at Fort Wayne since our people responded readily to the first appeal for funds to carry on this work. We have now four training schools which are located respectively at Fort Wayne, Ind.; Beaver Dam, Wis.; Watertown, Wis.; and Hot Springs, So. Dakota. Thirty-one students are enrolled in these schools. In order that young women without means may enter the training, the whole course is given free of charge and every deaconess student receives annually a financial assistance of \$100.00. Ten deaconesses are now in the field. Three are stationed at hospitals, three in city missions, one is a parish deaconess, another is matron of an

orphans' home and two are serving in the Apache Indian Mission in Arizona. Two more will enter service by January 1, 1926. One of our deaconesses serves in the Italian Mission at West Hoboken, N. J. She was formerly a member of the Catholic Church. One of our city missionaries in Chicago informs us that in 1924 through the services of his faithful woman helper, about eighty persons have been prompted to attend Lutheran services. We expect to place some of next year's graduates in the foreign mission field. Twelve urgent calls for deaconesses could not be supplied because of the lack of workers.

To carry on and to expand this work in behalf of immortal souls we solicit the earnest co-operation of our dear fellow-Lutherans through the Synodical Conference. We need at least ten thousand members who are willing to contribute one dollar per year to this noble cause of training Lutheran young ladies for special service in Christian missions and charities.

May the love of Christ, which constrained the organizers of the Deaconess Association to begin this blessed work, prompt our fellow-Christians to help them in continuing this work that the name of our Savior may be praised by many who as yet do not know Him.

Kindly address all inquiries and contributions to:  
Lutheran Deaconess Home,  
2916 Fairfield Avenue,  
Fort Wayne, Indiana.

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#### OBITUARY

† Rev. William Rader †

After a lingering sickness of several months duration Pastor William Rader of Wauwatosa, Wis., was called to his last reward, having died on the 20th of August, 1926, at the age of 69 years, 7 months, and 11 days. He was born in Sturgard, Germany, on the 9th of January, 1857, as the son of August Rader and Ernestine nee Wichmann. Having graduated from a preparatory school at Sturgard William Rader migrated to America at the age of 16. Here he first worked for some time on the farm in the neighborhood of Waukesha, Wis., and then entered Carroll College of that place. Having been brought up in the Lutheran faith, however, he soon entered the Northwestern College at Watertown, graduating from that institution in 1879. For three years at the Lutheran Theological Seminary of the Wisconsin Lutheran Synod, then at Milwaukee, Wis. He was ordained to the ministry in 1882, and took charge of St. John's Ev. Luth. Congregation at Wauwatosa which he himself had organized while at the seminary. Much interested in mission work he soon built up a church and school of considerable proportions which he served for 23 years. Alongside of his regular work in the congregation Pastor Rader also rendered services at the

county institutions, supplying the unfortunate members of those institutions with Word and Sacrament, and spiritual advice in general.

In 1905 Rev. Rader accepted a call to the Lutheran congregation at Bangor, Wis., where he remained for 4 years, then to the parish at Prairie du Chien, which he served for ten and a half years, thence to Brodhead, Wis. Failing in health he retired from the ministry about 4 years ago, living at Wauwatosa to the end of his life. Yet even in his retirement he was not inactive, but took charge of St. Peter's Lutheran congregation in the Town of Greenfield, Milwaukee Co., as much as physical strength permitted him.

Rev. William Rader was married to Miss Emilie Dammann, daughter of Rev. Wm. Dammann and Emma nee Streissguth, on July 10, 1884, living in happy marriage for 42 years. His wife, Mrs. Emilie Rader, and two daughters, Miss Minnie Rader and Miss Helen Rader, survive him. He was interred at Pilgrim's Rest Cemetery, Milwaukee, on the 23rd of August.

And now our dear brother rests from his labors. Many were the hardships and difficulties Pastor Rader encountered during his long pastorate, yet he held out patiently, always trusting in his kind and mighty Lord; and not a few of his former parishioners will keep him in kind remembrance for the faithful services he had rendered them. May he rest in peace. J. J.

