

# 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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Know thou —

the God of thy father and  
serve Him with a perfect  
heart and a willing mind:  
for the Lord searcheth all  
hearts, and understandeth  
all the imaginations of the  
thoughts: if thou seek Him,  
He will be found of thee;  
but if thou forsake Him, He  
will cast thee off for ever."

I. Chron. 28, 9

## MEDITATIONS ON THE 46th PSALM

By Pastor George Luedtke, Toledo, Ohio

**D**R. MARTIN LUTHER said of Psalm 134: "This psalm, let them sing for you, and sing it yourselves, who are preachers and teachers and bishops, or who else happens to be in the office of teaching spiritual things." — This could excellently serve as a telling superscription of Psalm 46.

The Psalm, which has been chosen for our instruction and mutual meditation, and which is to give us cheer and courage, confidence and conduct under pressing and unpleasant circumstances —

to give us a strong and reinforced will to "fight the good fight of faith, lay tighter hold of eternal life, whereunto we are also called" — this precious Psalm is a Gift of Grace through divine inspiration. The superscription reads: to the chief musician for the Sons of Korah — a song upon Alamoth, which is Hebrew for soprano — from the word *Almah*, virgin. Some have thought the Alamoth "virgins" were a temple choir, singing antiphonally to the Sheminith or male choir and chorus. We might say and call this familiar psalm: "from the choir master's collection of Korathite songs for soprano voices." Heman the singer and Samuel the prophet were Korathites. 1 Chron. 6: 33-39. The descendants of Heman were organized by David as singers. They

were gate-keepers and bakers for the sanctuary, preparing the show-bread and sacrificial cakes (1 Chron. 9, 31. 32). They were ministers in the Holy Place. It was to them this eloquent psalm and many others were dedicated to sing the same aloud in the congregation — *that God is King* and that Victory is on our side always and "we are more than conquerors through Him that loved us." In God's army of believers there is no defeat and only Victory. — "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of this knowledge by us in every place (2 Cor. 2, 14). "If God be for us, who *can* be against us?" So breathes and blows the breath of God through the whole Old and New Testament. — It is fresh faith — *Glaubensfrechheit*.

We can therefore readily understand why our Luther

found here a fountain of faith — passing through the Valley of Baca, made it a well — and like his Savior, whom he loved and lived for "drank of the brook in the way; therefore he lifted up his head." In hours of danger and difficulty the unbending Reformer would cheerily say to his friend Melanchthon — "Come, Philip, let us sing the 46th Psalm." Fighting furiously against foes in high and low places, surrounded by enemies, sometimes standing alone against a huge and howling majority — Luther

found in this Psalm the Victory Hymn, and knew no defeat or "cold feet," but got his feet shod with the preparation of the Gospel of peace and power — above all, took the shield of Faith and put on the whole armor of God and kept the devil on the run! Inspired by the Spirit of God he built the fire of zeal into a hymn of his own, filled with the fire of God, which still burns brightly as the burning bush of Moses did, and hasn't gone out. He read and re-read this psalm and memorized and memorialized it in the so-called "Marseilles of the Reformation" — "A mighty Fortress is our God, a trusty shield and weapon!" Sing it, and you can hear the firm tread of the armies of God. Listen to it and you can hear the blows falling on the heads of the enemies of God! Luther

### THE 46th PSALM

*God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah.*

poured the whole psalm into a vigorous piece of poetry, put the Christ, which has come, into it — hanged the Cross of Calvary on it and sent it singing around the world through God's agency of grace, the Church. The psalm gave him that something, which St. John calls: "Our faith, which is the Victory that overcomes the world." This psalm, like the trumpets of the priests of Jericho, brings tumbling down the walls of wickedness around the ears and eyes of all of God's enemies — enemies of the Cross and the Church. This victorious psalm must fill us preachers and teachers with calm — courage — confidence — cheer — combat! We need its sounds. We need the blast of God's trumpet. It summons us to God's firing line. It is a call to arms. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

1 Cor. 14, 8. We are all, be we preachers or school teachers, organists or organizers, male or female workers, layman or leader, surrounded with enemies. Hear the Commander's Voice above the din of battle! — Let us in these days, when we are gathered together collectively, study the source of all good, healthy confidence — and courage — and combat.

