

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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"FEED MY LAMBS"

The Christian Training and Education of Our Children

By Pastor Carl Buenger, Kenosha, Wis.

A Most Important Question for All Parents and for All Christians

The parents above all are to be vitally interested in this question, as it is their God-given duty first and above all to train and educate their children in the most proper and best possible manner. Upon the proper fulfillment of this duty depends the welfare of the children, the welfare of the parents, and the welfare of the community at large. This is recognized by the State, our government, and by all who are engaged in educational work. That is the reason for all of our schools, colleges and universities instituted, supported and maintained by public taxes. Beside these we have numerous welfare agencies and organizations founded and upheld by private contributions, which all are endeavoring to promote education, character building and the prevention of crime. The need is felt so keenly, especially as the crime wave is flooding our land and our juvenile courts are alarmed at the increase of crime among children of school age. But the means employed are often entirely wrong or of a very questionable nature.

That is why this question of child training is such an important question for the Christian. The Christian taught by the Word of God knows of the total depravity of the human nature and knows of the only means to properly train and educate. The Christian also knows the will of his Lord in this matter and is filled with love for his Lord to willingly, gladly and cheerfully carry out this will. To our Lord Jesus, this was a matter ever uppermost in His heart and mind. It is of this He speaks to Peter in the words quoted above at the heading of this article, "FEED MY LAMBS." This Jesus impresses so earnestly and solemnly upon His disciple Peter, who

loves Jesus, as well as upon all who also love the Lord Jesus and desire to carry out His will in the best possible manner.

Who are These Lambs?

The Lord is speaking to Simon Peter. "Lovest thou me more than these?" Simon answers, "Yea, Lord, Thou knowest that I love Thee." And then Jesus says to him, "Feed my Lambs" (John 21:15). Whom does He mean by lambs? We can readily see that the Lord Jesus is not speaking of lambs in the common ordinary sense of the word, but the Lord Jesus is speaking of children, of little children, of all who are like little children. These are the lambs of Jesus. See and learn how the Lord Jesus is concerned about His lambs, the little children. His entire life, from the very beginning to its end, is a striking example of His love and concern for His lambs, the little children.

His attitude towards children is not the attitude of so many in our day. Many despise children. They prefer not to have them. They look upon them as a hindrance for the parents, especially for the mother in enjoying this life. They do not want to be tied down as slaves

to their homes by their children and some even go so far as to use sinful means so as not to have any children born unto them.

No, this is not the attitude of the Lord Jesus towards children. Go back with me to the very beginning of His life. Behold that little child in the manger at Bethlehem. It is the little Lord Jesus born as a little child of the virgin Mary, wrapped in swaddling clothes, fondled by his mother's arms, pressed to His mother's bosom and nourished by His mother, lying on straw in a stable, in a manger from which the sheep and other animals took their food.



Suffer the little children
to come unto Me

Again you remember that beautiful incident in the life of Jesus, when the Great Teacher, weary and tired from much teaching, preaching and healing the sick, is resting by the wayside. The women are coming with their children in their arms or are leading them by their hands to Jesus, that He should touch them. The disciples, no doubt with good intention, wanted to keep the children from the Lord and rebuked the women. They thought the Lord Jesus, the Great Teacher, had no time and no interest in little children. But the Lord Jesus speaks those immortal, golden, and heavenly words, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God" (Mark 10:14).

Again, at another occasion, when the disciples were quarreling among themselves as to who is the greatest in the kingdom of heaven, Jesus called a little child and set it in the midst of them. Matt. 18. Do you remember the solemn words Jesus uttered then? V. 3, "Verily, I say unto you, except ye be converted and become *as little children*, ye shall not enter into the kingdom of heaven." And think of the terrible warning that makes our soul

tremble that Jesus gives immediately, concerning those who offend little children by setting a bad example — "But whoso shall offend one of these little ones, which believe in me, it were better for him that a mill stone be hanged about his neck and that he were drowned in the depth of the sea." V. 7.

And again, at the very end of His visible life and work, here on earth, our Lord is so deeply concerned about the eternal welfare of His lambs that when He is gathered with His disciples shortly before His ascension to heaven, He addresses the words quoted above to His disciple, Peter. "Lovest thou me?" . . . "*Feed my lambs.*"

These are the lambs of Jesus. He has purchased and won them as His own by His bitter suffering and death. They are so dear to Him, that for them He also shed His blood on the cross, that He arose from the dead, ascended into heaven, to prepare a place for them also. His command is clear. "Go ye into all the world . . . baptizing all nations . . . teaching them. This also includes *children*, so that they may become His lambs.

Grow In Knowledge

"WHAT DOEST THOU HERE?"

By Pastor GEORGE LUETKE, Toledo, Ohio

We must constantly be on our guard against the destroying spirit of defeat and dejection. That spirit depresses and defeats any preacher or layman and is home-grown, in the heart of natural man. It harbors there and springs into killing action under the influence of unspiritual and worldly methods and manners, which come not from the Spirit of God. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." So let us take one of these written things.

The Experience of Elijah

The great Prophet Elijah fled into the desert of depression and defeat, because the worldly-minded and the wild she-devil, Jezebel, had sent a messenger to him threatened him with death at the hands of her idols, of whom we know that "an idol is nothing in the world." She said in her curt and cutting message: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." The man of fire and flame, who had prayed fire down from heaven above on the improvised altar beneath, and who had seen that fire lick barrels of water out of the trench, and who had cleaned out the false prophets and with their shed blood made the brook Kishon run red, this man flees for his life, is for that day, and, that threatened tomorrow afraid of a woman and the world. He went himself, all alone, a good day's walk into the desert and came and sat down under the juniper tree. That juniper tree; the tree

so well known to all preachers and church people and Synod and workers in the Kingdom of God and our Christ. We all have, at one time or another, silently sneaked down that trodden path and all alone arrived at the tree and laid down beneath its shade and sighted there the end. *Fellow Christian — have you ever been there — under that fig tree of despondency?*

Why was Elijah There?

Why did Elijah seek the friendly shade of the Juniper tree? Listen to the reason! He is *tired* of it all, all this work for the Lord and the Church, *tired* of being very zealous for the Lord of Hosts. He requested for himself that he might die and said: "*It is enough now, O Lord, take away my life, for I am not better than my fathers.*" That is the discouraged and defeated and deeply depressed spirit of our human nature. How quickly that spirit manifests itself in the Church and in the work of the Lord at home and in Synod! It is enough here and it is enough there, and then the foolish prayer of: I am tired of it all, let us quit and stand still and not go forward, but stagnate and look for death. Standing still is sure death, for it is stagnation, which brings the croaking frogs into the pond. God knows this, and, see what He does to His Prophet. Elijah falls asleep and soundly — beneath that juniper tree! But He that keepeth Israel neither slumbers nor sleeps! Nor does He endure any sleepers in His work and will and world-wide Kingdom.

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The Lord's Angel

"The angel touched him." Exactly so! Then, when we are down and going out, like a fire without fuel, and a candle whose flame is burnt all the way down and danger of defeat is near for us and others and great damage is in the offing, then, and then quickly, the angel touches us sharply; and that touch of the angel awakens us. Like Elijah, we hear the divine voice call, "Arise and eat." Elijah jumped from sleep and looked and saw the toasted bread and the cruse of water at his head. He ate and drank and then again fell on sleep. But there is no laying down again when God feeds and follows you or me or the prophet or any man in the Church with a conscience cleansed by faith. The angel touches him again and says, arise and eat, because the journey is too great for you. He arose and did eat and drink beneath the twinkling lights of the dome of the King and then went, in the strength of that food and drink, forty days and nights unto the mountain of God. So God, through His eternal Spirit, given to us in Christ, through the Word of the Bible and the Sacraments — which like streams make glad the city of God — gives us power and strength and irresistible courage to travel and talk for God and to step up the work of the Lord. As a preacher and people of God — men and women — collectively called Synod, let us eat and drink of this divine food, toasted in the fire of Calvary, and drink of that cruse of water which flowed from the opened wounds of the Savior, and go out and win disciples for Him who loved us and died for us. He who will do this, will walk and talk with the King for God and His ever widening Kingdom. In the cave of the church we will, like Elijah, hear the "great strong wind" and after the wind see the earthquake and after that the fire "and after the fire we will hear a *still small voice*." That voice told Elijah to go to work and not lie around in self-pity under the juniper tree praying foolish prayers and saying senseless things; nor to fall asleep looking for the end; but to go to work and set things a-going and agog in the world, as God directs. Go and return, said the voice, and put into office Hazael to be king over Syria. Go, and put into the king's office Jehu, the son of Nimshi, over Israel and go and train your successor to the prophet's mantle, Elijah, the son of Shaphat of Abelmeholah and then watch things come to pass!