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#### FROM OUR CHURCH CIRCLES

##### Arizona Conference

The Arizona Conference will convene in Tucson, October 26th to 28th. Pastor Sitz urges all members to announce their coming or failure to attend not later than October 15th. H. C. Nitz, Chairman.

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##### St. Croix Valley Conference

The St. Croix Valley Delegate Conference will meet in Salem Lutheran Church (Rev. J. W. F. Pieper), at Stillwater, Minn., October 26th to 27th, 1926. The first session will begin Tuesday at 10 a. m. Communion service Tuesday evening.

Papers: "Klu Klux Klan," Rev. T. E. Kock.

"Honoring our House of Public Worship," Rev. R. Ave-Lallemant.

Brief lectures on the various institutions and missions of Synod.

Confessional address (German): Rev. O. Netzke (Rev. L. Meyer).

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##### Sheboygan and Manitowoc County Mixed Conference

The Sheboygan and Manitowoc County Mixed Conference meets, D. v., at Rantoul, Rev. Fr. Moecker (pastor loci), November 1-3, 1926.

The following will present papers:

Characterization of Funeral Sermon: M. Henninger.  
The Apostolic Church's Teaching on Holy Communion: Ph. Sprengling.

A Confirmation Catechization: G. E. Kaniess.

Why we oppose Bible Reading in Public Schools: Ed. Zell.

The meaning of "Kingdom of God" according to Scripture: Ed. Meier.

Why the Lord's Supper can be termed A Pledge and Seal of the Forgiveness of Sins: W. Kitzerow.

St. John's Third Letter in Revelation: R. Schroth.

Exegesis: Sermon on the Mount: Ed. Stiebner.

Sermon: Gruel (Kitzerow).

Confessional address: Grundemann (Loesch).

Kindly announce to local pastor.

K. F. Toepel, Sec'y.

### Wisconsin State Teachers' Conference

A. M. Thursday, November 4th

9:00 Opening Exercises and Address by Chairman.  
Sectional Meetings

#### Group I (Lower Grades)

9:30 A Bible Story, Miss A. Kionka.

Substitute: Substraction (Borrowing), Miss A. Wegner.

10:00 Developing the Map Idea, Mr. E. Kirschke.

Substitute: Our Home Birds, Miss L. Bergmann.

10:25 A Lesson in Drawing, Miss G. Sampe.

Substitute: Calisthenic Drills, Miss G. Arndt.

10:45 Discussion.

11:45 Noon Recess.

#### Group II (Upper Grades)

9:30 A Lesson in Bible Reading, Mr. J. Gieschen.

Substitute: Der Missbrauch des Namens Gottes durch Zaubern, Mr. O. Stindt.

10:15 A Lesson in Spelling, Grades 5 and 6, Mr. Wm. Prah.

Substitute: Bach and His Compositions, Mr. M. Schulz.

10:45 Discussion.

11:45 Noon Recess.

P. M. Joint Meeting

1:30 Opening Exercises.

1:45 Address, Prof. J. Meyer.

Substitute: How should the teaching of reading differentiate in the various grades irrespective of the material? Mr. J. Gawrisch.

3:00 Pflege des Gemuets.

Substitute: Einheitliche Liturgie und der Chorgesang, Prof. A. Jaeger.

4:15 Rehearsal.

A. M. Friday, November 5th

9:00 Opening Exercises.

9:15 Saul, Mr. H. Eggebrecht.

Substitute: The French and Indian War, Mr. E. F. Krause.

10:00 A Lesson in Reading, Grade 3, Miss A. Sievert.  
Substitute: Stocks and Bonds, Mr. O. Albrecht.

10:30 Discussion.

11:30 Noon Recess.

P. M.

1:30 Opening Exercises.

1:45 Lebensbild unseres Heilandes, wie das Alte Testament es uns darbietet, Prof. A. Schaller.

Substitute: Lebensbild eines Paedagogen, Mr. C. Gieschen.

3:00 The best way to teach composition in the intermediate grades, Mr. A. Pape.