### The Lost Song

In passing may we remark that our people have lost this song? They have lost it because we have lost the notes! "For if the trumpet give an uncertain sound, who shall prepare himself to battle?" So many of our Lutherans know not the mighty melody! Many no more knew the words by heart as they did of old. Choirs are drilled and dolled up to sing it for us. We live in an age of "Ersatz," which means substitutes. We live in an age of "*canned sermon and song*," which ought to be "*canned*." Ministers read the Bible for us — pray for us, choirs sing for us — read prayers for us — giving is done by others for us — the Bible is squirted at us through little books of devotion. We need again that the Spirit of God fall on all of us — on pulpites and pewholders alike — sit on each one of us as a cloven tongue of fire and we all together in Christ march as a solid, mighty army — moving to war. God wants us to be "good ministers of Jesus Christ." So like Luther of old may we let God's Word, all of it, go through us and it will go through our hearers! The pulpit on fire is a church on fire! A church on fire is a world on fire. May God's Spirit fill us as we go from sentence to sentence of the psalm, as a bee flits from flower to flower and gathers honey. "How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth." Ps. 119, 103.

### Supposition of the Origin of the Psalm

On what occasion did the sweet singer of Israel write this our present psalm? There are two remarkable events or occasions in the history of Israel from which it could have come. God's Old Testament people probably supplied the historic basis upon which like a cathedral with chimes this psalm rests. One is the miraculous deliverance of the armies of Jehoshaphat from the attacking, combined forces of the bordering nations. Nations have clubbed together before to inflict harm on others through aggression. 2 Chron. 20. — We read that Jehoshaphat made the right move in the emergency. Scripture reports: "Jehoshaphat feared and set himself to seek the Lord and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord. Even out of all the cities of Judah they came to seek the Lord. The King stood in the House of the Lord and said: "O Lord God of our Fathers! Art not Thou God in Heaven? And rulest Thou not over all the Kingdom of the heathen? And in Thine Hand is there not power and might? So that none is able to withstand Thee? *Art not Thou our God?* Who didst drive out the inhabitants of this land before Thy people

Israel and gavest it to the seed of Abraham Thy friend forever? And they dwelt therein and have built Thee a Sanctuary therein — for Thy Name, saying: — If when evil comes upon us — as the sword — judgment or pestilence or famine, we stand before this house and in Thy Presence — for Thy Name is in this House — and cry unto Thee in our affliction, then Thou wilt hear and help. And *Now behold!* The children of Ammon and Moab and Mount Seir, whom Thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not. Behold! I say — how they reward us to come to cast us out of Thy possession, which Thou hast given us to inherit. O our God! wilt not Thou judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee! — And all Judah stood before the Lord with their little ones, their wives and their children."

### God's Answer

Remember and recall the answer to this mighty plea and prayer, brought back to him and his people by a priest, which came by the Spirit of the Lord? The message was: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, for the Lord will be with you — stand ye still and see the salvation of the Lord with you. Tomorrow go out against them, for the Lord will be with you!" — Then the King added: "Believe in the Lord your God, so shall ye be established. Believe His prophets, so shall ye prosper!" And the Korathites stood up to praise the Lord with a loud voice on high. He appointed singers unto the Lord as they went out before the army, and to say — Praise the Lord! For His Mercy endureth forever. And when *they began* to sing — *they were smitten!* Is this 46th Psalm one which they sang to celebrate this unique victory? — We wonder. —