Blessed Results

Things did come to pass. One of these things was

that that woman who sent the man fleeing into the desert, flew out of the window, and the old sin-sick world took the medicine from God through the Voice. So with us today and tomorrow. Be it in Synod and all our sessions there, be it at home, in the church and all meetings there — use the still small voice of the Gospel — for it is dynamite of God for salvation to all who believe. We have the command to go and lay this dynamite of God and see things done for God by its earthquakes and heart-quakes. What right have we to settle what is enough? If Elijah could get discouraged and depressed and ready to die, O Lord, who shall stand? Is not Elijah of old a warning example for us all for patience and comfort? Let us never sit huddled together in any conference or Synod or meeting and pray foolish prayers for death or curtailment or cutting expenses on the Lord. We will get the touch of the angel sleeping or awake! The ravens and the widow and here the angel came not to take away life but to preserve it. O, may we always hear the still small voice when we are down in spirit and hear it plainly, "*What doest thou there?*" That question of God is always spoken in a tone of rebuke; it is always an invitation to pour out our hearts before the Lord as Elijah did in the doorway of that cave — and we will receive a mouthful from the Lord. "Open thy mouth and I will fill it." Ps. 81:10. Our cup will run over.

Let Us Learn the Lesson

Synod is now history. Now let us all go out with a lively step as God's servants — preachers and people of possession — and make history for Him who has called us out of darkness into His marvelous light. Come and drink deeply at the springs of God and eat from the table prepared for us in the presence of His and our enemies and come to the mountain of God. Let us go and return and appoint and put into places, here and there, the men we trained for the ministry at our prophet's school — not to be druggists or factory workers or any such thing — but to be bearers and bringers of the Tidings of great Joy. We have the *Means of Grace*, the powerful Word and Sacraments and now "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy City, shake thyself from the dust," and, O Lord, give to each and to all and to everyone in Zion and our dear Synod — the Synod collectively and to congregations individually — the *Grace of Means*.

Timely Information

OUR CHURCH EXTENSION FUND

From Our President Pastor JOHN BRENNER

Born of Necessity

Even in the earliest years of the missionary work of our Synod it was found necessary to aid missions in acquiring a suitable house of worship. A collection for a certain mission would be announced in the church paper, and the proceeds went to that mission as an outright donation. This practice was continued for years even after the Fund had been started.

In 1901 the Mission Board calls attention to the fact that many missions are not able to build a modest chapel and urges that ways and means be found to render such missions the necessary assistance:

"In other church bodies this need has been met by the creation of a church extension fund. Christians whom the Lord has blessed more than others with earthly goods offer non-interest-bearing loans, properly secured, to aid missions in the erection of a church building."

The Board reports that it has received loans to the amount of \$1000.00 and an outright donation of \$50.00 for this purpose. It proposes:

1. That the Mission Board be authorized to start a church extension fund.
2. That the monies of this fund be loaned to needy congregations without interest to aid them in acquiring a church property.
3. That the Board annually report to the Synod on the condition of this fund.
4. That the Board have control over this fund and negotiate such loans, but that notes issued by such congregations be made out to the Synod."

Upon the recommendation of a committee, the Board is authorized to create a Church Extension Fund, \$50.00 already being on hand, and the Synod appeals to our Christians for loans, donations, bequests, etc., for the Fund.

In the following years the Board again and again stresses the need of such a fund, and the Synod asks our members to support it, several conventions even transferring sums to the amount of \$250 to \$500 from the current mission monies to the Fund. To the reader of the old reports it becomes evident that this Fund was indeed born of a real need.

The Church Extension Fund Grows and Serves

During the first years the growth was rather slow. In 1908, \$261.65 are reported. By 1917 the Fund has increased to \$11,135.27, and in 1923 we find the following statement:

Loans transferred by the Wisconsin Synod to the	
Joint Synod	\$ 14,136.66
Cash	737.11

Loans transferred by the Minnesota Synod to the	
Joint Synod	3,000.00
Contributions from congregations since October 1,	
1917	43,957.26
Repaid loans	21,528.80
Part of Jubilee Collection	19,181.06
From Army and Navy Fund	55,000.00
From Fund for Needy Congregations	134.50
Total	\$157,675.39
Miscellaneous Disbursements since 1917	1,156.37
Amount in Fund	\$156,519.02

Today the Church Extension Fund amounts to \$216,850.84. This money belongs to the Synod, and we, naturally, do not have to pay interest on it. It is loaned to needy congregations and missions. Some of these pay interest at an exceedingly low rate. All are expected to make regular payments on their loan, and some are very faithful in doing this. Thus these monies have revolved and gone out again and again to render service. How many missions have enjoyed their help, it is hard to state, but the Church Extension Fund has held an important place in our response to our Lord's request: "Where is the guest-chamber, where I shall eat the passover with my disciples?"

But — Our Indebtedness has Paralyzed It

In the "years of prosperity" the demands on the Church Extension Fund increased and monies were borrowed for it by the Synod in addition to monies in the Fund. In 1927 the convention adopted a resolution authorizing the Boards of Trustees to borrow further sums for it within the limit that the interest cost should not exceed the sum of \$7,000.00 per annum. This was done in connection with the plan that the Synod annually raise \$60,000.00 over and above the requirements of the budget and in this manner retire the whole debt in ten years. In the course of time this indebtedness of the C. E. Fund rose to close to \$200,000.00. Meanwhile the total indebtedness of the Synod had, in spite of the fact that the Seminary Building Committee had paid the "old debt," increased to the sum of about \$752,000.00.

It was high time to call a halt. Expenditures were cut down as far as possible, and the Synod approved the stand of the Board of Trustees that new debts must be avoided, and that no more monies are paid out than are received. No further loans are to be made from the C. E. Fund, and all interest payments and re-payments are to be applied against the indebtedness of the Fund. In this manner our debts have paralyzed this effective worker for the cause of our Lord.

Our General Mission Board finds itself unable to begin work here and there because it cannot come to the aid of the mission in its efforts to acquire a modest house of worship.

That this need is felt very keenly is evidenced by the fact that we last year appealed for a special collection for chapels in order to satisfy the most urgent needs.

Do We Want to Free the Church Extension Fund To Resume Its Blessed Work?

The response of our Christians to the above-mentioned appeal shows that they want to come to the aid of our missions. But the some \$9,000.00 did not go very far, nor is it advisable to repeat the appeal. The convention of 1935 went to the root of the matter when it issued the plea: LET US RETIRE THE ENTIRE INDEBTEDNESS OF OUR SYNOD — AND THAT RIGHT QUICKLY!

Many of our congregations caught the spirit and went to work eagerly. These figures show the result of their consecrated work.

Budget Debt on June 30, 1939	\$198,393.75
Church Extension Debt on June 30, 1939	122,405.29
	\$320,799.04
Total Debt on June 30, 1939	\$320,799.04

Do you want to see the C. E. Fund back at work? Than get behind our Debt Retirement Committee with your personal contribution and all your Christian influence. The remaining congregations could easily wipe out the rest of our debt in six months.

If a small band of Lutherans some ten miles from your home would ask you to help them put up a little chapel, you would grab your overalls, saw, hammer, shovel, and pick, and hurry over. You would labor and sweat with them — and be happy in doing it. Surely you would be present as a visitor at the dedication, and that service would somehow grip you and fill your heart with holy joy.

The opportunity to render such direct, personal service, whicch has its own particular rewards, does not come to us very often. We will have to content ourselves with the next best thing, to work at our own job or in our own business for one, two, or as many days as we can afford, and then to send the proceeds of our labor to the Debt Retirement Committee. And we can establish a personal contact with our missions by carefully studying the publications of our Synod. The Lord assures you that you will find joy in such service of love.

Let us then, be up and doing! — AWAY WITH OUR DEBT — PUT OUR CHURCH EXTENSION FUND TO WORK AGAIN!

