

The Northwestern LUTHERAN

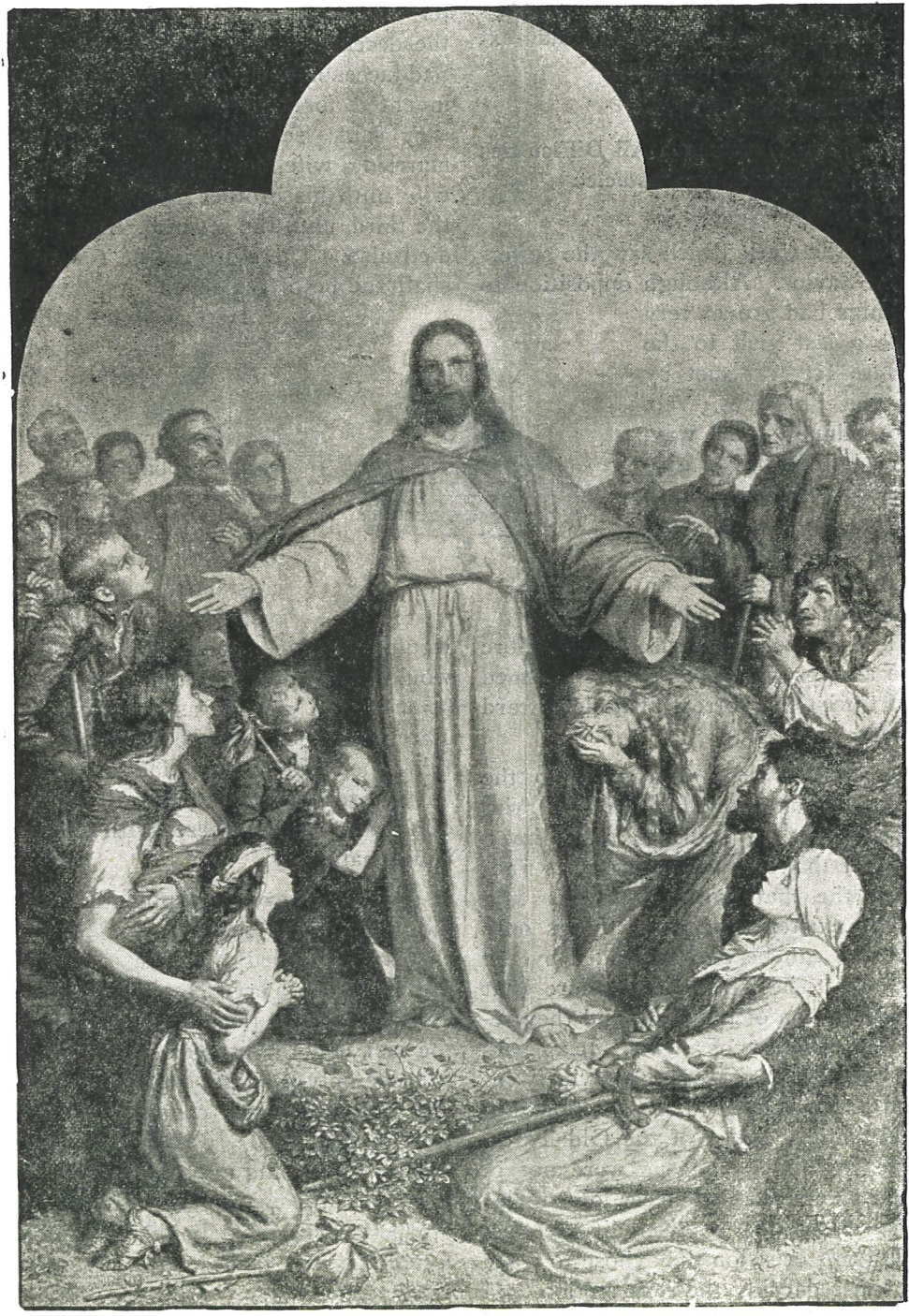
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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"Blessed are they which do hunger and thirst after righteousness"

IF A MAN DIE, SHALL HE LIVE AGAIN?

Read Matt. 22: 23-33

By Pastor S. Westendorf, Bethel Church, Milwaukee

DEAD men do not return to this life; they do not rejoin their former associates to tell them what they experienced in death. Therefore men inquire, "If a man die, shall he live again?" Human knowledge fails them. At best they must content themselves with conjecture and supposition. Fortunate, indeed, the man who, when he is faced with such problems, can turn to an authority far higher, far more trustworthy than human experience and knowledge. We Christians are those fortunate people, for our text permits us to hear Jesus on the question.

JESUS SAYS, "YES"

Because the Power of God Overcomes All Difficulties That Men May Consider as Obstacles to the Resurrection

It was Tuesday of the week which saw the suffering and death of our Savior. Although opposition to Him and His teachings had grown very strong, Jesus made a last visit to the Jewish temple. Here He was met by representatives of the Pharisees, who, desiring to ensnare Him in some way, asked the question, "Is it lawful to give tribute to Caesar?" "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This was the answer of Jesus — an answer which gave His enemies absolutely no ground upon which to accuse Jesus before the civil courts; an answer which has clearly outlined for the disciples of Christ the correct attitude toward God and government.

That same day another sect, unfriendly to the Pharisees and established on altogether different principles, sent representatives to Jesus to ask Him a question. Members of this sect were known as Sadducees. They were the materialists of Jesus day. They believed in the existence of those things only which are tangible and can be comprehended by the bodily senses of man. They denied therefore that there could be a resurrection of the dead, and they refused to believe in the existence of angels. It appears that they accepted the books of Moses as divinely inspired writings and believed them to be far more important than the remaining books of the Old Testament. Because the teachings of Jesus were not in agreement with their tenets, the Sadducees joined with their opponents, the Pharisees, to discredit the doctrines of Christ. On this occasion they chose to place before Him a problem regarding the resurrection, and they felt certain that the problem they presented

would prove the doctrine of a resurrection to be untenable and even ridiculous.

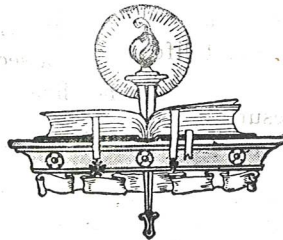
REASON SAYS, "NO"

This was their problem: According to Old Testament civil law a Jew was required to marry his sister-in-law if his brother had died without leaving an heir. The first-born son of this marriage was to be registered in the name of the deceased. Thus the name of the deceased would be preserved in the nation. The Sadducees now cited a case which they apparently had invented for this occasion. "There were with us," they said, "seven brethren: and the first, when he married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

Here it seemed the Sadducees had a problem which could be solved only with the greatest difficulty. If they had brought it to the attention of the Pharisees or Jewish rabbis, the solution would probably have been that in the resurrection the woman would be the wife of the first of the brothers. But such a solution would have been unsatisfactory, since it would have suggested that in the resurrection there

would be an inequality among men, and it would have indicated that the life and happiness of some would not be as complete as that of others. The Sadducees undoubtedly expected a solution of this type from Jesus. Had it been given, they would have seized the opportunity to prove that the doctrine of a resurrection is beset with weaknesses that render it untenable.

Jesus, however, disappointed His opponents. He did not answer the question as they had expected. Instead He called attention to the basic error of this group. "Ye do err," He said, "not knowing the power of God." With these words Jesus called attention to the fact that the problem here presented was difficult to solve only if an important factor, the power of God, was not taken into consideration. These Sadducees were materialists. In their consideration of the resurrection they could not rise above the possibilities that presented themselves in this life. They could not grasp the truth that in the resurrection a higher perfect being was to be evolved from the material body that man possesses here upon earth. They could not picture to themselves an existence that would rise



above the conditions and relationships that human nature knows in this life. They were bound to such material views of the resurrection, not because the doctrine itself was unreasonable, but because they overlooked the power of God. That power of God would remove the obstacle to the resurrection set up by these unbelievers. Jesus said, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." In the resurrection the power of God makes of our weak, mortal, corrupt body a glorified, incorruptible, powerful, spiritual body. The power of God in the resurrection places the risen body above the plane of human, mortal conditions and relationships.

THE POWER OF GOD OVERCOMES ALL DIFFICULTIES

If a man die, shall he live again? Jesus says yes, because **the power of God overcomes all difficulties that men may consider as obstacles to the Resurrection.** The problem presented by the Sadducees vanished as soon as the power of God was brought into the discussion. The same experience awaits all questions and problems men may set for themselves regarding the resurrection. And you, dear reader, have no doubt come upon problems of this nature yourself. Possibly you have wondered how a body, completely disintegrated and destroyed, could be called into a new, higher, perfect life. Perhaps you have thought about children who die in their infancy. What will their condition be in the resurrection? In support of His affirmative answer to the question "If a man die, shall he live again?" Jesus offers a second reason:

THE SCRIPTURES TEACH THE RESURRECTION

Jesus might have rested His argument with the statement, "Ye do err, not knowing the power of God." It removed the question the Sadducees had raised and pointed out the error of which they were guilty. But they were guilty of another error, and since they had raised the question, Christ saw fit to call their attention to the other error also. He said, "Ye do err, not knowing the Scriptures." So these men were ignorant of the Scriptures also. This remark surely did not meet with the approval of Jesus' opponents. They considered the books of Moses very important, and they argued that they were well acquainted with these books. But Jesus showed them that they were ignorant of even this part of the Bible. He proved this by showing them how a well known passage from the books of Moses declares that there is a resurrection.