### Another Supposition of its Origin

Others claim it might have been the supernatural deliverance of Israel in the time of Ezekiah, the pious King, when the Assyrians and their hordes, rough and ruthless, swooped down like a wolf on the fold; and that snorting, puffed up General Sennacherib and all his glittering army, officers and men were utterly destroyed by the hot blast of the breath of God's nostrils. Is it not written in Isaiah, Chapter 37 — when that huge and horrible army was camped as numerous as grass hoppers in their tents outside the gates of Jerusalem? Hezekiah heard of it. He hurriedly gathered the priests together and called on Isaiah, prince of preachers, Son of Amoz. They brought him the minority report. It ran like this: "This day is a day of trouble and rebuke and blesphemy." Isaiah proclaimed the good news: — "Thus saith the Lord — be not afraid of the words of Rabshakeh that thou hast heard. Behold! I will send a blast upon him and he shall hear rumors and return to his own land." God

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said: "I will put my hook in thy nose and my bridle in thy lips and I will turn thee back by the way, which thou camest." — I will defend their city to save it for mine own sake, and for my servant David's sake. You can't destroy my Church, "The remnant that is escaped of the house of Judah."

Then the angel of the Lord went out at night and 185,000 soldiers, crust and cream of Rabshakeh's army, died. "They were all dead corpses." Then the King of Assyria, Sennacherib, sneaked home and later was assassinated by his own two sons! Does this Psalm 46 celebrate this victory? Is Psalm 46 the devotional echo of

the great deliverance of Israel from the hands of the Assyrians? Three times the writer exclaims in Isaiah — Immanuel! Immanuel! Immanuel! The Lord of Hosts is with us. God is our Refuge. Therefore not an arrow was shot there.

So the whole psalm is a Hymn of Defence and Deliverance of the city of God — the apple of God's eye, His Church. Don't expect to find in poetry the same kind of logical accuracy in the process of thought, which we require in treatise or essay. Let us just jump into the river of emotion flowing here and float along on the crest of the tide of faith!

(To be continued)

## EDITORIALS

## CHRISTIAN BOLDNESS

## TAKING THE NAME OF GOD IN VAIN

## ITALICS IN THE BIBLE

## A SURE WAY TO RUIN OUR OWN HAPPINESS

## ARE THE LODGES RELIGIOUS ORGANIZATIONS?

**Christian Boldness** "When they saw the boldness of Peter and John, . . . they took knowledge of them that they had been with Jesus," that is said of the members of the Jewish high council during the trial of the two apostles for preaching Jesus. Christian boldness is a characteristic of those who have been with Jesus.

We are enjoying full religious freedom. So far as we know, no one is made to suffer physically for his Christian faith by governmental agencies. Some of us recall the mob violence directed against some churches during the last war and the attempts of some politicians to pass legislation which would interfere with certain phases of the Church's work. Of that there seems to be no evidence during the present war, for which we ought to be truly thankful. The history of the Church is full of examples of great physical courage in times of persecution.

But very often moral courage is a rarer commodity than physical courage. There is great reluctance to face

the scorn and ridicule of the world. In these days when the theory of evolution is generally accepted in educational and cultural circles many a Lutheran church member feels embarrassed when the Bible account of the creation is mentioned and assumes an apologetic attitude. Many a young man says, I believe every word of the Bible, and yet he will not attend church because his companions would laugh at him. There are many Nicodemuses who want to come to Jesus only by night and be His disciples only in secret.

Not long ago one of our young men in the armed services said: When I was still at home, I went to church and Bible class but I did not read my Bible regularly. When I entered the army, I began to realize the seriousness of the times, so I began to read my Bible every night in the barracks. At first the others laughed at me for it, but they soon got over it and did not bother me anymore. Here was real Christian courage and boldness. No class is more sensitive to ridicule than young people. The urge is strong to be just like the crowd.

It takes Christian boldness also to be different in conduct, to refuse to join the crowd in its sinful pursuits. It takes a high type of courage to say, "No," when it by implication condemns the doings of others. It hurts to be regarded as queer. It is considered a calamity to be left out of the crowd. But it is the lot of the faithful Christian often to travel alone. The apostle says, "Be not conformed to this world but be ye transformed," that is to say, Don't be like the great mass of humanity roundabout you but be different, distinctively Christian.

Christians are to salt the earth but nowadays the opposite seems more often true. We are losing our Christian individuality. We largely lack the courage to live up to our calling to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world, holding forth the word of life. We need Christian boldness. Jesus said: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

I. P. F.

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**Taking the Name of God in Vain** The temptation to do so is great, and seems to be getting stronger every day. To fortify ourselves it will be well to ponder a little what cursing means.