Substitute: The Backward Pupil, Mr. Wm. Hellermann.

4:15 General Business.

5:00 Close.

Note: The above program allows for much time for discussion. It may happen, therefore, that the regular lessons, papers, and discussion do not take up all the allotted time even though all lessons and papers have been delivered. In that case the president will call upon one of the substitutes, who, according to resolution by conference, should be ready to serve at all events.

All requests for lodging should be mailed to Mr. S. J. Bergemann, 542 Greenwood St., Fond du Lac, not later than October 20th.

J. F. Gawrisch, Sec'y.

### School Building Bonds

The erection of the new school of St. Paul's Ev. Lutheran Congregation at Cudahy, Wis., Paul J. Gieschen, Pastor, the cornerstone of which was laid September 26th, 1926, is being financed partly by an issue of \$25,000.00 of 5½% First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$50,000.00, and the congregation possesses additional property, such as a brick-built church and a parsonage of frame, free of debt. The bonds are issued in the denomination of \$100.00 and bear interest semi-annually, January 15 and July 15, for a term of ten years.

The bond issue has the approval of Mr. Ernst Von Briesen, counsel for the Wisconsin Synod, and may be had upon application to Mr. Edward C. Petri, 920 Packard Ave., Cudahy, Wis.

Early participation of interested parties is solicited. Bonds bear interest from the day of sale.

### Dr. Martin Luther College

On September 1 the new school year began in our institution. As customary, the work was begun with a service in the college chapel. A large number of

parents and friends of our school were present for the occasion.

The number of new scholars enrolled is 73. The total enrollment thus far is 254. This is seven less than in the past year, but we have a large number doing substitution work in our schools. These will return to us next fall. Last fall these were included in the registration, whereas this year they left before school resumed. Thus we have practically the same number as last year. Of the total enrollment 190 registered for the teachers' course, 47 intend to become pastors, and 16 are enrolled in the general education course. The graduating class of the Normal Department numbers 18. Of these one will accept a call into the Norwegian Synod, leaving 17 for our Assignment Committee, 9 boys and 8 girls.

The addition to the Boys' Dormitory was ready for occupancy. We are now in a position to take care of the boys properly. Besides we have a reception room where parents can meet their children in privacy, and we have set aside five rooms for sick rooms. These we shall have to equip presently and thus have at least a fair substitute for a hospital. The necessary furniture is being donated by friends of the school.

May the Lord keep His protecting hand over teachers and scholars and bless the school in its work.

E. R. B.

#### Diamond Jubilee

By the grace of God St. John's Congregation at Newtonburgh, Manitowoc Co., Wis., was privileged to celebrate the Diamond Jubilee of its existence. On Sunday, September 5, Rev. Chr. Sieker of Burlington, Wis., a former pastor, Rev. Ph. Sprengling of Cleveland, Wis., whose sainted father served the congregation during its first years, and Rev. Wm. Roepke of Marquette, Mich., a son of the congregation, proclaimed the message of grace and mercy. The following pastors labored here and for the time being at the neighboring congregation, C. Goldammer, 1851-1854; Streissguth, 1855-56; Sprengling, 1856-61; Niedmann, 1862; Warnke, 1863; Kleinert, 1864-68; Wagner, 1868-74; Strube, 1875-1888; Ant. Pieper, 1888-1901; Chr. Sieker, 1901-1912; F. Uplegger, 1913-1916; since 1916 the undersigned. In the year 1903 a graded school was opened in which the following teachers served: E. Schulz from 1903-1908; E. Rusch till 1920; C. Hohenstein, 1921-24; J. Harmening, 1925.

The Lord abide with us and with our children. May He strengthen us through His Word during our pilgrimage and lead us to the glorious jubilee of the church triumphant.

Karl F. Toepel.

#### Seventieth Anniversary of Congregation

Sunday, September 12, Friedens Ev. Luth. Church of Kenosha, Wis., celebrated the 70th anniversary of its existence. Appropriate services were held in which Pastors Moussa, Brenner, Dornfeld and Ziese-

mer preached. Fellow-Christians from the neighboring congregations participated in the festivities.