The passage to which Jesus referred is composed of the words God spoke to Moses when He called upon him to lead Israel out of Egypt. God said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When God spoke these words, He was not speaking of a relationship that had existed between the patriarchs and Himself while they still lived upon earth. He said, "I *am* the God of those fathers." Centuries after these men

had died God said, "I *am* their God." Now Jesus pointed out that God is not a God of the dead, but of the living. Therefore it follows that the patriarchs, though they have departed from this earthly existence, are still living.

Furthermore, God spoke these words to Moses to show him that He was trustworthy. It is as though God said to Moses, "Your fathers trusted in Me. Does not their experience prove to you that when you act in obedience to my command, you place your confidence in One who will not fail you?" But to what had the confidence of the patriarchs come, if at the time of Moses they were no more than a few handfuls of crumbling dust, or dead bones? Had their trust in Jehovah brought them no more than death, and nothingness, and everlasting silence? If that was the ultimate goal of those who trust in Jehovah, then there was little to recommend Jehovah as one in whom man can trust. No, when God spoke these words to Moses, He meant to show him that they who trust in Him while they live upon earth shall find Him their help and stay forever and ever.

It was a wonderful interpretation of a well known Bible passage that Jesus rendered here. It proved His case. The Sadducees found their unbelief condemned by a passage of the Bible which they claimed to accept. The multitude which heard the discussion was astonished at the doctrine of Jesus. In a clear, striking fashion He gave a second answer to the question, "If a man die, shall he live again?" "Yes," Jesus answers, "BECAUSE THE SCRIPTURES TEACH THE RESURRECTION."

In His discussion with the Sadducees Jesus drew only upon the Old Testament. For us who know the New Testament writings the argument of Christ must call to mind a number of passages which place the truth that there is a resurrection beyond all shadow of a doubt. There are declarations of Christ regarding it; there are impressive arguments of the apostles supporting it; there is prophecy which dwells upon it at length. The fact that the Scriptures teach a resurrection proves that it will absolutely come to pass, for there is no higher authority than the Bible. It is not the product of man's investigation, experience, observation, or imagination. It is the product of God's own mind. Here He has declared unto us the truths that would be known to God only, if He had not chosen to make them known unto us. And one of those truths, established by the infallible, unchanged Word of God is — If a man die, he shall live again.

The power of God makes the resurrection possible; the Word of God declares that it will take place. Our glorious hope of a resurrection to life eternal rests upon two mighty, firmly founded, indestructible pillars — the power of God and the Word of God. Although unbelief assails these pillars and the power of Satan and Hell be unleashed against them, they shall not be moved. They who set their faith upon these two mighty pillars shall ever be able to join the Psalmist in declaring, "God will redeem my soul from the power of the grave: He shall receive me."

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EDITORIALS

Our Soldier Boys What about the spiritual care of boys who have been or will be called to the colors to receive military training at one of our numerous training camps? In the last issue of the *Northwestern Lutheran* and also in this issue our general president has given instructions to those who wish to know what to do when boys of their congregations leave for the camps. If every pastor in our Synod will do as he is asked to do there will be no confusion.

This, of course, is definite: our Synod will take care of the spiritual needs of all our boys in the training camps of the land wherever they may be located. A committee has already been appointed to make all investigations and arrangements that this can be done with the least possible disturbance and consistent with the gravity of the situation. This committee will understand the problem, for some of them were in these camps during the World War I, and know the situation that confronts the boys there and their needs, from their own experience. This ought to assure every one that everything will be done for our boys and their spiritual wellbeing that possibly can be done. It is too early now to make any statements as to just how the committee will handle the situation. We will wait until we hear from them.

However, there are a few things that we, pastors and parents of those boys, can do in the meantime and, yes, continue to do during their days at the camps. We can keep in touch with them by mail. This will keep alive that memory of home and friends and church, which is such an important factor in the life of young people. Those who forget home and church are usually the ones who fall by the way-side. The memory of a Christian home, Christian parents, Christian friends are mighty factors in stabilizing a young man away from home and a mighty incentive to him to stand firm against the many temptations that are sure to come to him. A frequent letter from his parents, his friends, his pastor will keep him in intimate touch with home and bring home to him, wherever he may be. Nor will we forget to pray for them to Him whose grace can shield them and keep them in paths on which they should walk. We know the power of prayer; we know the promise of God concerning the prayers of his people. Let us join, let the whole congregation join in prayers for these young men and God, who hears

prayers, will be pleased with them. Let us tell these young men that we are praying for them. That will help! If beyond this we are able to do more let us do it, but let us do it without hysteria, without confusion, without too much ado and fuss. Above all let us be patient and give the appointed committee ample time to solve their difficult problem of how best to serve the boys and have confidence in them that they will propose the most expedient measures under the conditions prevailing.

W. J. S.

* * * *

An Unwarranted Assertion "Men don't take religion as seriously as women do and therefore lack enthusiasm for church work." That is the assertion made by a Madison minister at the sessions of the Christian Leadership Training School in a Methodist church in Milwaukee. And another of their ministers added, "Men don't think of church work as something that controls life and don't take Christianity seriously enough for it to help them."

We wonder on what authority these statements are based. We are sure that they will find little comfort in the Scriptures for such assertions as these. Nowhere, to our knowledge, does the Bible ever even vaguely hint that such is the case or ever will be the case. In fact, all the great heroes of faith throughout the Scriptures are men rather than women. Page through the Bible from cover to cover and see if this is not the case. There is Abel to begin with; Enoch, the man who walked with God and was translated to heaven without tasting death; Noah, who alone was righteous in his generation; Abraham, who looked for a city which hath foundations, whose builder and maker is God. There is Isaac, Jacob and Joseph, whose faith shown as brightly as the noon-day sun. And what will we say of Moses and Joshua and Gideon, David and Samuel and all the prophets, yes, and the mighty men of faith that meet us on the pages of the New Testament? These were men, real men, men as men are accounted men even in our day. Not one among them could be called a "sissy" in the vernacular of our day. They were red-blooded, every one of them. Nor does this exhaust the list of them. Who could forget to add to this list men like Hus, Luther, Gladstone, Wycliff, and a host of others.

Neither would our experience bear out the assertion made by the aforementioned minister that women take religion more seriously than men. We are quite sure that this is not the case in our Lutheran churches. If it is true (but we are not so ready to admit it) that women exceed the number of men at our public worship, that the women are more active in church affairs than the men, it is not necessary to infer that the women are more interested than the men, but, perhaps, because the women differ so greatly from men in their nature, temperament and endowments. They are more easily persuaded; their hearts seem to lie nearer the surface than that of a man. A woman's feelings are more intense and she gives vent to them more quickly than men; she is always a mother with a mother's thought and a mother's love and concern. She has been so wonderfully and beautifully endowed by the Creator. All that we have said is not to be construed as intending to belittle the women. It is merely said to find a possible excuse for the statement of that minister.

When all this is admitted we still say that if that is the experience of those churches which that minister represents — there is something woefully wrong with the churches. Perhaps they do not attract the men because they are not using the right means to draw them, interest them, and keep them interested. Perhaps they have alienated them by taking the affairs of the church out of their hands and placing them in the care of the women for the sake of expediency, personal ease, and to get things done more quickly. We are convinced that if the churches follow the Scriptural way of dealing with people — whether men or women — and have confidence in that way and continue in that way, come what may, such statements as the one quoted above will never need to be made.

W. J. S.

* * * *

Our National Election This is written on the eve of our national election and by the time our readers will get it in hand the great election will be a thing of history. Whatever turn the election may take some are going to be disappointed and many prophets will announce dire disaster to the country as a result of the election because the man they favored for President did not win the election. Every one has a right to his own opinion as to the qualifications of the man he favored for the presidency; neither God nor man will hold him guilty of a crime if it was done from honest conviction — and, a Christian's convictions are honest. He may not have taken the matter as seriously as he should have — but what he did, he did from honest motives. No one can expect more than that.

It is a great privilege and prerogative to have a part in the election of the ruler of our land, to be permitted, whether rich or poor, honored or despised, highborn or not, to help determine the course of this nation through a representative ruler. This, however, is also a mighty responsibility. Much depends on our careful study and analysis of the political situation, on our ability to judge

the signs of the times and, uninfluenced by one or another consideration, have the courage and the determination to vote as our conscience and our judgment dictate. We may — desiring with our whole heart to do the right thing — do the very wrong thing. We may by our vote sweep forces into office which will be detrimental to our national life; we may by our vote entrust the government of this land into the hands of unscrupulous and dishonest men; we may be the cause of bringing inestimable hardships upon many innocent people. These are some of the responsibilities that we assume with the acceptance of the power to vote. We may achieve through our vote the very opposite that we intended to achieve. This is a sobering thought.