Comments

Closed for the Summer Many of the sectarian churches are hanging out signs — “Closed for the Summer Months.” The closing is done, of course, for the purpose of granting lengthy vacations to the pastors, board-members and the regular church-goers. During the hot summer months they may go where they please, follow their own carnal desires and permit the old Adam to catch up on his unfinished business. Not a voice is raised in protest against the closing of these churches. Such closing resolutions suit the members, the old Adam and it’s the modern thing to do. Not a voice is raised in protest against transgressing the Commandment of God, “Thou shalt sanctify the holy-day.”

When churches close their doors for the summer months they are thereby advocating laxity, disrespect for God’s Law and the Gospel of Christ and the lowering of the morals of their entire membership.

It is, therefore, Socratic irony on the part of such when they, their pastors and board-members, clamor for more stringent Sunday Blue Laws. They condemn Sunday golf, Sunday fishing, Sunday movies, Sunday atheltic programs and Sunday pastimes, yet, they themselves, by closing their churches, contribute to and keep in existence the very things which they condemn.

Can we blame the average church-goer, who knows

very little about Scriptures and less about faith, charity and stewardship if he votes with the majority to close the church for the summer?

Can we blame him if he becomes unconcerned about the means of grace, prayer, mission work and the Kingdom of Christ as a result of such closing orders? If Sunday means little or nothing to him spiritually why should other things in Scripture concern him?

“Closed for the Summer” means, closed to God, closed to Him who redeemed mankind, closed to those who seek heavenly comforts for their wearied souls, and closed to those seeking the precious Bread of Life.

“Closed for the Summer” may soon be followed by autumn placards reading, “Closed for the Winter” if the church leaders plan it that way.

Our own dear Lutheran churches are not entirely free from this closing germ and may those among us who see the great dangers involved, raise our humble voices and say “Blessed are they that hear the Word of God and keep it.”

R. C. T.

* * * *

How to Judge the Preacher The Christian minister is not the servant of men but the servant of God. It is not to men, not even his own congregation, that he is finally responsible, but to

the Lord who called him into the ministry. Paul writes, 1 Cor. 4:3: "With me it is a very small thing that I should be judged of you, or of man's judgment; yet, I judge not mine own self."

The popularity and unpopularity of a minister is often determined by carnal motives and worldly considerations.

Men put a lot of stress on outward attractions such as physical appearance, oratory, eloquence, mixing qualities, etc., things which are not at all an essential part of the Gospel ministry.

With God the vital and essential thing is the faithful proclamation of the truth, delivery of the divine message just as it comes from God. The truth is seldom popular, and that applies with ever greater force as this world approaches nearer to its final doom and destruction. Paul already warned the young preacher Timothy, 2 Tim. 4:3, 4: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables."

In the world at large this trend of looking for a preacher who will tell the hearers what they want to hear and this tendency to close their ears and to harden their hearts against those truths which are unpleasant to the flesh is ever becoming more apparent. But the important question is not what the people want to hear and do not want to hear, whether they like or do not like the message, whether it is popular or unpopular, whether it hurts or soothes. No, the only question is whether it is the truth, whether it is the message which comes from God.

Paul wrote to the Galatians: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The Gospel is unchangeable. It is not subject to revision by men. Men may try to revise it. They may close their ears and harden their hearts against it, but they are not thereby making the truth of none effect but are only calling down upon themselves the eternal curse of God.

I. P. F.

* * * *

Picketing Sunday Baseball That is what a Baptist and a Methodist minister with the help of about seventy-five "church people" did in Charleston, S. C., several weeks ago. When the sheriff refused to interfere with the game because no admission was being charged, these "church people" paraded around the field while the game was in progress, sang hymns and carried placards with such inscriptions as "Keep the Sabbath Holy." Undaunted by their failure to stop the game, the ministers threatened to stage an old-time revival on the grounds the following Sunday if another game were played.

These ministers no doubt were well-meaning and sincere, though there have been ministers who have staged indignation meetings just for the sake of the publicity

which was in it for them. These men seemingly had a zeal of God but not according to knowledge. They labored under the delusion that the Old Testament sabbath regulations are still in force, that we must keep Sunday as the Old Testament Jews were required to keep the sabbath, which, by the way, was not the first but the seventh day of the week.

There is no scriptural basis for the widespread belief that the strict requirements concerning the Old Testament sabbath can be and have been transferred to our Sunday. Nor can objections be brushed aside with the assertion that it makes no difference which day is kept as a day of rest as long as it is one day out of seven. Such people are teaching for doctrines the commandments of men. We Lutherans know that the Old Testament sabbath law has been abolished in its entirety, that, like the Mosaic regulations concerning meats and drinks, it was a shadow of things to come but the body is of Christ (Col. 2:16, 17).

But even if it were a sin to play ball on Sunday, the tactics of the above-named ministers and their followers would have to be condemned. Even if they had succeeded in stopping the game and in abolishing Sunday baseball in Charleston, supposing Sunday baseball were a sin, they would not thereby have brought the players and fans one step nearer the Kingdom of God. These zealots fail to see that the Kingdom of God or Christianity is something within. Trying to make people good by force or by shaming them into desisting from certain practices is a waste of time, for even when the effort succeeds outwardly the persons who have yielded under pressure are just as far from the Kingdom of God as ever. The Church has no business dabbling in outward reforms. Its business is to regenerate the individual by preaching to him Jesus Christ and Him crucified. That is the only way in which the Church achieves results in the sight of God.

I. P. F.

* * * *

Perhaps a Few Choice Souls This remark was made by the Rev.

George B. Gilbert of Middletown, Conn. For years he has been an Episcopalian circuit rider, looking after an area 100 miles square. For 25 years he has written a column for the Rural New-Yorker under the heading, "Pastoral Parson and His Country Folks." Not long ago he answered this question: "Can any possibly be saved who are not Episcopalians?" The Parson replied, "Hardly any; perhaps a few choice souls." He evidently is a congenial sort of person, and it is therefore impossible to judge whether or not he wants his words to be taken just as he uttered them. It may be that this was merely a sample of his humor.

"When Jesus went through the cities and villages, teaching, and journeying toward Jerusalem, one said unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many,

I say unto you, will seek to enter in, and shall not be able." Luke 13:22-24. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7:14. Parson Gilbert's reference to a "few choice souls" has Biblical support.

But Jesus never said that only a few outside the Episcopal Church shall be saved, and in that respect Parson Gilbert erred. Our Lord did not make membership in any particular denomination the basis of salvation, nor in any particular Synod either. He speaks about "the gate" and "the way." He says, "I am the door; by me if any man enter in, he shall be saved." John 10:9. "I am the way . . . No man cometh to the Father, but by me." John 14:6. His suffering and death are the opening through which mankind has access to heaven. All who go through that door, who walk that way, are saved regardless of their denominational affiliation.

Since Christ is the door and the way, it is evident that people desirous of being counted among the few to be saved should seek a church in which this door and this way are always presented to them in Biblical form and spirit, unobscured, unadulterated, and undiminished, — a church in which only the Bible speaks, and in which all Bible teachings are accepted as divine. On this issue there is a difference between the various religious bodies.

It is not immaterial whether people belong to the one or to the other. They may have difficulty finding the door. S.

* * * *

Summer The time of year that means an extra large amount of work for the farmer, and an extra large amount of time for the city people for recreation. To the Christian farmer God's nature, beautifully garbed in a resplendent galaxy of colors, offers a kind invitation to reap and gather its fruits; to the Christian city-dweller it offers a like invitation to see and appreciate its untold blessings. To both, however, it should call to mind the words of Jesus, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?" And does that word of Jesus not remind you of the finer and more excellent apparel for the soul of which God tells us, "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness"? That is not a garment which changes style with the seasons, but it is always the same. God's Word alone can keep us happy in this knowledge and faith. Therefore summer, with more work and more pleasure, does not invite us away *from*, but rather *to* the House of God," that we may publish with the voice of thanksgiving, and tell of all His wondrous works." W. Roepke.

Know Your Missions

THE APACHE MISSION

PASTOR MARTIN WEHAUSEN, Morton, Minn.

As the Lord continues to bless our labors and laborers among the Apaches in Arizona, it may be of interest and help to increase our enthusiasm for the blessed work when we reflect upon the past and behold the divine Hand which graciously led us into this Mission. Incidentally, it ought to bring us all face to face with our privilege of continued liberal support toward the Apache Mission when we recall just how this work was begun forty-five years ago. The complete story is very interestingly told in the *Gemeindeblatt*, beginning in volume twenty-eight.