On September 1, 1856, articles of incorporation were filed stating that 16 families of Lutheran faith had organized the German Ev. Luth. Friedens congregation of Kenosha, Wis. Their first resident pastor was Pastor J. D. Huber, a former Catholic priest, who had become a Lutheran and ministered to the spiritual wants of the few Lutheran families in Kenosha.

Before that time Lutheran services had been held by other pastors who came occasionally and conducted services in the homes of the Lutheran families. The first missionary came in the year 1850 already. In 1853 Pastor Weinmann of Racine came and served the Lutheran families. He gathered the little flock and served them until they organized under Pastor Huber.

During the past 70 years 11 different pastors have served the congregation. Of these 7 served in the first 20 years, and 4 during the last 50 years. These are: Pastors Popp, Streissguth, Dornfeld and the present pastor, C. Buenger. In former years these pastors also served the congregation in Town Paris and later also at Bristol, Wis. These congregations have their own pastors now.

With the remarkable growth of the city of Kenosha the congregation has also grown, numbering to-day about 500 families. During the past 12 years two branches or daughter congregations have sprung from the mother congregation. These are St. Luke's, Pastor Hillmer and Bethany, Pastor Brohm. These two have about 250 families together and both maintain a Christian day school which provides a Christian training for about 150 children. The mother church, Friedens, also has a day school, with 9 teachers and 350 pupils, from the Primary grade up to a 4 year High School course.

The first church building was erected in 1858. It was a small building, but 6 years later an addition was made to provide more room also a class room for a Christian day school. This property was sold in 1883 and the congregation erected its second church on a new location. In 1893 the congregation erected a fine and spacious school building. This property was sold in 1909 and the congregation moved once more to a new location and erected new school and church buildings. An entire city block was purchased and a church and school built which would provide a home for the congregation for many years. The entire property is valued to-day at about \$250,000.

Seventy years of grace — seventy years of blessings for Friedens Church. Praise be unto the Lord for His manifold blessings bestowed upon the congregation during the past 70 years. May Friedens Church never forget what the Lord hath done unto her. And thus may He bless her continually. Amen.

C. Buenger.

### Sixtieth Anniversary at Wilmot

On October 3, Friedens Church of Wilmot celebrated the sixtieth anniversary of its founding in three services to which many neighboring Lutherans came. The congregation was founded sixty years ago by Pastor Stoerkel, of Slades Corners, but a few years later it was joined with the Burlington parish and served by the Burlington pastors Schug, Thiele, Eckelmann, Liefeld, Titze, Bandler, Oehlert, Busack, and A. Moussa. During the election controversy of the eighties there was a division resulting in two small separate congregations; one of these continued to be served by Wisconsin Synod pastors from Burlington, while the other was served by pastors of the Ohio Synod, also coming mainly from Burlington. The Wisconsin congregation called its first resident pastor in 1905, S. A. Jedele; the other had its own resident pastors two years longer. When a vacancy occurred late in 1908, Pastor Jedele was invited to preach in the rival church and a week later a formal reunion was firmly established. Both congregations dissolved and formed a new body, adopting the name Ev. Luth. Friedens Church. It has been a church of peace ever since. Pastor Jedele is still serving the parish.

The offering taken at the three services was divided between the Seminary Building Fund and the New Ulm Recitation Hall Fund; this was done in spite of the fact that Wilmot had raised its Seminary quota three years ago. Preachers at the services were A. C. Bandler, Theo. Volkert, and the undersigned.

H. Koller Moussa.

### A Double Jubilee

On Monday evening, September 13, the pastors of our Central Conference with their wives, the Faculty of our Northwestern College, the students of said institution and many parochial school teachers gathered at the Gymnasium of our Northwestern College to celebrate an unusual jubilee, namely the silver jubilee of the professors K. F. Bolle and H. W. Schmeling of our institution at Watertown, Wis.