Yet, in spite of all that has been said, let us not forget that the good God has a hand in it all. It is He who makes and unmakes rulers and governments according to His good pleasure and unfathomable purpose. "There is no government but of God; the powers that be are ordained of God." We do not know why God permits certain governments to continue their rule which to us seems to be obviously detrimental to the common good; we only know that it is so. Neither does it solve the problem knowing that God does it to chastize and punish or bless as the case may be. This only, often, deepens the mystery. But just knowing that the Lord's hand is never shortened anywhere or at any time, that He can and does employ a wicked government as well as a good government to carry out His own purpose with regard to His people — that reassures, that comforts, that strengthens the Christian. For this reason the Christian not only asks God to give him good judgment and knowledge to cast his vote but he will always bear the existing government upon his heart in fervent, earnest prayer. Those prayers are heard; those prayers are the bulwark of any government.

This, then, is the Christian's obligation toward the existing government at all times — to pray for it that God may bless the rulers, give them good judgment, honest intentions, unselfish desires and impartial vision. God bless our government that it rule well and that the Church may enjoy continued peace and tranquility.

W. J. S.

Then Job answered the Lord, and said,

I know that thou canst do every thing, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

Wherefore I abhor myself, and repent in dust and ashes.

— Job 42:1-6.

OUR APACHE INDIAN MISSIONS

By Pastors Karl F. Krauss and Kurt A. Timmel

FOR nearly fifty years our Synod has carried on mission work among the Apache Indians in the state of Arizona. There are perhaps few people in our Synod who have not heard of this mission. And yet, there seems to be a general lack of understanding concerning this mission field. The writers confess that they never really had a true picture of this mission until they were privileged actually to visit the field. As chairman and secretary, respectively, of a committee which was appointed by the General Mission Board in conjunction with the General President of our Joint Synod, the writers visited the field during August of this year to make a survey and study of the field, its problems and difficulties, in order to set up principles and policies for the future administration of the Apache Mission. Portions of the committee's report to the General Mission were believed to contain information that would be of general interest and instruction, and are herewith passed on to our readers.

General Conditions

Singular conditions obtain in the Apache field, both as to the geography of the country and the psychology of the natives. Procedure here will not always be comparable to that in any other given field, and only a thorough study of the work demanded here will lead to success in our efforts to plant the saving Gospel in the hearts of these native Americans who now constitute our only truly foreign mission field. This is a people kept within the confines of a reservation as to residence, separated largely from those who speak the American tongue, for only at the trading post, the government agency, the Indian school, and the mission station will the Apache hear our language spoken and learn the culture and manner of living as we know it. Add to this the fact that the Apache is a proud, independent, freedom-loving spirit, and you will realize that the usual policies and principles applied in mission work will have to be modified before they can be followed in this field and that the language problem will remain such for some generations.

The Missionaries

Even so is the life of the missionaries among the

Apaches different from that of other workers in our Synod. The missionary lives two thousand miles away from his own people among the natives, separated from his fellow-workers by long, usually difficult, sometimes hazardous miles of rocky roads, a condition that a healthy consecrated man may meet when all goes well; but what of his wife and children, especially on a day when sickness comes or misfortune strikes? The task of the worker is not light — he serves his station, one of seven, seeking out as many as possible of the more than 6,000 natives scattered over the 5,500 square miles of a sandy and mountainous reservation. Conveniences are rare, medical aid is distant, contact with his own kind infrequent, and the prices which the missionary must pay for commodities in most places is as much as 40 per cent higher than in the cities.



A Happy Christmas Group

Missionary's Methods of Approach

A discussion of the work and methods with all the workers brought to light the experience of all that intensive camp-work brings forth the best results. The observation we made at first-hand bears this out. Squatting in the shade of his wickiup, surrounded by his family, relatives, and members of his clan, the

Apache looks forward to and welcomes the visit of his "Inashoot," and listens intently to the simple story as he examines the Bible picture than is handed him at the beginning of the visit. Thus does he little by little piece together the story of our heavenly Father's love and learns to leave his pagan beliefs and practises and the deception practised on him by the medicine man. The informal discussion in his own camp appears to be more effective with the Indian than the formal sermon.

More Camp-Work Needed

Our observation convinces us that more intensive camp-work ought to be made possible for our workers. By camp-work the mission schools are fed; by camp-work the graduates of our mission schools are kept under the care of the missionaries; by camp-work the people are indoctrinated and retained for the church; by camp-work the church attendance is increased and maintained.

But one man can hardly teach school and at the same time do intensive camp-work. Beside the lack of time, there are the distances involved and physical obstacles and difficulties to be considered. Much time is taken preparing for the work in the school, and our observation is that sermon preparation requires even more time than among white people. Bible classes must be prepared for in the same painstaking manner. We must not lose sight of the fact that our workers are dealing with a different type of material than that with which we work up here. We should push the day-school, by all means; but we will lose what we gain thereby, if our workers cannot continue their regular visits to the camps. It is a case of doing the one and not neglecting the other. The Indian

welcomes the visits of the missionary and goes so far as to ask him to come more often. Camp-work has been neglected in some of the fields due to the fact that the missionary must spend most of his time in the school room and the remainder of his time preparing for school work, sermons, and



An Indian Family

Bible classes, and on repair work on the property. A change is imperative if our work among the Apaches is to be done as it should be. Furthermore, our missionaries will never learn the Apache language in the school room, but out among the natives in the camps.

Only rarely do we find a home not open to a visit. Eighty per cent of the natives are in varying degree under our influence. The medicine man and the Romish priest constitute our only serious opposition. The priests, with better equipment generally than ours, yet have only fifteen per cent of the Indians and are not very sure of these. Children can be bribed with fruit and candy, but the mature Apache will hardly deny his fierce love of independence to submit to the rule of a hierarchy. The natives respect our church and our workers and are proud of their place among us. This should be kept in mind when we come to speak of salaries, of buildings, and equipment.

The Mission Buildings

In general our buildings are built to suit the needs of

the climate, but by far the greater number of them look neglected. The first impression that these buildings make upon a visitor is that the owners are in some doubt as to their future plans concerning them. With but two exceptions, our stations need paint, much paint, and they need it immediately and often. The biting heat of the Arizona sun and the natural sand-blast of a dust storm know no mercy for the surface of a building. Economy, due to lack of funds in our mission treasury, has been practised in this matter as in others, but economy in the use of paint on our reservation will prove to be costly to us.

The missionaries were informed of our coming and of the purpose of our visit. We enjoyed a friendly welcome wherever we went, and our hosts spared no effort to help us to see and understand the work there in all its phases. We went with them, where possible, in the very ends of the field; we spoke with the Indians, even preached to them, and part of the night and spent long days studying and discussing the problems of the mission. We made a thorough inspection of all property, asked many questions, even presumed to offer suggestions, all to the end that we might paint for you a true picture of the field and its problems. We found among the missionaries, teachers, and other workers a love for their work, a desire to continue in it, and a request only for such understanding of their task as would permit them to conduct



the work as experience has shown that it should be conducted.

In the next issue we shall bring you a description of the various stations in this mission field, which will complete the picture every one of us should have with regard to this great work of our Synod.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. II. Of Original Sin

Part One

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, within the fear of God, without trust in God, and with concupiscence; and that this DISEASE, or VICE OF ORIGIN, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

I

The doctrine confessed in this Article on the basis of Scripture pronouncements is an offence to our natural heart. It proclaims that the human understanding is totally blinded in spiritual things. We cannot but go wrong. Anything we may devise to win God's favor is bound to arouse His anger. It proclaims that our will is in bondage, we are spiritual slaves, who cannot break their fetters.

Think of it. We pride ourselves on the keenness of our intellect. There is no problem too difficult, we imagine, but it must ultimately yield to human ingenuity. Particularly in spiritual matters, in the question of our relation to God, we see no difficulty. Just do the right thing, do good, follow the Golden Rule, and God must be satisfied. Though our achievements may not always be quite perfect, yet God must accept our efforts, and He most certainly will overlook our shortcomings.

And concerning the bondage of the will? We take pride to proclaim our liberty. We boast, Where there is a will there is a way.

In the face of this self-esteem the Scriptures declare the utter corruption of human nature, and inexorably hurl us down from our high pedestal.

We of the Lutheran faith humbly submit to the verdict of the Scriptures in this second article of our Confession.

This is necessary. As long as we do not admit our sinfulness we simply will continue in our attempts to work out our own salvation. Only after every way of escape has been hermetically sealed to us, only after we have been driven to despair of our own knowledge and strength, are we ready to accept the redemption of Christ.

Melanchthon, in the Apology of the Augsburg Confession, words the truth this way: "The knowledge of original sin is necessary. For the magnitude of the grace of Christ cannot be understood, no one can heartily long and have a desire for Christ, for the inexpressibly great treasure of divine favor and grace which the Gospel offers, unless our disease be recognized. The entire

righteousness of man is mere hypocrisy and abomination before God, unless we acknowledge that our heart is naturally destitute of love, fear, and confidence in God, that we are miserable sinners who are in disgrace with God."

Paul tersely says, Natural man receiveth not the things of the Spirit of God (1 Cor. 2:14); therefore Christ crucified is unto the Jews a stumbling-block and unto the Greeks foolishness.

We pray God for the enlightenment by the Holy Spirit that we may repentingly acknowledge our inborn depravity. Only then will we be ready to accept gratefully the free remission of our sins for Christ's sake, without any attempt to present some merits of our own before the throne of God and thus to supplement the work of Christ; and only then will we be in a position to do really good works, because we bring them forth, not as something produced by our natural strength, perhaps assisted a little by the Holy Ghost: we bring them forth as out of a reborn heart filled with gratitude toward God for His unmerited mercy, yes, as something which Christ has already prepared for us that we should "walk in them" (Eph. 2:10).