At the meeting of synod in 1883 a permanent committee of five pastors was appointed to find a Mission Society with which it could join hands in heathen mission work. A year later the committee reported that its effort had been futile. It suggested, however, that Synod train capable young men at Watertown for the service in mission fields. The synodical report of 1887 informed its readers that two young men were preparing themselves for this service. In 1891 it reported that three students, Geo. Adaschek, John Plocher and Paul Mayerhoff would be ready for heathen mission service in two years.

The eyes of the Committee on Heathen Mission were on Japan. Then came appeals from Southwestern Indian Agencies to send missionaries to our own native Americans. As a result Pastors Hartwig and O. Koch left November, 1892, on an arduous exploration trip to visit Indian Missions in New Mexico and Arizona. The entire story of this trip is recorded



Three Generations of
Baptized Apaches

in five continued articles in the *Gemeindeblatt* of 1893.

In concluding his articles Pastor Koch wrote: "Whoever, as we, has seen the spiritual needs of the heathen Apache, and believes with us, that this benighted people can not be saved through culture, gold and earthly goods, but alone by the power of God, the Gospel, he will join us in saying: the Gospel of Christ must be brought to them as speedily as possible.



Apache Fathers and Sons, Mothers
and Daughters

Baptized on Easter Morning, 1938, San Carlos

If any ask, who shall bear to them this message, then the answer must be, they who have the whole truth of this precious Word of saving grace entrusted to them must be the herolds. Since we possess the Gospel pure, and since the spiritual needs and woes of the Apaches have been brought to our attention, it is right and proper that we should bring the Gospel of Christ to them. What will

we do? Do we want to reply, let others do it? Do we want to wait and stand idly by, until other church denominations who preach an adulterated Gospel, and who, to our shame, already are far ahead of us in Indian Mission work, will finally have compassion on the Apache? I answer, no, brethren, we cannot do that. Then join me in saying, we Lutheran will bring to these Apache Redmen the pure Gospel of Jesus."

At the Synod session, April 4 and 5, 1893, it was voted to begin the Apache Mission. A few months later Pastor Koch called upon all brethren to summon and encourage our messengers to the Apaches with the words of the prophet Isaiah 18:2 and 7. October 4 witnessed the impressive and unusual ordination services of candidates Geo. Adescheck and John Plocher at St. Mark's Church, Watertown, as Apache missionaries for San Carlos, Arizona. The very next day these two men left on their blessed mission to bring the full truth of the Crucified One to the Apaches. They arrived at San Carlos on the evening of November 25, 1893. Pastor Paul Mayerhoff followed in the summer of 1896 to establish our mission at East Fork on the northern portion of the reservation.

Through the years the Lord, who first called us to Arizona, has tried the patience of many earnest workers in our Apacheland. But He has never failed to encourage them with visible results of their difficult labors. Today we may sum up the blessings of the Lord upon our humble efforts in the words of 1 John 2:8: "The darkness is past, and the true light now shineth."

News from Our Churches

ST. MATTHEW'S EV. LUTH. LUTHERAN CHURCH, STODDARD, WIS.

St. Matthew's Congregation rededicated its remodeled and newly-decorated house of worship on Sunday, July 30. The Rev. Richard Mueller preached on the text Prov. 18:10, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." The mixed choir of the First Lutheran Church, La Crosse, Wis., under the direction of John Gawrisch sang four beautiful songs during the service and also entertained with folksongs during the noon hour.

The remodeling consisted in the construction of a new balcony affording a seating capacity of 50 and a brick basement entrance. The decorating included both exterior and interior. The Ladies' Aid provided the carpet for the chancel, sacristy, aisle and stairway, also nine art-glass windows.

Earlier this spring the congregation at Bad Axe, which is a part of the Stoddard parish, also completely renovated its church.

H. E. B.

EIGHTY-FIFTH ANNIVERSARY

The St. Paul's Ev. Luth. Church in Town Lomira, Wis., celebrated its eighty-fifth anniversary June 18. Rev. C. Boevers conducted the morning services in German and English. In the afternoon Rev. H. H. Laabs preached the German and Candidate G. Bradtke the English sermon.

The following pastors served the St. Paul's Church: from 1853-1860, Johannes Bading; from 1860-1861, Rev. Schmidt; from 1862-1867, Rev. Conrad; from 1868-1903, Johannes Kilian; from 1904 until the present time the undersigned.

H. Wolter.

NINETIETH ANNIVERSARY

On Sunday, July 23, St. Paul's Ev. Luth. Church, Town of Ixonia, Wis., was privileged to celebrate the ninetieth anniversary of its founding as a congregation. Two services were held. In the morning service Pastor A. C. Haase of St. Paul, Minn., preached; in the afternoon Pastor Alwin Degner, Plymouth, Nebr., and Pastor

Leonard Bernthal, Beaver Dam, Wis., delivered the sermons. The pastors urged the congregation to give all glory and thanks to God for the many years of grace and mercy.

The services were very well attended since many friends of the congregation from far and near were present. The church choir beautified the services with a number of appropriate songs. The ladies of the congregation served dinner and supper in the church basement to the friends and members of the church.

St. Paul's Congregation was organized in the month of July, 1849. John Heckendorf was the first pastor. In the year 1866 Pastor Heckendorf and part of the congregation moved to Norfolk, Nebraska, where a daughter congregation was founded.

Other pastors who served the congregation were: Alex Lange, Albert Siegler, Ph. Brenner, Chr. Roeck, Julius Haase, Fried. Kamholz, J. B. Bernthal and since 1938 the undersigned.

The following teachers taught in the Christian day school: D. Vogel, H. Gruel, J. Voigt, Alb. Roeck, E. Dobbratz, J. Harmenting, B. Kalb and Victor Lehmann, the present teacher.

Hitherto hath the Lord helped us! For the future we trust in this same gracious Lord, who has given us His promise: "Lo, I am with you alway, even unto the end of the world."
R. C. Hillemann.

FIFTIETH ANNIVERSARY OF ZION CHURCH, JACKSONPORT, WIS.

On Sunday, June 25, 1939, the Zion Church at Town Jacksonport, Door County, Wis., observed its fiftieth anniversary. Rev. Frederick Schumann of Sturgeon Bay, Wis., and two young pastors, who went into the ministry from out of Zion delivered the festival sermons. The latter two were: Rev. Reinhard Bittorf of Hoskin,

Nebr., and Rev. Frederick Knueppel of Naper, Nebr.

Zion Congregation was organized January 19, 1889, by eight members under the leadership of a Student Artachek. During its fifty years it was served by the following 11 pastors: A. W. Voigt (1889), F. Rattluff (1889), P. J. Kaiser (1889-1892), Im. Brackebusch (1892-1901), John Dowidat (1901-1904), Fr. Wendt (1904-1909), Edward Barthke (1909-1916), Ewald Sterz (1917-1921), Martin Schroeder (1921-1922), H. F. Eggert (1923-1928), Roy B. Gose, since 1928.



"Lord, Thou hast been favorable to thy Land"

The Lord increased the numbers of Zion from year to year, so that at the time of its celebration it numbered: 130 voters, 298 communicants, and 423 souls.

"He hath done all things well."

Roy B. Gose.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On July 12, 1939, the Fox River Valley Conference and Mt. Olive Ev. Lutheran Church of Appleton celebrated the twenty-fifth anniversary of Rev. R. E. Ziesemer's ordination into the ministry. The Rev. Carl Buenger, Kenosha, who baptized, confirmed, and ordained Rev. Ziesemer preached the sermon at the silver jubilee service basing his remarks on Is. 52:7-10 and speaking of the glory and blessedness of the holy ministry.

The Rev. G. E. Boettcher, Hortonville, had charge of the altar services, the church choir sang and Rev. F. Reier spoke in behalf of the Conference and presented the Conference gift. Mr. Karl Jahnke, president of the congregation, spoke in the name of the congregation and presented the pastor with their gift. Pastor Ziesemer responded with words of thanks to God for His grace and mercy.

A program arranged by the Church Council took place in the church basement after the services. A light lunch was served.