Rev. G. Thurow, president of our West Wisconsin District and the undersigned escorted the professors to their seat of honor. President Thurow, a classmate of professor Schmeling, preached the Jubilee sermon on 1 Timothy 3, 1. Your scribe conducted the Altar service and spoke briefly in behalf of the Central Conference. At the close of the divine service Rev. F. Stern presented each of the professors with a token of appreciation by the said conference.

After the divine service the entire assembly repaired to the dining room of the College to partake of a splendid supper provided by the ladies of the conference. Upon satisfying the body, the mind was stimulated by speeches held by the professors Erwin Kowalke, Wm. Huth, H. A. Fleischer, and the pastors J.

Klingmann, R. F. Wolff, O. H. Koch, J. B. Bernthal, E. Fredrich and G. Stern.

It certainly was a happy event, both for the celebrating Professors and in the annals of our beloved Northwestern College.

May He who in the past has guided both professors be with them also in the future — with this prayer the celebration was closed.

O. H. Koch.

### Dedication of Church

On the 13th Sunday after Trinity, August 29, Mount Olive Congregation of St. Paul, Minn., dedicated the first unit of its new church unto the service of the Triune God. Three services were conducted in which Rev. Im. Albrecht of Fairfax, Minn., the Rev. J. Schulze of Hutchinson, Minn., and the Rev. J. Plocher of St. Paul, Minn., delivered the sermons. Each of these services was marked with a happy and grateful spirit against God who has blessed the work of this congregation in the past and gives promise and demonstration of further growth in the future.

Mount Olive Congregation was organized in the spring of 1921. The preliminary work was begun in September of the previous year when the Mission Board of the Minnesota District Synod called and commissioned the undersigned to take active charge of that particular field. After a house to house canvass had been made of St. Anthony Park the Mission Board felt encouraged by the result of the canvass to begin immediately with the construction of a chapel. Two lots were purchased and a stucco chapel was erected which served this congregation for about five years. Due to local developments, however, the congregation deemed it advisable to extend its field of mission activities beyond the limits of St. Anthony Park. Although the congregation had a healthy growth under prevailing circumstances the present field offered little opportunity for growth in a measure proportionate to that of previous years. In view of this fact a new mission field was opened in the Como-Snelling District. Services were conducted in a local rented hall and a Sunday school was organized with an increased enrollment of one hundred and twenty-five pupils.

Now in order to provide proper quarters for these children and give them the best of Sunday school training it became almost imperative to erect a proper meeting hall or build a church home. To maintain two churches, however, one in St. Anthony Park, and another in the Como-Snelling District, would not only be an undue expenditure, but a dividing of efforts for which there was no necessity. In view of this the congregation decided to take care of both fields jointly, and build a new church in that community, where, humanly speaking, the greater results could be expected. The chapel in St. Anthony Park, therefore,

was disposed of, and the first unit of the new church was built. This unit, a basement-church, is about 40x90 feet, will accommodate nigh three hundred people, is modern in every detail, and presents a very neat and churchly appearance. In the course of time we hope to be able to add the superstructure.

May the good Lord send His blessings upon us and upon our children and grant that many souls may be added to His spiritual kingdom through the humble efforts of this congregation. C. P. Kock.

**Ordination**

Upon proper authorization Candidate Henry Arndt was ordained by the undersigned on the 5th Sunday after Trinity, in St. John's Ev. Luth. Church at St. Paul, Minn. J. Plocher.

**Installations**

Pastor Erdmann Pankow, formerly of Greenleaf, Wis., was installed on the 12th of September as Pastor of Friedens Ev. Luth. Church of Green Lake, Wis., Pastor Walter Pankow assisting. This in compliance with the request of President Ben. Schlueter. A. G. Hoyer.

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Authorized by President C. Buenger, the undersigned installed Rev. John Henning in St. Matthew's Church, Iron Ridge, Wis., on the 26th of September. May the Lord bless his work. E. A. Wendland.