Think of the majesty of God.

We wonder at the vastness of the universe. We see the wide expanse of the heavens; one star outshining the other in brilliancy; some stars so far away from us that we cannot see them with the naked eye. We cannot even reach the limits of the heavens with the most powerful telescopes ever constructed.

We wonder at the smallness of things. Smaller and still smaller things have been discovered with the aid of powerful microscopes. And yet there are things of whose existence we know, but which we cannot see with our eyes. So small they are.

All of this world is filled with life; not only with blind, dead energy, but with life, plant life, animal life, personal life.

It was God who created all this out of nothing. He spoke a word, and the world stood ready before Him in all its beauty and grandeur.

How great, then, must God be, for whom all this world is but as a little handful!

How should we use the name of this great God?

We wonder whether we dare use it at all.

Who are we? Creatures of God. We have no independent existence. We are only because God made us. We are no more than what God made us. Without God's will we are nothing. And God who created us out of nothing can just as easily reduce us to nothing again. We have nothing that we have not received, and are receiving anew every moment.

More. Men may kill our body, but God can destroy body and soul in hell. Who are we to stop Him, if He should decide to destroy us? And, in addition, we must admit that we deserve nothing but just that judgment of God. If God should cast us into hell this very moment, we should have to confess, not only that we are powerless to resist Him, but also that He would be justified in doing it.

We are sinners. We, who owe God endless gratitude for all the blessings we have received from Him and are continually receiving, we have disobeyed His command. We deserve to be cast into hell.

Dare we use the name of the great God against whom we have sinned so grievously? Must we not tremble like Isaiah: Woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips (Is. 6, 5)?

Yet God grants us born sinners the use of His holy name. Should we not use it with deepest reverence? Should we not use it to glorify Him? Should we not use it only to call upon in every need, to pray, praise, and give thanks?

How dare we sinners use the name of the most holy God so irreverently in cursing?

And what about us as Christians?

J. P. M.

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**Italics in the Bible.** Reading one of our exchanges we recently found that a question concerning the meaning of italicized words in the Bible had been addressed to the editor. Assuming that the question might interest also the readers of the *Northwestern Lutheran*, we offer a few remarks by way of explanation.

Ordinarily, italics are used for emphasis. When a writer wants to call special attention to some word or phrase, or even to a whole sentence or paragraph, he has them printed in italics, so that they may catch the eye of the reader more readily.

This, however, is not the meaning of the italics in the Bible. Open your Bible on the first page. In the second verse you will find the word *was* italicized. This is repeated in the following verses. In v. 9 and 10 you will find the word *land* so printed. It is evident from the entire paragraph that no special importance attaches to these words.

The explanation is this. The word *was* (commonly called a copula by the grammars) serves merely to connect the predicate of a sentence to the subject. In Hebrew the subject and the predicate are placed side by side with out any connecting word. The people were accustomed to supply it, and understood the sentence as easily without the copula as we understand the English sentence with it. To indicate that *was* is used only because the English idiom requires it, the publishers print it in italics. — Similarly, when Moses wrote that God commanded "the dry" to appear, the first readers at once supplied the noun *land* to complete the thought properly.

In this way we might go on through the whole Bible. The italics always indicated that the word so printed is not found literally in the original, but is added for clarity in the English.

J. P. M.

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**A Sure Way to Ruin Our Own Happiness** In one of our German exchanges we found a little item under the heading "A prescription for unhappiness." The "*prescription*" was not meant as a prescription, but rather as a mirror to show us our faults. Here is the gist of it. "If you are determined to be unhappy, then be self-centered. Always think of yourself. Think of what you would like to have but can't have. Think of the consideration people owe you but don't show you. Be dissatisfied, and thus spoil whatever of good may happen to you. Open your heart to envy and jealousy, and be careful not to trust any one; be suspicious."