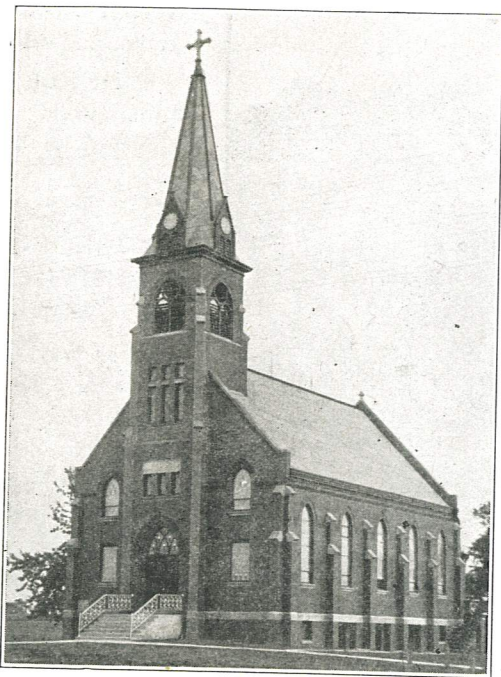
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Rev. Ziesemer was ordained in Peace Luth. Church, Kenosha, July 5, 1914, and installed as pastor of St. Matthew's Ev. Luth. Church, Appleton, July 12, of the same year. On June 26, 1915, he came to Mt. Olive Church, which he helped organize, and by God's grace has served to date.

F.A.Reier.

1859 **EIGHTY YEARS OF GRACE** 1939
IN THE IMMANUEL CONGREGATION

On Sunday, July 9, the Immanuel Congregation of Farmington, Jefferson Co., Wis., celebrated its eightieth anniversary as an organized church body and its twenty-fifth anniversary of the dedication of its present church building. The guest preachers were K. Wedel of Golden Lake and Frederick C. Proehl of Milwaukee.



The Immanuel Church was organized by Rev. K. Kienow in 1859 who served until 1863 and then became the first resident pastor of our St. Paul's Church in Ft. Atkinson. His successors were: Dr. Adolph Hoenecke,

1863-1866; G. Bachmann, 1866-1867; Von Schelihal, 1867-1869; A. Opitz, 1869-1874; A. Denninger, 1874-1886, all pastors of our Wisconsin Synod. After this our congregation was served by pastor from the Iowa Synod: C. Ide, 3 years; F. Lanzer, 14 years; E. Hanne-
mann, 4 years; Theo. Kliefoth, 9 years. Again our congregation took an uncompromising stand against every denial of Christ and His saving truth as we find it in the religion of secret societies and lodge members cannot commune nor hold membership with us. Pastor Kliefoth joined the Wisconsin Synod and was able to address our congregation at the celebration. The undersigned has seen many changes in membership and pastors. Three churches were built, two parsonages, and God has always been with us with His grace and help. The Choir and Children's Chorus sang appropriate selections praising God.

"Not unto us, O Lord, not unto us, but unto Thy name give we glory for Thy mercy, and for Thy truth's sake." Prayerfully we look into the future. The opportunity of doing the Lord's work is still with us, and His grace is new every morning.

Abide, O dearest Jesus,
Among us with Thy grace,
That Satan may not harm us,
Nor we to sin give place.

Abide, O faithful Savior,
Among us with Thy love;
Grant steadfastness, and help us
To reach our home above.

A. W. Paap.

GOLDEN WEDDING ANNIVERSARY

On July 2 Mr. and Mrs. F. M. Pottratz, members of Immanuel Church, Ward, S. D., observed their golden wedding anniversary. The celebration was held July 3 in the company of the children, grandchildren, other relatives and many friends. The undersigned delivered an address based on Is. 46:4, and Pastor Armin Engel of Lena, Wis., extended felicitations. Wm. Lindloff.

Obituary

† CAROLINE MARGARETE MAGDALENE SOLL †

Caroline Soll was born January 9, 1867, at Kiel, Germany, the oldest daughter of Joachim Schurbohm and Dorothea, née Bartsch. She grew up in a truly Christian home and early learned to take an active interest in the welfare of the Church at home and abroad. In 1893 she came to America where she was married to Pastor Frederic Soll in Monroe, Mich., February 9, 1893. The union was blessed with ten children of whom three preceded the mother in death.

The deceased was a faithful wife and helpmate at the side of her pastor-husband who held a pastorate in Burlington, Wis., after 1908 and in Yakima, Wash., since 1912. A truly Christian spirit of sacrifice and service were the visible fruits of faith in her life, which terminated unexpectedly after a short sickness on July 15. The span of her life was 72 years, 6 months and 6 days.

A crowded church paid final tribute to her memory at the funeral services on July 20. Pastor W. Lueckel con-

ducted the services at the church and at the grave, basing his sermon upon the theme, "A Christian's Life and Death are Precious unto the Lord."

The survivors are her husband Frederic and seven

children, Frederic, Marie (Mrs. R. Galleher), Hans, Alma (Mrs. R. Solberg), Paul, Emma (Mrs. W. Austin) and Anna, also fourteen grandchildren and a brother and sister in Germany.
W. Lueckel.

From a Wider Field

MATTHEW 18:6

But whoso shall offend one of these little ones which believe in me it were better for Him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.

How great the trust which we possess
Whom God His love has shown:
He gravely warns, lest we offend
One Whom He calls His own.

O, may we heed His warning voice,
Lest someone's faith should wane,
And, at the judgment seat of God,
They of our deeds complain.

Our mission is to "go and tell"
The way to heaven above;
That, with us, others may enjoy
The fruits of Jesus' love.

O, Holy Spirit, grant us faith,
And love, and charity;
Put Thou a seal upon our lips
Unless we speak for Thee.

Adeline Weinholz.

CHURCH MEMBERSHIP

Two years ago some public opinion samplers asked a cross section of Americans, "Do you think that religion is losing or gaining ground in the United States?" According to *Newsweek*, the replies were rather pessimistic. It was found that 44 per cent thought that religion was slipping, and only 34 per cent felt that it was gaining. Most of the others did not pretend to know. Perhaps their answers were the most correct. How would you have reacted?

Taking the figures on church membership as they were released by the Federal government in 1916 and comparing them with the 1939 report taken from the *Yearbook of American Churches*, *Newsweek* arrives at this conclusion:

Church	Per Cent of Gain
Baptist	47
Presbyterian and Reformed ..	36
Roman Catholic	34
Lutheran	34
Congregational	33
Episcopal	31
Disciples of Christ	30
Methodist	27

The Yearbook also informs us that during 1938 almost a million persons thirteen years of age or older were added to the church. The denomination which gained the fewest members among Protestants, in 1938 received the most contributions, Methodist — \$59,074,101.

No one will assume that these figures are absolutely accurate, but they do give rise to several questions. How many of these people are actively and actually connected with the church? How many are just "honorary" members? Or shall we call the "silent partners"? How many of them are Christians? Numbers mean nothing much. If all of these have embraced Jesus as their only Savior, there is indeed cause for rejoicing.

If this gain in membership is sound, there should also be a decided increase in missionary interest. "Out of the abundance of the heart, the mouth speaketh." Where are we? If we have grown in numbers, we should feel good about it only if there has been a proportionate growth in spirit and in truth. Our Synod is included in the Lutheran group which as a whole gained 34 per cent in membership in thirteen years. Is this true of your congregation? Has the mission work of our Synod been expanded to the same extent during this time? Or do we fall below the average? Perhaps conditions are such that your church can not increase in size where you are, but if "the love of many has waxed cold", the Christian will "to teach all nations" is not so powerful either. And that is serious.
S.

— A report comes from Norway regarding the formation of a new organization, "*Ordo Crucis*" (The Order of the Cross). In an interview with a press representative, Bishop Berggrav denies that this is a tendency toward Catholicism. Its sole purpose is "to lead through a really Christian devotion to a life of actual love." Nor does he see in the practice of confession which is introduced by the order, any typically Catholic element. To a question concerning the influence the organization exercises over its members, the Bishop replied that among its members only an inner solidarity exists, which finds expression in the fact that the leader can invite to discussion any member who is not living in agreement with the order's conception of brotherhood.

— *The Lutheran* recently reported some significant statistics regarding the extent to which America has been churched. This report states that about 13,400,000 children in America receive no religious instruction whatso-

ever. Ten thousand rural communities are churchless, 30,000 communities have no resident pastor, 1,000,000 of the rural population have no religious facilities at all. It is further reported that in the once religious New England only 40 per cent of the adults and 33 per cent of the children have even the slightest connection with church or Sunday school. In eleven townships in a Michigan country where 1,005 are enrolled in 46 public schools not one of them is in a church or Sunday school.