Thus the importance of this doctrine is clearly seen. An error at this point will vitiate every other article of faith. If we do not accept original sin as the Scriptures present it, then repentance and regeneration will of necessity be modified accordingly. Christ's work of redemption will assume an entirely different aspect; justification by faith will cease to be a purely declaratory act of God, in which He pronounces a sinner righteous for Christ's sake; sanctification will be something else than the expression in thought, word, and deed of a new life pulsating in our hearts.

It is with fear and trepidation that we approach the study of this doctrine, but also with exquisite joy that God in unbounded love has rescued us from the terrible state of inherited total depravity.

They are all under sin; As it is written, There is none righteous, not one: There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

— Romans 3:9b-18.

A CALL FROM MEXICO CITY

IN recalling the first attempts on the part of our church to establish a mission in Mexico City I turned back to 1928, when the *Texas Lutheran Messenger* published an interesting article in the month of May and from which I quote: "Our Texas Mission Board supervises also the mission in Mexico City, where Missionary Fruehling is engaged in successful work among the Germans. Later, God willing, work among the natives will be taken up. The situation in Mexico City is not very favorable owing to the restrictive laws with reference to the church. . . . Only a person born in Mexico can become a pastor or missionary there. WE SHALL HAVE TO FIND NATIVE WORKERS, if after a few years of grace our mission is not to be shut down. We ought to pray for the maintenance of the open door, for a wider opening of the door in Mexico."

But it was due to the restrictive laws that our mission in Mexico City had to be discontinued. Nevertheless, hope was not given up and we must thank God that we have in our Synod zealous and persistent men like Rev. F. C. Streufert and Rev. W. H. Bewie, representing our Home Missions in North America and the Texas Mission Board respectively. These men foresaw the implications of these laws and began since that time to prepare native young men for the ministry. Today our church has three Mexican native workers: Manuel Morales, at present studying at our seminary at St. Louis; the Rev. Felix Segovia, who after having studied for four years under the personal instruction of Rev. W. H. Bewie and Professors H. Studtman and G. Viehweg, became a member of our Texas District; and myself, who after having studied for six years at our seminary at Springfield, Illinois, was graduated in 1937.

After my graduation the Texas Mission Board thought it best that I should acquire more experience in the work before sending me off to Mexico City. Therefore, I was sent to Houston, Texas, where I worked for 28 months. During this time I made a canvass of the Mexican population; started preaching and giving private instruction in our catechism from house to house; confirmed 50 adults; organized a Sunday school with an average of 105 and a Christian day school with an enrollment of 42 children. God also blessed us through the Church Extension Board in that they came to our rescue helping us to purchase a nice property which was remodeled into a school, parsonage and chapel. Our work in Houston was truly blessed; within the 28 months by the grace of God we organized the largest Mexican congregation of Synod. This experience taught me the first lesson of how to be a real "Seelsorger."

And so it was that on the fourth day of January, 1940, I left the United States for Mexico under direct instruction of Synod.

In the beginning my work in Mexico City was very

hard and trying. Many a time I thought after a day's work that it was in vain to attempt to establish our church in Mexico. But after much earnest prayer, I began to feel ashamed of my weakness and I asked God to give me more faith and courage to face everything and not to be afraid to give up my life if need be for the sake of our Savior.

God did answer my prayers and within a short time I began to notice that some of the people listened to my message and now I have 23 adults in my confirmation class. I experienced what every missionary goes through in the beginning of his work in a foreign field. At first one becomes discouraged, but then there comes a reaction or a "warming-up" and one fights like a soldier who is determined to win the battle.

In Mexico like any place else there are many "isms" in the social sphere as well as in religion. Nevertheless, the Mexican government is granting ample guarantees so that no one will be molested in their religious endeavors. Mexico is indeed hungry to learn the Truth. The people have become disillusioned with the teachings of the Roman church. One can observe the sadness, bitterness and anxiety in the people's faces because they do not know the God of the Scriptures. In their restless search for some happiness or for a solution to their many problems they eagerly accept the New Testaments and tracts which I give them.

Dear Brethren, you have shown me the road to the True Faith when I came to our Lutheran church; now I want those of my own race here in Mexico City to know their Savior also and to know the true religion. I beg you to help me by praying constantly for the work here; by sending me any religious literature you can spare, also Bibles, catechisms and hymnals either in English, Spanish or German.

If I'm to establish our church here I depend on the grace of God above everything else and in the power of the Gospel. But besides that I need your prayers, and so I ask you kind readers with all my heart that you pray for us.

Our Savior was moved to compassion when He saw the multitudes astray and without a shepherd. Today our Lord looks down from heaven and beholds that more than 20 million Mexicans are without a shepherd. In His name and for the soul-salvation of my people I plead with you to PRAY, but to PRAY constantly and fervently that the Kingdom of Grace come to my beloved Mexicans.

Your missionary,

Rev. C. A. Lazos,
Apartados Postal 8330,
Mexico, D. F. Mexico.

SEARCH THE SCRIPTURES

By Pastor E. Schaller, Alma City, Minn.

I. A Text and Its Message

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

WE have come to regard these divine terms of admission into the heavenly kingdom as interpretable only with reference to the New Testament. But in its implication that is an over-hasty conclusion, and the word "converted" should have caused us to stop short of it.

"Except ye be converted and become as little children" . . . His words are fragrant with the fallen petals of Paradise, where a tender childhood was lost. The Savior-God had once stood in that spot, speaking seriously to Adam of a strange Tree in the midst of the Garden, a Tree in whose fruits lay pregnant the power to convey a certain knowledge of Good and Evil. Adam must not eat of that sinister fruit, lest a swift, immediate death overtake him. (Genesis 2:16-17.)

Without engaging in speculation regarding the mystery of that lethal growth which God had planted in the center of Eden, we feel privileged to concern ourselves with the nature of its fatal power. The knowledge of Good and Evil which it dispensed would be (and was) destructive of created man's inner life. Pondering the chemistry of the poison, certain facts gradually become clear.

To know good from evil, to be able to distinguish between them as God Himself understands their boundaries was Adam's birthright, and he needed not to seek it in the fruit of any tree. But to know good *and* evil — that is quite a different matter. It is the sordid distinction of one who has tasted everything, both good and bad, in personal experience, the satiated fulness of an adult life. But Adam the man was a child in heart. Thus God had made him and desired to keep him, a child untouched in mind and spirit by the devilish device of sin. Though he knew of evil, it was not in him; though he knew of doubt, he was a tower of trust and faith. If you will understand the phrase truly, we shall say that Adam was simple, as a child is simple, and pure as our little children seem pure.

For thus was Adam made; and this is the only conceivable condition in which man may be pleasing to his Creator: To be unstained by the personal knowledge of sin, to live in purity of conscience with his hand in God's. It was so, once, for a time, until Adam reached out his hand to seize the fruit because he wanted to outgrow his childhood. He did. The human race has suffered under that blight of maturity ever since. For Adam's children were born, not as children, but as creatures ripened before their birth into the full image of evil. From their mother's womb they existed as an integral part of the world of anti-godliness, knowing of good only as something out-

side of themselves and to be hated, but knowing evil as a part of themselves, an intimate, ingrained possession.

Understanding this, we understand also that the Savior-God must come into the world crying: "Except ye become as little children, ye cannot enter into the kingdom of heaven." It was the command of Eden in reverse; therefore the significant added phrase: "Ye must be converted." Unalterable is the divine provision that "whoever shall not receive the kingdom of God as a little child, he shall not enter therein"; if Adam failed to preserve his priceless right to be a child by plunging along the road of false progress, there is no remedy beyond the obvious one of **turning back and retracing** our steps until we have crossed again the deadly border-line which separates the child of God from the man of sin. So remorseless and ultimate is this necessity that Jesus heavily underscored it for Nicodemus: "Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (John 3:3).

Well might Nicodemus answer: "How can these things be?" It certainly does not lie within our grasp to recapture the pristine glory of Adam's sinless childhood, to cleanse ourselves of the indelible knowledge and experience of evil. Therefore our Savior wrote the second chapter of God's struggle with our race. What He lost when Adam failed to heed, He regains by the sheer power of love and sacrifice. His message is not: Ye must convert, but rather: Ye must *be* converted — thus pouring through the powerful lens of that one little passive word the brilliant beam of His *mercy* toward us. By His blood He makes us *young again*, cleansed of sin, resurrected from the death of the forbidden Tree, innocent as little children once more by virtue of the atonement. The Christian knows himself to have been returned to true childhood **before God and says**:

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ" (Romans 8:16-17).

II. A Biblical Study

Having reflected upon the spiritual childhood of Adam, it occurs to us that in its light we might be able to visualize another truth. Knowing that physical labor was to be part of the divine curse upon the sinner, who must in his loss of Paradise eat bread in the sweat of his face, it seems a problem when we read, in Genesis 2:15, that "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

That, it would seem, implied labor of the most tasking sort. For one man to dress and keep a domain as vast as Eden would be a Herculean undertaking; and it is difficult to visualize the difference between that labor and the burdensome toil which later brought the distilled drops

of sin's curse to the brow of Adam and his children. To us, work is work, and the most enjoyable task cannot escape the drain of weariness.