Does this mirror reflect our inborn sinfulness? These are some forms in which the natural depravity of our heart breaks forth, which carry as their natural reward our own unhappiness. We must look for the causes of our

unhappiness, not so much in our environment as in our own heart. A Christian will daily try to overcome these sins and, instead, will cultivate the virtue of love, which beareth all things, believeth all things, hopeth all things, endureth all things (1 Cor. 13, 7). He will endeavor to rejoice in the Lord alway with thanksgiving (see Phil. 4, 4-7).

J. P. M.

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**Are the Lodges Religious Organizations?** This is often denied, or doubted. But here is what a thirty-degree Mason says, as quoted by Rev. B. Essenburg in the *Christian Cynosure*. "*Masonry is a way of life. It requires a belief in an All-Seeing and Divine Providence. It teaches its adherents to seek more light. It is the greatest Order in the world, and it has for its purpose the uplift and betterment of mankind.*"

Note particularly the following in the quotation: Masonry is a way of life. It requires a belief in a god. It strives to attain a betterment of mankind. — Is it a religion? How dare its religious character be denied in view of such claims?

J. P. M.

## THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

**C**ANCELLATION of the 1942 convention of the Evangelical Lutheran Synodical Conference of North America has already been announced in our church papers, but our membership is entitled to a detailed report on the reasons for the action.

The Synodical Conference is composed of four synods: the Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod. A conference of officials of one of these synods had petitioned the president of the Synodical Conference to bring about cancellation of the convention, especially on account of increasing travel restrictions occasioned by the war. The officials of the Synodical Conference, however, did not feel competent to reach a decision in so far-reaching a matter without first consulting with the presidents of the constituent synods. A meeting was therefore arranged for June 8 in Chicago, at which the president and the vice-president of the Synodical Conference met with the presidents of the four synods or their representatives. After due deliberation the representatives of these synods concurred in requesting the officials of the Synodical Conference to cancel the scheduled convention. To the reason mentioned above were added the general situation caused by the war, which already has resulted in the cancellation of a number of other meetings, and the fact that up to that date no memorials had been submitted demanding special consideration by the convention. The missionary board in charge of Negro mission work in America and Africa also gave assurance that it had no special problems to submit.

And finally the conviction prevailed that owing to the war the number of delegates, especially from the more remote Districts, would be smaller than at former conventions. The constitution of the Synodical Conference contains no stipulation governing the cancellation of a convention, but similar action was taken in 1918 on account of the then prevailing conditions.

Measures are being taken to assure the continued functioning of officials and boards under existing regulations, and more frequent and more complete reports will be published about the progress and needs of our work among the Negroes. The necessary financial support required for our colored mission work will be granted under already existing regulations of the Synodical Conference.

The matter of Lutheran union, of profound concern to the synods of the Synodical Conference, has been placed into the hands of the presidents and of special committees of the four synods. These have met repeatedly since the last convention of the Synodical Conference and have discussed the matter and will continue to do so in the future.

Other matters and questions which may arise in the future will be dealt with by the officials of the Synodical Conference to the best of their ability, under the constitution. In this connection official announcement is hereby made that the new constitution of the Synodical Conference has been adopted by the constituent synods and thereby becomes operative. Although the Synodical Conference from now on functions under the new consti-

tution, this will not bring about any particular changes at the present time.

At the Chicago meeting special consideration was also given to the suggestion that the officials of the four synods make arrangements for discussions carried on in a brotherly spirit of questions which have arisen and may arise from time to time in the future. Since this procedure is completely in harmony with the spirit of the Synodical Conference, we shall grant it a moment's consideration.

The Synodical Conference is now in existence for seventy years. It is a union of synods which unwaveringly acknowledge the canonical books of the Old and New Testaments to be the Word of God, and adhere to the confessions of the Ev. Lutheran Church of the year 1580, the so-called Concordia. In these seventy years the Synodical Conference had as its purpose and goal what is declared in its Constitution, "outward expression of the unity of the spirit existing among the respective synods; mutual strengthening in faith and confession; promotion of unity in doctrine and practice and the removal of any threatening disturbance thereof; co-operation in matters of common interest; . . . union of all Lutheran synods of America into one single Orthodox American Lutheran Church." In this sense the Synodical Conference has labored for seventy years and, wherever difficulties and

disturbances arose, has exerted itself to solve and remove them. The Synodical Conference is God's work, and its confession and purpose are God-pleasing because in accord with Holy Scriptures.