\* \* \* \* \*  
Upon the authorization of President E. Benj. Schlueter the Rev. Gerhard Marquardt was installed by the undersigned as pastor of St. Paul's Ev. Luth. Church at Greenleaf, Wis., on the 16th Sunday after Trinity. Address: Rev. Gerhard Marquardt, Greenleaf, Wis. F. C. Uetzmann.

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Sunday, August 29th, Candidate Guenther Waidelich was installed as teacher of the third class of St. Markus Lutheran Church of Milwaukee, Wis. Address: Mr. Guenther Waidelich, 1203 Buffum St., Milwaukee, Wis. E. Ph. Dornfeld.

\* \* \* \* \*  
Under authorization of President Im. F. Albrecht, the Rev. Carl G. Schmidt was installed as pastor of the St. John's Lutheran Congregation, Wood Lake, Minn., on the 16th Sunday after Trinity. Geo. W. Scheitel.

\* \* \* \* \*  
On the 16th Sunday after Trinity the undersigned, by order of President Im. Albrecht, installed Rev. F. Zarling as pastor of Bethany Lutheran Church of Town Emmet and St. Matthew's Lutheran Church of Town Flora. The assisting pastors were Rev. J. C. Siegler and Rev. E. C. Birkholz. Address: Rev. F. Zarling, Renville, Minn., Route 4. R. Schierenbeck.

On the 12th Sunday after Trinity, August 22, 1926, the undersigned, authorized by the President of the West Wisconsin District, G. M. Thurow, installed Mr. Gerhard Mueller as teacher in the school of the St. Paul's Congregation at Lake Mills, Wis.

Address: Mr. Gerhard Mueller, Lake Mills, Wis. J. Martin Raasch.

**Change of Address**

Rev. Walter E. Zank, R. R. 3, Waterloo, Wis.

**RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS**

**Month of September, 1926**

Rev. R. J. Palmer, Willow Lake, S. D. ....	\$ 32.80
Rev. A. F. Herzfeldt, Black Creek, Wis. ....	25.00
Rev. Wm. F. Pankow, Rockford, Minn. ....	50.00
Rev. W. Krenke, Paradise, N. D. ....	10.00
Rev. E. Zell, Rockwood, Wis. ....	5.00
Rev. H. Anger, West Bend, Wis. ....	30.00
Rev. G. Fischer, Savanna, Ill. ....	23.00
Rev. F. Manteufel, Balaton, Minn. ....	62.00
Rev. O. E. Eckert, Fremont, Mich. ....	27.00
Rev. E. Dux, T. Lincoln, Wis. ....	15.00
Rev. R. Marti, Sioux City, Iowa ....	36.68
Rev. J. W. Bergholz, La Crosse, Wis. ....	10.00
Rev. C. C. Henning, T. Grover, Wis. ....	81.00
Rev. J. Klingmann, Watertown, Wis. ....	144.00
Rev. E. P. Pankow, Greenleaf, Wis. ....	50.00
Rev. Im. P. Frey, Graceville, Minn. ....	5.00
Rev. M. J. Wehausen, Johnson, Minn. ....	25.00
Rev. E. G. Hertler, La Crescent, Minn. ....	50.50
Rev. W. H. Schulze, Hutchinson, Minn. ....	72.00
Rev. G. Hinnenthal, New Ulm, Minn. ....	35.00
Rev. Herbert Lau, Gary, S. D. ....	10.00
Rev. F. Brenner, Hoskins, Nebr. ....	60.00
Rev. K. J. Plocher, Ridgeway, Minn. ....	270.00
Rev. P. Burkholz, T. Mequon, Wis. ....	25.00
Rev. R. B. Gose, No. Mankato, Minn. ....	50.00
Rev. D. M. Metzger, Hopkins, Mich. ....	74.45
Rev. J. Gauss, Jenera, Ohio ....	460.00
Rev. P. G. Bergmann, Sevastopol, Wis. ....	250.00
Rev. John Brenner, Milwaukee, Wis. ....	20.00
Rev. E. H. Bruns, Delano, Minn. ....	143.20
Rev. Otto Toepel, T. Theresa, Wis. ....	180.00
Rev. E. Kiessling, Libertyville, Ill. ....	100.00
Rev. C. Buenger, Kenosha, Wis. ....	650.00
Rev. R. Jeske, Caledonia, Minn. ....	116.00
Rev. A. G. Hoyer, Princeton, Wis. ....	250.00
Rev. O. Kuhlow, Jefferson, Wis. ....	621.50
Rev. J. Guse, Litchfield, Minn. ....	95.00
Student Body, N. W. College, Watertown, Wis. ....	5.00
N. N., Menasha, Wis. ....	100.00