But is it actually so? We are moved to reflect upon the labor of a little child. How glorious were the hours when we, with the sober earnestness of five-year-olds, were allowed to help carry refreshments to the threshing-crew in the field, or were permitted to push one side of the handle as father mowed the lawn. Tiny muscles would ache and little hands grew blisters; but there was no sting in it. For the curse is felt but faintly in children even today, working beside the father whom they love and admire.

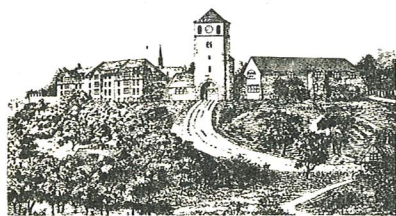
May we so **think of Adam, keeping his Garden in the glorious youth of the Child of God?** If we can imagine a perfect childhood, and a man toiling like a child in the shadow of his Heavenly Father with the utter serenity of an unsullied conscience and innocent of every fear,

then we have drawn the image of work in Paradise. Here in the midst of labor there was fulness of rest. And even in the distress of our own existence, even in the sweat of our brow, we need not lack a foretaste of that privilege which shall be fully restored to us in heavenly life; for in this very hour the call goes out from holy lips that trembled beneath a beaded brow in Gethsemane: "Come unto me, and I will give you rest." Those believing in him may say and sing:

O what contentment fills the breast of wanderers
Through the deserted plains,
If they have found this place to rest, to quench
Their thirst and cure their pains.
How welcome is an humble bed —
Where they may rest their weary head —
To persons that are sick and sore.
Such hours of sweet repose soon fly,
But there remains a rest on high
Where we shall rest forevermore.

SEMINARY NOTES

Instruction. — The new school year, as reported in a previous issue, was opened on September 10 with a special service, in which the chairman of the Seminary Board of Regents, Pastor G. E. Bergemann, delivered the address. The professors A. Schaller and E. Reim, newly called to the Seminary, were inducted into office.



A member of the faculty was missing in the opening service, Prof. M. Lehninger, who was recovering from a recent operation. He was not in condition

to resume his duties at once. Nor was Prof. Reim ready to begin his work. The other professors, accordingly, appropriated the vacant periods for their own lectures.

This temporary arrangement came to an end on September 30. On that day Prof. Lehninger resumed his work, although he had not yet fully regained his former strength, and Prof. Reim delivered his first lecture. Classroom work is now again running a smooth, even course. May our heavenly Father hold His protecting hand over us.

German. — Especially since the first World War the transition of our churches to the use of the English language was greatly accelerated, the repercussions of which are ever more keenly felt in the Seminary. The ability of our students to express themselves fluently in German is rapidly declining. From year to year the new classes are in this respect inferior to the preceding classes.

This is a decided loss, since from the time of the Reformation rich treasures of sound theology have been stored in the German language. Take, *e. g.*, the sturdy

Lutheran choral. We of the older generation were filled with trembling awe by its deep, stirring strains, and again we were richly comforted and elevated to heights of joy. The present generation not only finds it difficult to understand the chorals, but their heart-gripping power is frequently lost on them.

Naturally, this plight is the topic of many discussions in the faculty, every member of which is eager to contribute his share toward remedying the situation.

A few years ago the Synod decided that members of the various faculties meet regularly every year for the advancement of our educational work. This fall the teachers of German will meet in the Seminary to discuss the vexing problem.

Donations. — Our plea for vegetables, and the like, found a ready response on the part of our congregations. Today is the 23rd of October. Exactly a month before these lines were written, on September 23, the first load was delivered. A number of churches also sent greater or smaller amounts of money for our Linoleum Fund. To date these sums have reached a total of \$152.25.

We here submit an alphabetical list of the pastors from whose congregations gifts were received, adding the amount of cash in parentheses, whenever such was sent. We express our hearty thanks to the kind donors.

Geo. Barthels, P. J. Bergmann (\$5.00), J. Brenner (\$37.25), A. Buenger \$(1.00), J. Dahlke (\$14.00), H. J. Diehl \$4.00), H. Grunwald (\$5.50), W. Kleinke, P. Kneiske (\$15.00), Ph. H. Koehler (\$50.00), H. Kuether, A. Maaske, \$(2.50), Wm. Sauer, G. Schaller, H. Schwertfeger \$(1.50), G. Struck (\$13.00), W. Valleskey (\$1.00).

Besides, several individuals, who do not wish to have their names published, left gifts at the kitchen.

It deserves mention in this connection that the baker from whom we buy our bread, Fahl's Bakery, regularly delivers baked goods at our kitchen door which do not appear on his bills. Many thanks.

Thiensville, October 23, 1940. John P. Meyer.

ANNIVERSARY

ANNIVERSARY SERVICE THE REV. PAUL W. SPAUDE



On Sunday, October 20, St. John's Evangelical Lutheran Church, Lake Benton, Minnesota, gathered for a special service in honor of its pastor, the Rev. Dr. Paul Spaude. Twenty-five years ago Pastor Spaude graduated from Dr. Martin Luther College, New Ulm, Minnesota; twenty years ago he was ordained to the holy ministry. The Rev. Wm.

Lindloff, Elkton, So. Dak., and the Rev. Alfred Martens, Tyler, Minn., were the main speakers. At the close of the event, in the afternoon, when a sumptuous banquet was held, the Church Council, through the toastmaster, handed the celebrant a purse from the congregation, in recognition of his faithful service in the ministry.

A similar service had been held by Immanuel Evangelical Lutheran Church, Verdi, Minnesota, on Sunday, July 7.

"Not unto us, but unto Thy Name give glory for Thy mercy and Thy truth's sake." Paul W. Spaude.

TEACHER ERICH KIRSCHKE

Twenty-fifth Anniversary

On the evening of October 16, St. Paul's Church of Saginaw, Michigan, joined the State Teacher's Conference, convening in Saginaw at the time, in celebrating the twenty-fifth anniversary of the principal of St. Paul's School, Erich Kirschke. During the conference service held that evening the jubilarian was reminded of the grace of God he had experienced in the past. The celebration was continued in the church basement with various congratulatory addresses and the tendering of gifts as tokens of esteem. The Mothers' Club served refreshments.

May the Lord bless the jubilarian in the future as He has in the past. Otto J. Eckert.

GOLDEN WEDDING ANNIVERSARY

On October 28 Mr. and Mrs. Herman Schmechel in membership with Emanuel's Church of Fairfax, Minnesota, celebrated their golden wedding. In a special service the undersigned delivered an address basing his remarks on 1 Chron. 17, 9-11. As an anniversary gift Mr. Schmechel presented the Lutheran Radio Hour with

ten dollars, and the congregation collected fourteen dollars for the Home for the Aged at Belle Plaine. Mr. Schmechel has served Emanuel's Church for about forty years as elder and chairman. He has also been serving his county as an official for some twenty years.

E. G. Fritz.

SILVER WEDDING

On the evening of October 3 in the company of a large gathering of relatives and friends Mr. and Mrs. Arthur Borns of St. John's Church, Mazeppa Township, Grant Co., So. Dak., celebrated their silver wedding anniversary. The pastor based his sermon on Psalm 128.

O. W. Heier.

EIGHTIETH ANNIVERSARY CELEBRATION

On September 29, the 19th Sunday after Trinity, St. Paul's Congregation of the town of Forest, Fond du Lac Co., Wisconsin, celebrated the eightieth anniversary of its founding in gratitude to God for the many blessings received in the long period of its existence.

Pastor W. W. Gieschen of Wautoma preached an English sermon in the forenoon service, while the local pastor preached a German sermon in the same service. The evening service was conducted by Pastor W. Strohschein of Dundee in the English language. In the afternoon a social program was given out of doors for the members and friends as well as the many former members who assembled from far and near for the occasion. The Winnebago Academy Band added to the appreciation of this program by well rendered band selections. The interior of both church and school, as well as all furnishings, had been previously decorated for this event.

The first Lutheran family settled in this community as early as 1850 and services were conducted by traveling missionaries two years later. One of these missionaries was Pastor Fachtmann, who was the first missionary to be sent out by the newly organized Wisconsin Synod. The formal organization was effected on October 1, 1860. The first church, a frame structure, was dedicated one year later. The present brick church was built in 1877. From the early years until the present time the congregation has maintained a Christian day school, which, since 1937, is staffed by two teachers. The present teachers are E. D. Rolloff and Rev. Orvin Sommer. The enrollment this year is 54. The congregation numbers 238 communicant members and, besides carrying the heavy financial burden of its own household, is generous in its support of synodical work. E. G. Behm.

O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord. — Psalm 117.

THE TIME IS SHORT

1 Cor. 7:29

The time is short!
 O ye who bear Christ's Name,
 With unction from on high
 And prayerful zeal His Gospel Truth proclaim.
 Redemption draweth nigh!
 Awaken all who idly slumber.
 Send heralds forth in countless number.
 The time is short!

The time is short!
 Unsheath the Spirit's Sword.
 Salvation's helmet wear.
 Await with joy the coming of your Lord.
 Yield not to dark despair.
 Though kingdoms fall and earth-bonds sever,
 God's "settled" Word abides forever. (Psalm 119:89.)
 The time is short!