The writer has had personal contact with the Synodical Conference since 1886, and has rather regularly attended the conventions for the last fifty-six years. Anyone interested in its history can readily inform himself of the genuine joy and gratitude of our fathers when the Synodical Conference, after extended negotiations and efforts, was finally called into being. In these seventy years there were indeed difficulties and differences of opinion, but throughout earnest efforts were made at a brotherly, God-pleasing solution. We repeat: the Synodical Conference is the work of God. The times are fraught with dangers for the confessional Church; difficulties and attacks are apparent. And for this reason all honest Christians sincerely pray to God that He might grant to all members of the Synodical Conference, and maintain among them, a spirit of true brotherliness and love, sincere confidence in one another, and that He may heed and fulfill the ancient prayer —

Unto Thy Church grant, Lord, Thy grace,  
Peace, concord, patience, fearlessness.

L. Fuerbringer.

## BEQUESTS FOR OUR SYNOD

IN recent months our Synod received several bequests, the receipt of which is herewith publicly acknowledged. The love of Christ prompted the testators to make some of their earthly goods available for their Lord's Cause even after their death. We thank Him for the grace with which He worked in these members of our Synod. May He grant that many other members follow the fine example of these perfected saints.

It may be opportune on this occasion to set forth how bequests to the Synod are handled. Ordinarily all legacies to the Synod are turned over by our treasurer to our Funds Committee in accordance with a Synodical resolution. This committee invests these sums of money together with other funds in their hands and the proceeds of the legacies are distributed among the various departments of our Synod in compliance with the stipulations of the testators. — However, in cases where the testators specifically state in their will that the bequest is to be used directly for any particular department of our work, the money is immediately upon receipt applied according to the wish of the testator.

Another thing. Inheritance taxes in some cases reduce the amount bequeathed. Our fiscal office therefore reports only the sum actually received.

Here follows the list of recent bequests and how they were disposed of:

1. From the estate of *Wm. H. Schroer*, St. Paul, Minn., the sum of \$829.70, for "the poor students of Dr. Martin Luther College." — Turned over to the Funds Committee.
2. From the estate of *Frederick J. Vincenz*, Fond du Lac, Wis., the sum of \$100.00, for our Synod. — Turned over to the Funds Committee.
3. From the estate of *William Witte*, Milwaukee, Wis., the sum of \$400.00 for our Synod. — To the Funds Committee.
4. From the estate of *Anna Arndt*, Minnesota, the sum of \$592.86, for our Synod. — To Funds Committee.
5. From the estate of *R. G. Rohde*, Nebraska, the sum of \$47.50, for Dr. Martin Luther College Library. — To Funds Committee.
6. From the estate of *Carl Rosenthal*, West Allis, Wis., the sum of \$190.12, for our Synod. — Funds Committee.
7. From the estate of the *Rev. Richard Siegler*, Barre Mills, Wis., the sum of \$2,000.00 for Northwestern College. — Funds Committee.
8. From the estate of *J. H. Mueller*, Hustler, Wis., a total of \$1,000.00, distributed as follows: \$150.00 for General Support; \$500.00 for Synod's Debt; \$300.00

- for Missions; \$25.00 for Children's Home; \$25.00 for Bethesda. — These amounts were at once applied to the designated departments according to the wishes of the testator.
9. From the estate of *Herman Kuesel*, the sum of \$1,000.00, for the Synod. — Funds Committee.
10. From the estate of *Louise Meyer*, Milwaukee, Wis., a total of \$550.60, of which \$91.77 was for the Synod and \$458.83 for the Home for the Aged at Belle Plaine, Minn. — Funds Committee.

Paul Pieper,  
Chairman, Board of Trustees.

## THE CONVENTION OF THE NORTHERN WISCONSIN DISTRICT

June 22-26, 1942

By Pastor Carl Lawrenz, North Fond du Lac, Wis.