\$ 4,269.13  
Previously acknowledged ..... 383,608.55  

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\$387,877.68

**Expenses, September**

Theo Buuck (Money received in error) ....	\$ 52.00
Frieda Kempf, Secretary ....	17.00
Rent for Typewriter ....	7.50
	<hr/>
	\$ 76.50

## FINANCIAL STATEMENT

July 31, 1926

Collections	Receipts 13 Months	Budget Allotments 13 Months	Cost of Home Mission 13 Months
Pacific Northwest .....	\$ 963.60	\$ 1,453.69	\$ 10,564.50
Nebraska .....	10,733.18	8,395.08	10,589.88
Michigan .....	24,374.08	31,931.23	7,757.65
Dakota-Montana .....	13,293.79	10,357.55	18,992.04
Minnesota .....	49,631.93	60,982.40	17,655.30
North Wisconsin .....	53,808.30	82,242.66	7,814.15
West Wisconsin .....	63,021.38	84,532.22	12,806.62
Southeast Wisconsin .....	53,098.96	83,478.29	14,846.69

Receipts from Districts ..	\$268,925.22	\$363,423.12
From other sources .....	863.40	
	\$269,788.67	
Revenues: Institutional ..	81,669.27	80,386.58
Total Budget Cash .....	\$351,457.89	
Budget Provisions .....		\$443,809.70
Disbursements .....	434,200.21	434,200.21
Deficit .....	\$ 82,742.32	
Budget Prov. not drawn..		\$ 9,609.49

## Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration .....	\$104,670.31	\$ 34,446.26
Educational Institutions .....	123,386.92	212,950.93
Home for the Aged .....	8,261.45	7,356.15
Indian Mission .....	25,058.96	39,808.79
Home Mission .....	61,062.59	105,462.88
Negro Mission .....	13,012.21	13,012.21
Polish Mission .....	842.62	6,103.06
General Support .....	15,162.83	15,059.93
Total Receipts .....	\$351,457.89	\$434,200.21
		351,457.89
Deficit .....		\$ 82,742.32

## Statement of Debts

Balance of "Old Debts" on July 1, 1925 ..	\$172,604.95
Received from Sem. Bldg. Com. ....	28,317.57
Remaining 1921-1923 Debt .....	\$144,287.38
1923-1925 Debts .....	77,293.06
Total "Old Debts" .....	\$221,580.44
Debts made since July 1, 1925 .....	24,602.53
Total Debts on July 31, 1926 .....	\$246,182.97

Decrease of July 1, 1925 Debt — \$3,382.23

## Cash Account

DEBITS	
Cash Balance on July 1, 1925 .....	\$ 12,526.04
Less 1923-1925 Funds remitted to Rev Brenner .....	2,538.20
	\$ 9,987.04
Funds to be remitted to Mr. Gamm. \$	3,820.96
Funds to be remitted to Negro Mission	4,658.53
From Seminary Bldg. Com. ....	28,317.57
Jubilee Collection .....	52,507.48
Sale of Property, Rice, Arizona .....	100.00
Church Extension Funds .....	3,687.62
	\$ 93,092.16
	\$103,080.00

## CREDITS

Deficit as per statement .....	\$ 82,742.32
Cash Advances .....	685.69
Debts Paid .....	3,382.23
	86,810.24
Cash Balance in Banks .....	\$ 16,269.76

THEO. H. BUUCK,  
General Treasurer.