The time is short!
 Ah, Satan knows it well.
 Armed with a cruel might
 He has unleashed the legions of his hell
 Against the Cross to fight!
 Though wars increase and earth is quaking,
 Look up! A morn of peace is breaking.
 The time is short!

The time is short!
 While moments still remain
 Bring to God's storehouse now
 The tithes of gold ere rust has left its stain.
 O, bring in sweat of brow
 The tithes of toil and service willing,
 Christ's holy law of love fulfilling.
 The time is short!

The time is short!
 Complete fulfillment nears.
 As days still darker grow,
 Prophetic truth in radiant light appears.
 How gloriously doth glow
 The crimson thread of blood-salvation
 From Genesis to Revelation.
 The time is short!

The time is short!
 Sweet Advent music swells
 O'er hill and dale and plain.
 The pealing chime of Maranatha Bells
 Heralds Messiah's reign!
 Each day His bridal feast draws nearer.
 Each day His Spirit whispers clearer:
 "The time is short!"

The time is short!
 O sweet will be the rest
 When from all burdens free
 We celebrate in mansions of the blest
 An endless jubilee!
 O blood-bought Bride, thy hope is glorious!
 Soon thou wilt see the Lamb victorious!
 The time is short!

Anna Hoppe.

MISSION FESTIVALS

*Arise, O God, and shine,
 In all Thy saving might,
 And prosper each design
 To spread Thy glorious light:
 Let healing streams of mercy flow,
 That all the earth Thy truth may know.*

Second Sunday after Trinity

Town Pleasant Hill, Ridgeway, Minn.
 Offering: \$263.03, R. W. Mueller, pastor.

Ninth Sunday after Trinity

Immanuel's Church, Dorset Ridge, Wis.
 Offering: \$40.00, L. A. Witte, pastor.

Tenth Sunday after Trinity

Parish Cornell, Keystone, Birch Creek, Chippewa Co.,
 Wis.
 Offering: \$101.45, E. E. Prenzlou.

Twelfth Sunday after Trinity

St. Paul's Church, McNeely, So. Dak.
 Offering: \$31.61, L. F. Groth, pastor.

Fourteenth Sunday after Trinity

St. Paul's Church, Gresham, Neb.
 Offering: \$103.87, E. J. Hahn, pastor.
 St. Paul's Church, Town Prairie Farm, Wis.
 and St. Paul's Church, Town Dallas, Wis.
 Offering: \$255.02, including \$10.00 from Town of Prairie
 Farm Young People's Society and \$15.00 from Ladies'
 Aid Society of Town Prairie Farm, John Henning,
 Jr., pastor.

Christ Church, Menominee, Mich.
 Offering: (Including 19th Sunday after Trinity) \$290.09,
 Theo. Thurow, pastor.

Sixteenth Sunday after Trinity

Zion Church, Colome, So. Dak.
 Offering: \$65.71, L. F. Groth, pastor.
 Salem's Church, Stillwater, Minn.
 Offering: \$229.00, G. W. F. Pieper, pastor

Seventeenth Sunday after Trinity

Friedens Church, Green Lake, Wis.
 Offering: \$73.63, E. P. Pankow, pastor.
 St. Paul's Church, Hyde, Mich.
 Offering: \$27.85, L. G. Lehmann, pastor.

Eighteenth Sunday after Trinity

Trinity Church, Wilson, Minn.
 Offering: \$242.60, R. W. Mueller, pastor.
 St. Paul's Church, Gladstone, Mich.
 Offering: \$21.44, Theophil Hoffmann, pastor.
 St. Martin's Church, Rapid River, Mich.
 Offering: \$11.63, Theophil Hoffmann, pastor.
 Friedens Church, Wautoma, Wis.
 Offering: \$115.80, W. W. Gieschen, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Kendall, Wis.
 Offering: \$195.55, L. A. Witte, pastor.
 Immanuel's Church, Elgin, No. Dak.
 Offering: \$102.40, P. R. Kuske, pastor.
 St. Paul's Church, Tomah, Wis.
 Offering: \$445.47, H. Schaller, pastor.
 Lutheran Church, Tittabawassee Twp., Mich.
 Offering: \$115.00, H. J. Zink, pastor.
 Salem's Church, Escanaba, Mich.
 Offering: \$158.75, Wm. F. Lutz, pastor.

Twentieth Sunday after Trinity

Zion Church, Burt, No. Dak.
 Offering: \$30.80, P. R. Kuske, pastor.
 First Lutheran Church, La Crosse, Wis.
 Offering: \$1,151.21, Walter A. Schumann, pastor.
 St. Bartholomew Church, Kawkawlin, Mich.
 Offering: \$83.35, Conrad Frey, pastor.
 St. John's Church, Town Grover, Peshtigo, Wis.
 Offering: \$334.57, G. W. Fischer, pastor.

Zion Church, Mobridge, So. Dak.
Offering: \$125.10, G. J. Schlegel, pastor.
St. Matthew's Church, Iron Ridge, Wis.
Offering: \$160.00, F. Zarleng, pastor.

Twenty-first Sunday after Trinity

Zion Church, Monroe, Mich.
Offering: \$460.71, Henry F. Zapf, pastor.
First English Lutheran Church, Streeter, No. Dak.
Offering: \$15.20, Wm. P. Holzhausen, pastor.
Trinity Church, Huilsburg, Wis.
Offering: \$145.43, W. Reinemann, pastor.
St. John's Church, Jefferson, Wis.
Offering: \$1,175.00, O. Kuhlow, pastor.
Faith Church, Tacoma, Wash.
Offering: \$48.82, R. Jaech, pastor.
Friedens Church, Hutchinson, Minn.
Offering: \$1,015.54, W. J. Schulze, pastor.

Twenty-second Sunday after Trinity

St. Luke's Church, Leith, No. Dak.
Offering: \$27.27, P. R. Kuske, pastor.
Trinity Church, Milwaukee, Wis.
Offering: \$301.00, Arnold Schulz, pastor.
Zion's Church, Omro, Wis.
Offering: \$23.00, O. Hoyer, pastor.
St. Paul's Church, Winneconne, Wis.
Offering: \$80.00, O. Hoyer, pastor.
Grace Church, Sugar Bush, Wis.
Offering: \$165.00, Imm. P. Boettcher.
Emanuel Church, Maple Creek, Wis.
Offering: \$25.42, Imm. P. Boettcher, pastor.
Christ Church, Maple Creek, Wis.
Offering: \$62.63, Imm. P. Boettcher, pastor.
Correction: St. Paul's Church, North Fond du Lac, Wis.
Offering: \$140.00, Carl Lorenz, pastor.

Twenty-third Sunday after Trinity

Zion Church, Rhinelander, Wis.
Offering: \$1,795.67, Paul J. Gieschen, pastor.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

ESCANABA CIRCLE

One day mixed pastoral conference at Manistique, Mich., on Tuesday, November 12. Communion service at 10:30 A. M., E. S. T., with sermon by Pastor I. Droegemueller (Text 1 Cor. 6:12); Pastor H. Hopp, substitute. James 3 by Ed. Beversdorf; Good Works by Wm. Lutz; Essentials in the Sacraments by G. Tiefel.

Theophil Hoffmann, Sec'y.

Gladstone, Mich., October 22, 1940.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference convenes at New Ulm, Minn., December 4, 1940, at 9:30 A. M.

Papers: Sermon Study, W. Frank; Die Taufe des Johannes, cf. Acts 19:1-7, Le Roy Ristow.

Confessional Address: H. Sprenger; Prof. E. H. Sauer.
A. Martens, Sec'y.

CHANGE OF ADDRESS

Rev. Aug. Vollbrecht, 1606½ Wood Street, La Crosse, Wis.

INSTALLATIONS AND APPOINTMENTS

Authorized by President A. A. Ackermann, the undersigned assisted by the pastors J. W. F. Pieper, Herbert Lietzau, Ervin Schroeder, Erick Penk, Carl Bolle, and Otto Medenwald, installed Rev. Alvin Leersen in the Grace and Trinity Churches at Nye and Osceola on October 20. — May the Lord bless him and his work.

Address: Pastor Alvin Leersen, Osceola, Wis.

Louis W. Meyer.

Pursuant to instructions received from the president of the Nebraska District, the Rev. J. Witt, I ordained and installed S. Kugler as pastor of Grace Ev. Luth. Church of Burke, So. Dak., on October 20, 1940. On the same day I installed him also as pastor of the Peace Ev. Luth. Church of Carlock, South Dakota.

Address: Pastor S. Kugler, Burke, So. Dak.

E. A. Knief.

* * * *

In accordance with the District constitution, I have appointed Rev. Wm. Wojahn to the office of second Vice-President of the North-Wisconsin District to fill the vacancy created by the removal of Prof. E. Reim to another District.
Signed: W. E. Pankow, Pres.

BOOK REVIEW

"The Christmas Message," A Christmas Service of Songs and Readings. — The Lutheran Book Concern. This Liturgy may be purchased from the Northwestern Publishing House, Milwaukee. Single Copy, 6c; Dozen, 60c; Hundred, \$4.50. Transportation extra on dozen and hundred lots.