WITH the most cordial Christian hospitality did the people of Emanuel Lutheran Church at New London offer their congregational facilities and their Christian homes to the 186 pastors, teachers, and lay delegates who had come together for four and a half busy days of deliberation upon the blessed cause of Christ's kingdom. The older delegates remembered the New London congregation as the cordial host of the very first Northern Wisconsin District Convention. As they compared the present program of work with the matters that lay before the District at its first meeting as a deliberative and advisory body they were well aware of the fact that the District Convention had grown in importance and value. It could also hardly escape their attention that now again even as then the District was gathered together in convention to take counsel together in matters pertaining to the upbuilding of the Lord's kingdom with the dark clouds of war hovering over the nation and the whole world.

The convention was opened on Monday morning with divine service and the celebration of Holy Communion, so that the Lord Himself by both of His blessed means of grace might give to all present a renewed measure of consecrated zeal for the deliberations of His cause. Pastor F. Brandt, who preached the opening sermon, very fittingly spoke on the theme: "How Can We Best Serve the Lord in these Troubled Times." He suggested no new emergency methods and measures but those recommended by the Holy Spirit, also during troubled times, in Hebrews 10, 23, 24, namely, that we hold fast the profession of our faith without wavering and that we consider one another to provoke unto love and good works. In the closing service on Thursday evening Dr. H. Koch expounded the great command of our King, as it is set forth with full instructions and rich promise in Matt. 28, 18-20. That, and that alone, remains our program of work in the church in time of war and in time of peace until He Himself appears to take us into His kingdom of eternal peace. Pastor Theo. Thurow was appointed as chaplain to lead us in opening all the convention sessions with the Word of God and prayer. Considerable time was devoted in three morning sessions to an essay delivered by Pastor W. W. Gieschen, entitled "The Early

Chapters of the Life of St. Peter." In a presentation that was popular yet deeply reverent, rich in practical hints, and full of original viewpoints the essayist let us see Peter trained as a future pastor and missionary in the itinerant seminary of the Lord Jesus. The deep interest which the essay evoked, especially also among the lay delegates, led to a resolution to have the essayist continue the work at the next district convention.

Because of the heavy duties and responsibilities in his own large congregation President W. E. Pankow, who had faithfully and conscientiously served the District for three terms, asked to be relieved of his office. A number of other nominees likewise pleaded for consideration either on the same grounds or by virtue of other heavy synodical responsibilities. The District recognized the validity of these pleas and, setting up a new ballot, elected Pastor E. G. Behm of Town Forest as their new District President. Pastor F. Brandt of Appleton was elected first vice-president, Pastor W. E. Pankow second vice-president. Re-elected were the pastors G. E. Boettcher and O. L. Hoyer as secretary and recording-secretary, Mr. Herbert Voecks as treasurer and Pastor Wm. Roepke and Mr. Gustav Kalfass as members of the Mission Board.

Special note was taken of three veterans of the cross in our midst, Pastor G. E. Bergemann, who during the days of the convention was rounding out the fifty-fifth year of active service in the pastorate; Mr. M. F. Militzer, who was observing his fiftieth anniversary as a teacher in our parochial schools; and Pastor John Schultz, who just recently had completed fifty years not only in the pastorate but in the service of one congregation. Obituaries were read by the respective conference secretaries in behalf of Pastor Phil. Sprengling and C. J. Westphal and of Mr. Carl Pergande and Mr. August Flunker, synodically active laymen.

### Missions

The interest of each district no doubt centers and should center in its missions. Thus also at this convention the progress reported in the mission field brought true spiritual joy. By the grace of our Lord we have been privileged to open four new missions in our midst during



the past biennium, these being located at Manitowoc, Appleton, Neenah and Tipler. Two older mission fields have become self-supporting and others showed heartening growth. Of course, we were also given to hear that other fields in our economically poor Northern areas had suffered considerable losses through the increasing exodus to the centers of flourishing war industries. But such members if received into our congregations at the industrial centers are really not losses, for our real interest in founding missions, after all, lies not in seeing them grow into flourishing congregations but in winning souls for the Savior and keeping them with Him. Just in this connection earnest pleas were voiced by the pastors in the industrial centers for prompt and conscientious notification concerning members moving into their fields not only from our missions but also from other self-supporting congregations.