— The British and Foreign Bible Society has now translated the Scriptures, in part or in whole, into 732 languages. Eleven million copies were distributed during the past year. In China, for example, the sale of the Bible is greater than ever before. Nine new languages have been added to the long list of translations during the past year. One of these is the Lisu tongue, spoken in Yunnan, in Southwest China. In making the translation several new words had to be coined, for the Lisu language completely lacked these terms.

— During recent years many voices have been raised in warning against the inevitable result of present-day population trends. According to Dr. Albert Wigham of Columbia University there are ominous clouds on the horizon. He declares that *"the unintelligent section of the population are producing themselves approximately twice as fast as the cultured section of the country,"* a situation which it seems will lead inevitably to a cultural slump. Despite the rise of a man like Lincoln from a log cabin to the White House anyone who believes that genius is likely to spring from the masses does not know history, says Dr. Wigham. To prove his contention he has analyzed "Who's Who" finding that it required 50,000 unskilled laborers to produce one son distinguished enough for inclusion in that volume, as against 1,600 skilled laborers, 700 farmers, 100 professional men, 20 clergymen, and 5 missionaries.

— The Norwegian Seamen's Mission has added a fourth Bethel ship to its equipment, at a cost of 215,000 crowns. A sum of 60,000 crowns was furnished by the State and the balance, \$155,000 crowns, was donated by the people of the nation. The new ship, *Elieser*, is making its maiden voyage along the coast of Norway to visit the fishing regions. The ship has 34 hospital beds for the free use of fishermen who need them. The auditorium on board has a capacity of 280 chairs. The annual cost of maintaining the ship is 340,000 crowns.

— A Christian radio station has been established in Shanghai. Since 80 per cent of the Chinese people cannot read this station provides the only means whereby millions of them hear about the Savior.

— The statistical report of the Santal Mission in India shows that of the 60 missionaries on the field, 31 are from Norway, 19 are from Denmark, and 10 from America.

The total number of Christians in Santal is 24,725, of whom 835 adults and 708 children were added during 1938.

— There are no less than 55,000 baptized members of the Lutheran Church in the mandated territory of New Guinea.

The Popular Craze for Astrology presents a sorry commentary on the intelligence of the people; but it is even more deplorable because of its revelation of their spiritual destitution. More than 6,000,000 readers of four of London's greatest dailies find a daily horoscope in their morning papers. That they follow it is indicated by the fact that when late last year one issue of one of these papers appeared without a horoscope, because the paper's official astrologer was ill, more than 50,000 frantic inquiries and appeals poured into the office within a few hours by letter, postcard, telegram, telephone, and even in person. These inquirers could not face their day's work or pleasure without the daily dose of stellar fatalism. Neither reason nor conscience seemed operative for the influencing of the common decisions of their day. Canada has set a good example to Britain and our country by denying the use of the air to astrology in any of her broadcasts. But Britain has recently gone further along the road of tuckling to superstition, in spite of the protests of the Astronomer Royal and various scientific societies by introducing a new astrological feature known as "Birthday Parties." — *The Lutheran.*

The Catholics Are Hopeful of the eventual reconquest of Scandinavia; but they realize the need to be patient, too. In Sweden, they rejoice in the Catholic increase, since the removal of legal restrictions 60 years ago, from a few hundred to a present 33,800 communicant list. In a population of 6,000,000 that means about one in 80. The hierarchy, however, count more on what they consider a strong growth in "toleration, interest and appreciation." Present activity centers largely in the cult of Bridget, Sweden's medieval saint. The order of nuns bearing her name, which was exiled from Sweden in 1595, has been very busy since their return in 1923 to take part, by local invitation, in a purely secular celebration in honor of the saint. The Catholics are also rejoicing over their numerical increase in Denmark, now 26,400 in number, with sixteen native priests — about one in 140. In Norway they have fixed upon another outstanding saint, King Olaf (995-1030), the reputed founder of Christianity in Norway. Just now the Catholics are looking about for a relic of Olaf, around which to build a shrine. It ought not be hard to "discover" one in some miraculous way. They claim 3,000 believers, five native priests and thirty native sisters in Norway — about one in 967. There's no law against being hopeful, if it makes them happy. — *The Lutheran.*

A REQUEST FROM OUR STUDENT PASTOR IN MADISON

As we look ahead to next year's work among our Lutheran students at the University of Wisconsin the earnest wish arises in our mind that all pastors of the Synodical Conference would instruct those of their young people who are coming to Madison *to register their preference not merely for the Lutheran church but for Calvary Lutheran Church*, and that they would, in addition, send the names of these young people to the undersigned as soon as possible.

There is an important reason for this wish, which we now place before you as a definite request. It is this. Not only *we* are doing church work among students on the campus but also the United Lutheran Church and the American Lutheran Church. The latter two church bodies are cooperating in this work and are supporting one student pastor between them. Now, if students indicate their preference merely for the Lutheran church, neither of the two Lutheran student pastors can tell to which synodical body they belong. Hence, both pastors place their names into their files; both send them invitations to their services and social gatherings; and both feel obligated to call on them in their living quarters.

It is not difficult to see that this may have unfortunate consequences. For one thing, those Lutheran students who are not sure of their synodical affiliations are very apt to accept the invitation and the spiritual services of the wrong pastor at the beginning of the year; and after they have been made to feel welcome in his church and have established friendships there, it is often difficult to induce them later in the year to attend the services and social functions at their own student center. (*It has been a real surprise to find how many Lutheran students do not know to which synod they belong*). In the second place, both Lutheran student pastors have about twice as many names in their files as they really should have, and they find it a physical impossibility to call on all of them during the few evenings of every week when visiting is possible. Last year both student pastors had over 1,200 names on their lists. The result was that both had to make many calls on students who did not belong to them, and thus were prevented from visiting many others who really did have a right to expect their visits. Again, the many use-

less calls which the pastors had to make took up valuable time which might have been used to excellent advantage in making second and third calls on such of their own students as were irregular in their church attendance.

Other difficulties resulting from the indefinite registration of the student's church preference or affiliation might be mentioned. We shall content ourselves with pointing to but one more: the uncertainty as to which of the two student pastors should give spiritual care to a number of the students with whom we are suddenly confronted when we make our regular calls at the University Infirmary.

Our plea has, thus far, been addressed to our pastors. But we know from information received from some ministers, especially from several who have large city congregations, that they at times do not learn that young people under their care have left for the university until after the semester has begun. This means that they cannot give such young people the proper instructions about registering their church preference or about the church in Madison which they ought to attend. Therefore, we would earnestly request also all *parents* belonging to the Synodical Conference to tell their children, before these leave for the university, to register definitely for *Calvary Lutheran Church*. Furthermore, we should like to ask them to inform their respective pastors, without delay, that their children are coming to Madison, in order that the names may be forwarded to the student pastor.

If we thus have the help of all pastors and parents; we shall be greatly aided in our task of visiting and giving the proper spiritual attention to the many students who should be under our care. The cause is sufficiently important to call for this aid. Without it we cannot do justice to the Lord's work which you have placed us here to perform.

In conclusion we ask all of you to pray the Lord to give us wisdom, courage, and perseverance for our work among our young people, and to bless our efforts to the greater glory of His holy name!

Wm. C. Burhop,
713 State Street, Madison, Wis.

Announcements

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state —
Your full name.
Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).
Your post-office.
R. F. D. No.
County and State.
Of which synod are you a member?
Do you reside in a rural district?
If the latter is the case, which is the nearest city?
In which direction is it from your place of residence?
How far it is away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

ANNOUNCEMENTS

The General Synodical Committee will meet on Wednesday, October 18, in St. John's School, Milwaukee, Wis., at 9:00 A. M. Preliminary meetings of the various boards and committees will be held on the preceding Monday and Tuesday. The schedule of these meetings will appear in the next issue of the *Northwestern Lutheran*.

J. Brenner, Pres.

* * * *

The Mission Board of the Minnesota District will meet on Friday, September 15, at 10:00 A. M. in the Recitation Hall of Dr. Martin Luther College, New Ulm, Minn.