The liturgy of thirty-one pages contains a variety of carols and recitations for the children's service on Christmas Eve. Some twenty-three pages are devoted to the musical score of the carols suggested. There is a wide range of recitations. The discriminating pastor will exercise care in selecting from the material presented.
A. P. V.

The above reviewed books may be ordered from the Northwestern Publishing House, Milwaukee, Wis.

REQUEST FOR CHURCH FURNITURE

Would any congregation, having some old church pews and hymnboards that are no longer in use, please get in touch with the undersigned? St. Luke's Mission of Vassar, Michigan, is now erecting its first church building, and would welcome some used furniture either as a gift or at a moderate cost.

A. W. Voges,

Box 272, Vassar, Mich.

ACKNOWLEDGMENT AND THANKS

Since November 1939 the Home for the Aged at Belle Plaine, Minnesota, received donations from the following:

Minnesota: Mrs. F. D. Meyer, Mankato; Mrs. Al. Haase, Blue Earth; Mrs. Henry Wolpern, Belle Plaine; Girl Scouts, Belle Plaine; Ladies' Aid, North Mankato; Miss Eleanore Voelker, Winona; Mr. and Mrs. H. F. Liefner, Jordan; Mrs. J. Moor, Winona; Sewing Circle, Gibbon; Ladies' Aid, Lake City; Willing Workers, Wood Lake; Ladies Auxiliary, Mankato; Ladies' Aid, Mankato; G. F. Zimmermann, Fairfax; Mission Club, Arlington; Lutheran Church, Lake Benton; Dorcas Society, Lake Benton; St. Martin's Lutheran Church, Winona; Mrs. E. Mueller, Janesville; Mr. and Mrs. L. C. Baumgartner, Mankato; Mrs. H. Bubbitz and Mrs. Emma Kressin, Winona; Rev. G. Hinnenthal, New Ulm; C. W. Quandt, Red Wing; Rev. A. Kell, Hutchinson; J. Drager, Belle Plaine; Rev. F. Sell, St. James; Mrs. C. Brosig, Winona; Mrs. Wm. Haack, Winona; Ladies' Aid, Belle Plaine; Ladies' Aid, Jordan; Esther Thaldorf and Ida Thoemke, Winona; Mrs. Augusta Fackler, Winsted; Mission Club, Arlington; Emmel and Brandt, Mankato; Ladies' Aid, Mountville; H. P. Dubke, No. Mankato; Mrs. Chas. Dobratz, Hutchinson; Mrs. F. Sell, St. James; Mrs. Oscar Thomas, Arlington; Visiting Committee, Jordan; St. James Lutheran Guild, St. Paul; Ladies' Aid, St. Peter's, Gibbon; Ladies' Aid, North St. Paul; F. Lindhorst and Chr. Wenderoth; Ladies' Aid, Vesta; Ladies' Aid, New Ulm; The Herzbergs, Winona; Ladies' Aid, Acoma; Ladies' Aid, Wood Lake; Ladies' Aid, Belle Plaine; Mrs. E. Holz, St. Paul; Ladies' Aid, Arlington; Ladies' Aid, Hastings; Ladies' Aid, Emanuel, St. Paul; Ladies' Aid, Trinity, St. Paul; Guild, Emanuel, St. Paul; Ladies' Aid, Mt. Olive, St. Paul; Ladies' Aid, Our Savior, St. Paul; Women's Club, Winona; Ladies' Aid, Jehovah, St. Paul; St. Paul's Church, Fairmont; Mrs. E. Holz, St. Paul; Ladies' Aid, Sleepy Eye; Ladies' Aid, Dexter; St. Peter's Church, Town Molke; Immanuel Church, Gaylord; St. John's Church, Rapidan; Memorial Wreath for T. W. Geisthardt, from Ladies' Aid, Rapidan; Memorial Wreath for Mrs. Al. Habeck

from relatives and friends, Winona; Memorial Wreath for Mrs. Caroline Fricke from P. Keller, Hollandale; Memorial Wreath for E. W. Schroeder from Lanesburg Band; Memorial Wreath for Christine Johnson from Ladies' Aid, Cass Lake; Memorial Wreath for Sarah E. Just, Ladies' Aid, Rapidan; Memorial Wreath for Marie E. Pieschner, Ladies' Aid, Rapidan; Memorial Wreath for Maria Meyer, relatives, New Prague; Memorial Wreath for William Erdmann, Mr. and Mrs. E. Eggert, Town Hart; Memorial Wreath for Alex. Wing, Ladies' Aid, Mavie.

Wisconsin: Ladies' Aid, Kimberly; Ladies' Aid, Sturgeon Bay; The Ruth Mission Club, Milwaukee; Mission Sewing Circle, Tomah; St. Paul's Church, Algoma; Ladies' Aid, Centuria; Mrs. Chas. Siefert, Cochrane; Mission Aid, Beaver Dam; Mrs. Herman Staack, Cochrane; Willing Workers, Wisconsin Rapids; Ladies' Aid, White Water; Ladies' Aid, Amery; Ladies' Aid, Kendall; Ladies' Aid, Tomah; Rev. R. Schoeneck, Rice Lake; Ladies' Aid, Menasha.

Michigan: Ladies' Aid, Owosso; Ladies' Aid and Young People's Society, New Haven.

South Dakota: St. Martin's Aid, Watertown; Anna Mischke, Hazel; N. F. Sprengeler, Hazel; St. John's Lutheran Aid, Norris.

Washington: Ladies' Aid, Omak; L. C. Krug, White Bluffs.

Illinois: Ruth Mission Circle, Libertyville.

North Dakota: Grace Church, Fargo.

The Board of Control expresses its sincere thanks to all donors.

L. F. Brandes.

Jordan, Minn., October 30, 1940.

WESTERN WISCONSIN DISTRICT

July, August, September, 1940

Reverend	
G. F. Albrecht, Ixonia	\$ 86.22
H. F. Backer, T. Hamburg	177.10
J. C. Bast, McMillan	8.00
Wm. Baumann, Neillville	253.32
H. E. Bentrup, Stoddard	252.29
H. E. Bentrup, Bad Axe Valley	33.00
A. F. Berg, Norwalk	95.00
C. E. Berg, Ridgeville	163.40
Dr. J. B. Bernthal, So. Milwaukee	3.00
E. Blumenthal, Wausau	25.34
A. H. Dobberstein, Tuckertown	158.00
A. H. Dobberstein, Lime Ridge	94.27
A. G. Dornfeld, Fox Lake	152.71
M. F. Drews, Oak Grove	28.75
E. C. Fredrich, Helenville	288.89
Henry Geiger, Leeds	116.08
G. Gerth, T. Merrimac	20.00
G. Gerth, Caledonia	5.00
G. Gerth, Greenfield	25.00
Henry Gieschen, Fort Atkinson	251.18
F. Gilbert, Indian Creek	148.56
F. Gilbert, Hustler	24.35
I. J. Habeck, Medford	407.29
M. J. Hillemann, Marshall	94.03
R. C. Hillemann, Ixonia	282.90
O. E. Hoffmann, Rib Lake	100.00
R. C. Horlamus, Hurley	30.14
R. C. Horlamus, Mercer	22.68
Wm. Keturakat, Sun Prairie	36.96
L. C. Kirst, Beaver Dam	64.35
I. Klingmann and Wm. Eggert, Watertown	169.55
E. E. Kolander, Marathon	142.25
R. P. Korn, Lewiston	369.56
G. O. Krause, Little Black	8.30
G. O. Krause, Stetsonville	113.32
H. Kuckhahn, St. Charles	95.50
O. Kuhlow, Jefferson	11.00
C. F. Kurzweg, Cochrane	290.18
P. Lehmann, Ableman	68.91
M. F. Liesener, T. Maine	152.55
W. C. Limpert, Altura	96.30
A. W. Looock, T. Knapp	33.30
G. C. Marquardt, Ringle	22.16
G. C. Marquardt, Schofield	88.12
F. H. Miller, Platteville	90.80
J. Mittelstaedt, Menomonie	300.00

P. Monhardt, South Ridge	174.57
R. W. Mueller, Ridgeway	263.03
Theo. J. Mueller, La Crosse	312.36
H. Nommensen, Spirit	33.08
H. Nommensen, Prentice	15.12
M. J. Nommensen, Juneau	80.41
Wm. Nommensen, Columbus	910.21
E. J. Otterstatter, Tomahawk	38.81
A. W. Paap, Johnson Creek	313.64
H. A. Pankow, Beyer Settlement	82.89
H. A. Pankow, Poplar Creek	80.11
H. A. Pankow, Iron Creek	5.25
W. A. Paustian, West Salem	11.00
W. A. Paustian, Onalaska	163.75
E. E. Prenzlou, Cornell, Keystone and Birch Creek	80.00
J. M. Raasch, Lake Mills	111.22
A. W. Sauer, Winona	379.96
H. Schaller, Tomah	32.00
R. Schoeneck, Rice Lake	5.00
W. E. Schulz, T. Berlin	171.75
Adolph Schumann, Globe	159.25
F. H. Senger, Arcadia	81.20
C. W. Siegler, Portland	33.56
C. W. Siegler, Bangor	55.00
M. Taras, Lebanon	68.56
K. A. Timmel, Watertown	224.00
L. C. Vater, Goodrich	15.00
G. Vater, North Freedom	67.15
E. Walther, Wis. Rapids	32.10
H. M. Warnke, Fountain Prairie	79.16
W. Weissgerber, Minocqua	66.49
W. Weissgerber, Woodruff	49.58
W. Weissgerber, Winchester	11.56
A. A. Winter, Mauston	138.00
L. A. Winter, Eau Galle	6.33
L. A. Winter, Plum City	103.60
W. E. Zank, Newville	117.00
H. R. Zimmermann, Randolph	186.72
G. W. Zunker, Elroy	60.25
Budget	110,228.53
Non-Budget	89.75
Total Receipts	\$10,318.28