## WEST WISCONSIN DISTRICT

August, 1926

Rev. Herbert Schaller, Immanuel, Medford .....	\$ 148.13
Rev. Heinrich Geiger, St. Paul, Naugart .....	62.70
Rev. Heinrich Geiger, St. Paul, Naugart .....	393.85
Rev. H. W. Reimer, Turkerton and Lime Ridge..	266.55
Rev. Wm. Nommensen, Zions, Columbus .....	77.85
Rev. Arthur Berg, Sparta .....	32.40
Rev. J. H. Schwartz, Christus, West Salem .....	354.51
Rev. M. A. Zimmermann, St. Paul, Melrose .....	70.90
Rev. M. A. Zimmermann, Christus, Burr Oak .....	70.90
Rev. M. J. Nommensen, St. John, Juneau .....	21.83
Rev. Wm. H. Parisius, Immanuel, Globe .....	283.18
Rev. J. Mittelstaedt, St. Paul, Wonewoc .....	69.00
Rev. J. Mittelstaedt, St. Paul, Hillsboro .....	15.00
Rev. J. Klingmann, St. Markus, Watertown .....	73.55
Rev. M. C. Schroeder, St. John, Pardeeville .....	10.00
Rev. H. A. Pankow, St. Petri, Indian Creek .....	75.93
Rev. H. A. Pankow, St. Paul, Hustler .....	112.11
Rev. G. E. Neumann, St. Andreas, Goodrich .....	40.00
Rev. Rud. P. Korn, Zions, Cream .....	32.90
Rev. Rud. P. Korn, St. John, Arcadia .....	24.75
Rev. W. C. Limpert, Jehova, Altura .....	153.35
Rev. A. F. Nicolaus, St. Paul, Fort Atkinson .....	23.68
Rev. Wm. Eggert, Salem, Wausau .....	5.00
Rev. Friedr. Loeper, Christus, Richwood .....	87.16
Rev. E. Schoenecke, Zions, Leeds .....	109.87
Rev. H. W. Herwig, Lewiston, Minn. ....	12.00
Rev. Heinrich Geiger, St. Paul, Naugart .....	60.93
Rev. Martin Glaeser, St. John, Little Black .....	54.00
Rev. Paul Lorenz, St. John, Town Trenton .....	138.00
Rev. J. B. Bernthal, St. Paul, Ixonia .....	75.71
Rev. F. Popp, St. John, Alblemann .....	175.00
Rev. W. Motzkus, Cameron .....	20.50
Rev. C. W. Ziegler, Portland .....	71.92
Rev. Gustav Vater, St. Paul, Cataract .....	4.00
Rev. Gustav Vater, Friedens, T. Little Falls .....	5.35
Rev. M. A. Zimmermann, Christus, Burr Oak .....	455.00
Rev. J. G. Glaeser, St. Paul, Tomah .....	541.75
Rev. Wm. Fischer, Dreifaltigkeit, Tp. Berlin .....	472.73
Rev. C. H. Auerswald, St. Paul, Prairie Farm .....	207.54
Rev. Paul Monhardt, Matthew, South Ridge .....	248.03
Rev. E. H. Palechek, Chaseburg-Hamburg .....	250.00
Rev. H. R. Zimmermann, } Christus, Cochrane .....	289.05
} M. Luther, Buffalo City	
Rev. Geo. Kobs, Immanuel, Dorset Ridge .....	5.80
Rev. Geo. Kobs, Immanuel, Dorset Ridge .....	74.25
Rev. Geo. Kobs, St. John, Kendall .....	8.00
Rev. Geo. Kobs, St. John, Kendall .....	172.30
Rev. Wm. Keturakat, St. Paul, Menomonie .....	500.35
Rev. Theo. Kleefoth, St. Peter, Oak Grove .....	90.89
Rev. P. Monhardt, Matthew, South Ridge .....	7.50
Karl J. Plocher, 1st Luth., Ridgeway .....	233.00
Gustav Fischer, Sabula, Iowa .....	34.81
Total Summe .....	\$ 6,855.01
Budget Kasse .....	\$ 6,799.43
Non-Budget .....	\$ 55.58