O. P. Medenwald, Sec'y.

NOTICE

In view of the fact that a number of urgent requests have been received, asking that more time be given for the consideration of our final report on the new hymnal, the Committee on Hymnology and Liturgics, in a recent meeting, has decided to extend the time to October 1, 1939. We kindly request that all suggestions and criticisms be made within that time. All communications should be addressed to

Prof. W. G. Polack, Chairman,
801 De Mun Ave.,
St. Louis, Mo.

NORTHWESTERN LUTHERAN ACADEMY MOBRIDGE, SOUTH DAKOTA

God willing, the new school-year of this institution will begin with an opening service at 11 A. M., Tuesday, September 5. Registration on the same day. New students should come prepared to make all necessary arrangements for entrance that are required in the catalogue. Further information and catalogue will be furnished upon request. Write to Northwestern Lutheran Academy, Mobridge, So. Dak., R. A. Fenske, President.

CHANGE OF ADDRESS

Rev. Adolph Schumann, R. 3, Neillsville, Wis.

INSTALLATIONS

Authorized by President W. Pankow the undersigned, on the 9th Sunday after Trinity, installed Mr. Floyd Broker as principal and teacher of St. Paul's Lutheran School, Green Bay, Wis. May the Lord bless the school and its teachers.

Address: Mr. Floyd Broker, 1364 Chicago St., Green Bay, Wis.

* * * *

Authorized by President Herbert Kirchner the undersigned installed Pastor Adolph Schumann in Immanuel's Lutheran Church at Globe, Wis., on Sunday, August 6, 1939. The Rev. G. Krause delivered the sermon and assisted.

"In the name of our God we set up our banners." Ps. 20: 5.

Address: Rev. Adolph Schumann, R. F. D. 2, Neillsville, Wis.
Wm. A. Baumann.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on September 19 and 20 at Green Garden, Mich., with Pastor Wm. Røepke. The presence of the pastors for the anniversary service of the congregation on Monday evening is requested.

Papers: The Prophet Micah, H. Hopp; Doctrine of Election with reference to the Lutheran Union, T. Thurow; Old Testament Quotations in the Gospel of St. Matthew, M. Croll; Catechesis — What is Confession? H. Lemke; Sermon on Ex. 33: 17-23 for criticism, W. Lutz; Exegesis on 1 Cor. 5, G. Tiefel; Chap. 6, P. Eggert.

Sermon: G. Fischer, A. Gentz.

Please announce.

E. C. Rupp, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

God willing, the Southeastern Michigan Pastoral Conference will meet at the Arlington Ave. Lutheran Church, Toledo, Ohio, September 26 and 27.

Besides the report of the delegates to the 25th Convention of our Synod, held in Watertown, Wis., the following papers will be heard: Exegesis on 1 Cor. 6, by H. Richter; "The Relation of the Mission Board to Missionaries and Mission Congregations in the Light of the Fourth Commandment," by J. Gauss; sermon for criticism, A. Maas; "Liturgics," by G. Luetke.

Preacher: Scheele (Ehnis).

Confessional: Allwardt (P. Heyn).

The opening devotional service will begin promptly at 9:00 A. M. The brethren are requested to PLEASE announce themselves to the pastor, O. Naumann, at an early date.

W. E. Steih, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets September 12 at 9:00 A. M., at Cataract, Wis., with Pastor L. M. Bleichwehl.

Services at 7:30 P. M., speaker: M. Glaeser (P. Lehmann).

Papers: Exegesis, 1 Tim. 2 — G. Zunker; Isagogics, eEphesians — A. Looch, Philipians — P. Lehmann; Reading of Sermon, W. Paustian (H. Schaller); Practical Papers, Proposed Merger — H. Kirchner; Proselyting in General — A. Winter; Own Choice — Alvin Berg.

N. B. Bring copies of American Lutheran Church Declaration.

L. M. Bleichwehl, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will open with a Communion Service at 9:00 A. M. on Tuesday, September 19, in St. James Lutheran Church, St. Paul, Minn., Rev. C. Bolle, pastor.

Essays: "Slips in Speech and Grammar." A. W. Koehler. "The Temptation of the First and Second Adam." A. C. Haase.

Confessional Address: C. P. Kock (O. Klett).

O. P. Medenwald, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet Tuesday, September 26, at Cedar Mills, the Rev. A. C. Krueger, pastor. One day session opening at 9:00 A. M.

Papers: Traub, Krueger.

Sermon: Blauert, Boettcher.

Confessional Address: Sauer, Kuske.

A. W. Blauert, Sec'y.

NORTHERN MICHIGAN DELEGATE CONFERENCE

The pastors and delegates of the Northern Conference of the Michigan District will meet, D. v., on September 19 and 20, 1939, at St. Paul's Church, Manistee, Mich., E. E. Rupp, pastor. (The change in location was necessitated by the pastoral vacancy created at Chesaning.)

Papers: Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; What is the Use of the Law According to the Scriptures, G. Albrecht; Christian Conscience, B. Westendorf; Ordination, O. Eckert; Exegesis of John 4, A. W. Hueschen; Die historische Entwicklung und Bedeutung der Beichtrede, J. Roekle; Duerfen geschiedene Eheleute, die aus Schriftgremien getrennt sind, nach getaner Busse, ohne Wiederverheiratung, in einer christlichen Gemeinde bleiben? J. Zink.

Sermon: E. Wenk (A. Westendorf).

Confessional Address: F. Krauss (E. Kasischke).

The pastors are kindly requested to announce themselves and their delegates promptly, also stating whether or not they desire quarters for Monday night.

EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above mentioned conference will meet September 19 beginning at 9:00 A. M. at Clear Lake, So. Dak., E. Schaller, pastor. The purpose of this conference is to hear the Report of our Delegates to the Synod Convention.

A. Sippert, Sec'y.

MANITOWOC CONFERENCE

The Manitowoc Conference will meet on September 12 and 13 at Maribel, Wis.

Papers: How Does it Become Evident that Jesus has All Power in Heaven and on Earth in the History of the United States from 1492 to 1780? Braun; Comparison of 2 Pet. 3:10-13 with Rom. 8:18-23, Struck; Continuation of Work in Archeological Findings, Kionka; Christian Science, Schroeder; Aergernis, Grunwald; Essence of the Church, Haase.

Sermon: Barthels — Toppe.

Confessional: Schlavensky — Voigt.

Harold H. Eckert, Sec'y.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Nebraska Delegate Conference will convene September 19 and 20 at Clatonia, Nebr.

Papers Augsburg Confession, Art. 3, The Son of God, P. R. Vollmers; Voting Membership, P. A. Degner; Exposition of Galatians, P. E. Hahn.

Speakers: P. Degner, R. Vollmers.

Confessional Address: P. H. Lehmann.

Please, announce! E. C. Monhardt.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference of the North Wisconsin District will meet on Tuesday, September 12, 1939, at Grover, Wis., the Rev. G. Fischer, pastor.

Opening service will begin at 9:00 A. M. (C. S. T.) with Pastor G. F. Tiefel preaching the sermon.

N. B. — Every congregation served by a pastor of Synod should send at least one delegate.

Please register with the local pastor and state how many delegates are coming. H. A. Kahrs, Sec'y.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 24, at 2 o'clock at the Beyer

Settlement Church, Dunn Co., Wis., Rev. H. A. Pankow, pastor.

Please register with Pastor Pankow before September 15 and state how many delegates are coming.

E. E. Prenzlow, Sec'y.

WEST MISSOURI ONE DAY DELEGATE CONFERENCE

The West Missouri One Day Delegate Conference of the Dakota-Montana District will meet on Tuesday, September 12, 1939, at 9:30 A. M., in Christ Ev. Luth. Church, Morrystown, So. Dak., Rev. B. Hahm, pastor.

Essays: "The Pastor Speaking at Public Occasions," Pastor J. Wendland; "The Relation of Societies toward the Congregation and how they may best serve the Congregation," Prof. Weiss; "Why Become a Voting Member of a Congregation," Mr. Lubbers; "Why Partake of the Lord's Supper Frequently?" Pastor G. A. Borgschatz.

Please register with the local pastor and state how many delegates are coming. B. A. Borgschatz, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet, for its fall session, on September 20, in Zion Lutheran Church, Morgan, Minnesota (Pastor W. Frank), beginning at 9:00 A. M. The opening address will be given by the Rev. Rein. Schierenbeck, and a paper on "The Doctrinal Agreement between the Missouri Synod and the American Lutheran Church Viewed in the Light of Paul's Admonition: Stand fast and hold the tradition which ye have been taught (2 Thess. 2:15)" by the Rev. Herm. Scherf.