* * * *

Memorial Wreaths

In Memory of	
Ernest Rogge (Rev. C. E. Berg, Tomah)	\$ 16.00
Mrs. M. F. Drews (Rev. M. F. Drews, Juneau)	28.75
Mrs. Mary Purucker (Rev. Hy. Gieschen, Ft. Atkins.)	10.00
Mrs. Alb. Schultz (Rev. Hy. Gieschen, Ft. Atkinson)	5.00
Mrs. Anna Hoyer (Rev. L. C. Kirst, Beaver Dam)	6.00
Otto Ebert (Rev. Wm. Nommensen, Columbus)	8.00
Mrs. Fred Lueck (Rev. H. Schaller, Tomah)	25.00
Mrs. Otto Franz (Rev. H. Schaller, Tomah)	7.00
Mrs. August Heller (Rev. C. W. Siegler, Bangor)	5.00
Albert Schroeder (Rev. E. Walther, Wis. Rapids)	3.00
Grandma Matthews (Rev. E. Walther, Wis. Rapids)	3.50
Aug. Kloehn (Rev. J. C. Bast, Marshfield)	8.00
Rud. Radloff (Rev. A. H. Dobberstein, Lime Ridge)	3.00
Mrs. Wm. Helwig (Rev. Hy. Gieschen, Ft. Atkinson)	11.00
Pastor Geo. M. Weng (Rev. M. Hillemann, Marshall)	3.00
Mrs. Alb. Voecks (Rev. R. C. Horlamus, Hurley)	1.00
Mrs. Johanna Braaz (Rev. H. Kuckhahn, St. Charles)	2.00
Louis Windler, Jr. (Rev. H. A. Pankow, Iron Creek)	3.50
Heinr. Rehwinkel (Rev. W. E. Schulz, R. 1, Merrill)	25.75
Mrs. E. Schmidt (Rev. H. Zimmermann, Randolph)	10.00
Mrs. A.W. Paap (Rev. Dr. J. B. Bernthal, So. Milw.)	3.00
Mrs. Aug. Roloff (Rev. Hy. Gieschen, Ft. Atkins.)	2.00
Mrs. Bertha Gallitz (Rev. Hy. Gieschen, Ft. Atkins.)	2.75
Phyllis Fischer (Rev. E. E. Kolander, Marathon)	142.25
Ossian Reck (Rev. O. Kuhlow, Jefferson)	5.00
Mrs. Wm. Heilemann (Rev. O. Kuhlow, Jefferson)	2.00
Miss Carrie Heilemann (Rev. O. Kuhlow, Jefferson)	2.00
Mrs. August Paap (Rev. O. Kuhlow, Jefferson)	2.00
Elvira Schulze (Rev. P. Lehmann, Ableman)	2.50
Mrs. Gottl. Steinbring (Rev. J. Mittelstaedt, Menom.)	18.00
O. J. Melcher (Rev. M. J. Nommensen, Juneau)	3.00
Dick Gilster (Rev. W. A. Paustian, West Salem)	11.00
Mrs. August Hier (Rev. R. Schoeneck, Rice Lake)	5.00

H. J. KOCH, Treas.

MICHIGAN DISTRICT
July, August and September, 1940
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 12.84	\$
W. Franzmann, Coloma	73.48	
Bank Payment: Crete, Ill.	37.00	
W. Westendorf, Dowagiac	19.15	
E. T. Lochner, Hopkins	236.85	3.00
E. T. Lochner, Dorr	53.60	
A. Hoenecke, Muskegon	94.66	
H. Hoenecke, Sturgis	50.20	

Southeastern Conference

J. Nicolai, Adrian	289.63	
H. Heyn, Detroit	48.36	
G. Press, Detroit	47.40	1.00
J. Gauss, Jenera, O.	141.25	
W. Steih, Lansing	35.88	
H. Zapf, Monroe	19.44	
A. Maas, Northfield	20.69	
E. Hoenecke, Plymouth	39.14	22.45
H. Engel, Saline	45.65	
Estate of Chr. M. Burkhardt, Saline	200.00	400.00
A. Wacker, Scio	566.00	55.55
R. Timmel, Toledo, O.	200.00	
A. Baer, Toledo, O.	7.65	
H. A. Muehl, Waterloo	108.25	
O. Peters, Wayne	64.43	
O. Peters, Livonia	5.80	
F. Stern		2.00

Northern Conference

M. Schroeder, Bay City	146.94	
R. Hoenecke, Chesaning	230.35	
R. Hoenecke, Brady	32.75	
C. Henning, Elkton	41.12	
B. Westendorf, Flint	156.81	1.00
V. H. Winter, Flint	79.93	
A. Kehrberg, Frankenmuth	55.05	4.50
R. Kaschinske, Greenwood	69.15	
A. Schwerin, Hale		10.00
K. Frey, Kawkawlin	49.25	
For Arrears	11.75	
F. Krauss and K. Krauss, Lansing	389.88	
E. Rupp, Manistee	78.34	
E. Rupp, Batcheller	80.75	
W. Voss, Owosso	121.15	
A. W. Hueschen, Pigeon	288.62	
D. Metzger, Remus	107.22	
D. Metzger, Broomfield	70.30	
O. Eckert and O. J. Eckert, Saginaw	256.83	73.70
O. Frey, Saginaw	66.86	
H. Eckert, Saginaw	34.96	
G. Schmelzer, Sebawaing	204.46	
J. Zink, Sterling	77.35	
C. Leyrer, St. Louis	25.75	
C. Kionka, Swan Creek	35.00	
C. Kionka, Hemlock	45.00	
J. Roekle, Tawas City	205.05	
H. Zink, Tittabawassee	133.00	
A. Voges, Vassar	12.90	
R. Koch, Zilwaukee	156.20	
Total	\$5,680.07	\$ 573.20

NOTE: Of the \$573.20 non-budgetary money \$124.25 were for Debt Retirement (Rev. Timmel, Treas.), \$46.95 for our Church Extension Fund and \$402.00 for non-synodical activities.

Memorial Wreaths

(Included in above monies)

Sent in from	In memory of
Frankenmuth, Mrs. Leonard Geyer	\$ 3.00
Frankenmuth, Rev. E. A. Mayer (two wreaths)	1.50
Flint (Emanuel's), Fred Zimmermann	1.00
Hale, Gary Dean Holzheuer (four wreaths)	5.00
Hopkins, Mrs. (Rev.) Louis Walper, Momence, Ill. ..	3.00
Detroit (Hope), Ernst Oester	1.00
Plymouth, William B. Petz	22.45
Saginaw (St. Paul's), John Heck, Monroe, Mich. (two wreaths)	5.00
Rev. F. Stern, J. Wilkins	2.00

E. WENK, Treas.

CONDENSED STATEMENTS FOR
SEPTEMBER 30, 1940

Cash on hand July 1, 1940	\$ 66.94
Receipts from Districts	55,127.71
Revenues	14,467.79
Extraordinary Receipts:	
Previously reported	26.52
R. Yanke for Missions	3.00
A Thankful Giver	25.00
E. F. A. Ries for Missions	3.00
Missouri Synod for Missions	7.58
	<u>65.10</u>

Total	\$ 69,727.54
Disbursements	98,212.42
Deficit	\$ 28,484.88

Budget Debt

Debt on July 1, 1940	\$184,535.18
Receipts from D. R. C.	none
Collections for Debts	649.58
Total	\$ 649.58
Debts paid	13,538.50
	<u>\$170,996.68</u>

Available for Debts	none
Inmates deposits	97.00
Loan to pay July salaries	18,000.00
Accounts Payable made	24,054.64
Total Budget Debt on Sept. 30, 1940	\$213,148.32

Church Extension Division

Debt July 1, 1940	\$ 84,484.83
Cash Balance June 30, 1940	10.61
Jubilee Collection	7,575.00
Repayments	1,227.33
Interest	203.65
Collections	394.59
Total	\$9,411.18
Church Extension Debt paid	8,900.00
	<u>8,900.00</u>

Available for Debt	\$ 511.18
Annuity from Mrs. Schifflieger	2,000.00
Church Extension Debt Sept. 30, 1940	\$ 77,584.83

Total Debt

Budget Debt	\$164,943.42
Church Extension Debt	77,584.83
Unpaid loan from Bank	18,000.00
Inmates Deposits	15,997.09
Accounts Payable	14,207.81
Total Debt on September 30, 1940	\$290,733.15

Chapel Money

Balance August 31, 1940	\$ 4,330.05
Receipts for September	50.50
	<u>\$ 4,380.55</u>
Disbursed	2,400.00
Available on September 30, 1940	\$ 1,980.55

THEO. H. BUUCK, Treasurer.