Kindly announce your coming to the local pastor, W. Frank, Morgan, Minn. Paul W. Spaude, Sec'y pro tem.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene at Frontenac, Minn. (Pastor K. Nolting) on September 13. Sessions begin at 9:00 A. M.

Communion Service at 11:30 A. M.

Timely announcement will be appreciated by Rev. Nolting, stating the number of delegates who will attend. T. E. Kock, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Annual Fall Conference of the Winnebago Teachers' Conference meets at Oshkosh, Wis., on September 28 and 29, 1939. Please mail your reply card of the conference notice to Meilahn Zahn, 410 Tenth Street, Oshkosh, Wis. Opening sessions begin at 9:00 A. M. Thursday at Grace Lutheran School. C. E. Wacker.

MISSION FESTIVALS

New Salem's, Sebawaing, Mich. Off'g: \$222.13. G. Schmelzer. St. Paul's, Onalaska, Wis. Off'g: \$177.49. W. A. Paustian.

Trinity Sunday

St. Peter's, Goodhue, Minn. Off'g: \$70.00. T. E. Kock.

Second Sunday after Trinity

Grace, Goodhue, Minn. Off'g: \$70.07. W. Weindorf.

Third Sunday after Trinity

Zion's, Morgan, Minn. Off'g: \$100.41. Wilbert Frank. St. Luke's, Winfield Twp., Renville Co., Minn. Off'g: \$160.00. Aug. Sauer.

St. John's, Lewiston, Minn. Off'g: \$382.55. R. A. Korn.

Fourth Sunday after Trinity

St. John's, Goodhue, Minn. Off'g: \$162.76. F. W. Weindorf.

Fifth Sunday after Trinity

St. John's, Renville, Minn. Off'g: \$125.25. Aug. Sauer.

Fifth Sunday after Trinity

St. Paul's, Manistee, Mich. Off'g: \$79.54. E. E. Rupp.
Zion's, Brighton, Minn. Off'g: \$107.85. A. J. Maas.

Sixth Sunday after Trinity

St. John's - St. Peter's, Cleveland, Wis. Off'g: \$317.12. M. A. Braun.
Emanuel's, Tn. Wellington, Minn. Off'g: \$159.00. E. G. Fritz.
St. John's, Minneola Twp., Minn. Off'g: \$109.90. T. E. Kock.

Seventh Sunday after Trinity

Courtland, Ev. Luth., Courtland, Minn. Off'g: \$223.02. A. J. Maas.

Eighth Sunday after Trinity

St. John's, Caledonia, Minn., and St. Peter's, Union, Minn. Off'g: \$284.00. R. Jeske.
Cross Church, Rockford, Minn. Off'g: \$266.84. S. Baer.
Immanuel's, Medford, Wis. Off'g: \$291.82. I. J. Habeck.

Ninth Sunday after Trinity

Zion's, Valentine, Nebr. Off'g: \$100.00. Hugo Fritze.
St. John's, Rising City, Nebr. Off'g: \$100.31. H. H. Spaude.
St. Matthew's, Oconomowoc, Wis. Off'g: \$160.00. N. E. Paustian.

Tenth Sunday after Trinity

Emanuel's, Batcheller, Mason Co., Mich. Off'g: \$67.00. E. E. Rupp.
John's, Altamont, S. D. Off'g: \$49.59. Wm. Lange.

Eleventh Sunday past Trinity

St. Paul's, North Freedom, Wis. Off'g: \$80.89. G. Vater.
St. John's, Nodine, Minn. Off'g: \$205.95. A. Eickmann.
St. Peter's, Eldorado, Wis. Off'g: \$70.00. W. A. Wojahn.

CORRECTION

I herewith wish to correct the report of remittances received from Rev. John Henning, Jr., during the months of April, May, and June, 1939, and which should have read

Rev. John Henning, Jr., Prairie Farm	\$ 6.00
Rev. John Henning, Jr., Prairie Farm	307.87
Rev. John Henning, Jr., Town Dallas	48.06
Rev. John Henning, Jr., T. Auburn	55.33
Rev. John Henning, Jr., Brush Prairie	40.57

H. J. KOCH, Treasurer,
Western Wisconsin District.

BOOK REVIEW

Handbook for Congregational Officers. By Theo. Graebner. Print of Concordia Publishing House, St. Louis, Mo. Price, 50c.

As to the origin of the book, the writer states the following in the Preface: "The chapters submitted in this handbook for congregational officers have grown out of a series of articles on the vestry, or board of elders in the narrower sense, which appeared in *Der Lutheraner* in 1915. As no literature on this subject was extant in our midst, a considerable number of requests were received that these chapters be presented also in English dress, and Rev. W. Cook of Waterville, Kans., was commissioned to prepare a translation, which appeared in the *Lutheran Witness* in 1916. Acting upon a request of the publisher, the author of the *Lutheraner* series has now prepared a new translation with certain changes and amplifications."

A large number of officers, committees, and the like, are here very thoroughly discussed. They are not presented as essential characteristics of a Christian congregation, but taken up and discussed as they are found in fact. Much advice, comfort, and encouragement are here offered the lay worker. We heartily recommend the book to our readers.
G.

Looking Unto Jesus. Daily Devotional Readings, July 16 to September 2, 1939. By George Koenig.

Deine Zeugnisse meine Ratsleute. Andachten vom 16. Juli bis zum 2. September. Sieben Wochen in der Ratsstube des Herrn. Von R. Herrmann.

In this handy little booklet another series of meditations, covering a period of seven weeks, is offered our readers. The second booklet, covering the same period, offers spiritual fare to such readers as prefer the German language. The texts selected are brief and the meditations short and simple. The German collection offers prayers based on the petitions of the Lord's Prayer and besides suggests a course of Old Testament selections for daily Bible reading, while the English volume closes with a variety of prayers for different occasions — morning, evening, in time of sickness, etc.

This series, of which *Looking Unto Jesus* is No. 18, is printed by the Concordia Publishing House, 3558 So. Jefferson Ave., St. Louis, Mo. Price, 5c a copy, postpaid; \$3.00 per hundred, porto extra.
G.

Why Was I Not Told. By E. W. Marquardt, M. D. Print of Concordia Publishing House, St. Louis, Mo. Price, 75c.

The writer of this book is a medical practitioner of thirty-seven years experience and, as the title infers, addresses those of the adolescent age on matters of sex. What the doctor offers in his book is the result of many years of lecturing on sex hygiene and similar subjects. The language employed is plain and to the point, but the treatment of this delicate subject is everywhere thoroughly Christian. We think our adolescent youth would greatly profit by a perusal of the book.
G.

Studies in the Liturgy. By F. R. Webber. VI and 230 pages. Ashby Printing Company. Erie, Pennsylvania. \$3.25.

The author of *The Small Church* has herewith provided a similar useful and readable manual on the Common Service. It is a work of popularization in the best sense: presupposing but little previous knowledge on the part of the reader, it sets out to "explain the more important parts of the church service, so that our clergy, seminarians, organists, and lay members in general, may have a little manual written in popular rather than technical language." That the work is done with grace and distinction, those who are acquainted with Pastor Webber's previous work have come to expect; nor will they be disappointed.

There is in this book neither polemics nor propaganda unless the author's infectious enthusiasm be counted propaganda. Each part of the Common Service (Matins and Vespers are not treated) is defined, its relation to the liturgy as a whole is indicated, its structure is explained, its origin and history are briefly discussed, and some directions of a ceremonial nature are given; usually there is also a comparison of the form and use of each part in the Lutheran, Roman Catholic, Anglican, and Anglo-Catholic rites. One notes with pleasure that the author's recommendations in regard to ceremonial always lean toward the conservative and the traditional, the simple and the chaste, and away from the elaborate and ornate.

Studies in the Liturgy is a worthy successor to Lochner's *Hauptgottesdienst* and deserves a wide circulation in our midst, especially among laymen. The officiating pastor is all too often conscious of the fact that the congregation is being perfunctory about the liturgy; one feels almost that the liturgy in the congregation's mind is merely something to be undergone while waiting for the sermon. One cannot in charity lay this congregational lassitude to lack of good will; its cause is rather a lack of understanding; and to amend that fault one will hardly find a more efficient or more pleasant remedy than these *Studies*.
M. H. F.