The District Mission Board was also happy to report that the General Mission Board and the Synodical Committee had granted the District's request for an Institutional Missionary for the many public institutions, penal and benevolent, spread over the Fox River Valley and Lake Winnebago basin, and that the calling to this position was now under way. It was a long-felt need. For not only does pastoral work at these public institutions need to be thorough and adequate, require special gifts, intensified training and undivided attention, but without an Institutional Missionary it is almost impossible to reach the many strayed souls and the unchurched — all of them precious blood bought souls — at these places. Naturally the convention also took the other mission endeavors of our Synod, at home and abroad, which do not lie within the confines of the District, under earnest advisement and was happy to have the printed reports of a great number of them elucidated by men specially conversant with its affairs. The newest branch of our mission work, that of our Spiritual Welfare Commission, rendering spiritual care to our young men in the armed forces of our country, naturally provoked general interest. The detailed explanations given in person by the Executive Secretary of the Commission concerning the nature and scope of its present program made for more widespread understanding and will certainly bear the fruit of wider interest and cooperation.

#### Education

Hand in hand with our mission endeavors must go our interest in the work of Christian education. For one thing the Church ever needs in its midst thoroughly and soundly trained leaders to teach and preach, to counsel and guide in accordance with the pure and saving Gospel of our Lord. Thus it was only natural that also at this convention the deliberation of the reports of the five educational institutions of our Synod was given a prominent place on the program. But we were also reminded again that our program of Christian education is not to be restricted to the training of pastors and teachers. We are not only to win for Christ but also to bend every effort to

keep for Him those whom we have won. Thus in every individual congregation we ought to strive for the most effective means of grounding our youth in Christian truth and life. All this was most ably and inspiringly set before us at the convention as our Executive School Secretary, F. W. Meyer, presented and pleaded the cause of the Christian day school. Also these days of war give us a new object lesson concerning the value of thorough Christian training. The present situation in which many of our soldier boys are called far away from the guidance of a pastor and from strengthening influence of public preaching and the Holy Sacrament lets us sense what assurance can lie in knowing that through a Christian day school or even a Christian high school training these young men have been well grounded in Christian truth and trained in Christian thinking and living. In the interest of the cause of Christian education in our District it was heartening to hear that we now again have a Mission day school in our midst at our young mission at Kimberly, with an enrollment of 40 children, that another mission as a congregation is providing Christian day school training for its children in the school of the mother congregation and that also several other missions are zealously encouraging their children to attend a local parish school.

#### Finances

Our district treasurer reported that during the past biennium contributions to the amount of \$160,310.00 had been raised in the district for the work of Synod. As we consider this figure we must as a whole again humbly confess that it does not as yet spell the thankful stewardship over our material goods with which we Christians ought to be serving our Lord and Savior. However, there was at least encouragement and promise in knowing that these contributions had exceeded the receipts of the previous biennium by about \$14,000.00. The report of the Debt Retirement Committee that the \$640,000.00 synodical debt had now been pared down to \$174,000.00 awakened a general desire at the convention to join all the sister districts in making an earnest effort to wipe out this remainder in the nearest future. Especially did also the lay delegates present take the lead in voicing this desire. In a plan adopted to bring this desire to a realization Mr. E. E. Erdman of Menominee was appointed supervisor for the District and each conference selected one or more men to serve under his direction and leadership in making contacts with all congregations in their respective conferences who have not as yet made a full effort in bringing up their proportionate share for the debt liquidation. As a final measure an appeal would then go out to all the congregations to bring up whatever still remained of the debt.

May the blessing of the Lord follow upon these deliberations and may He give us strength for renewed efforts in behalf of His kingdom.



## SPIRITUAL WELFARE COMMISSION



### NEWS AND NOTES

ONE of our contact pastors near a northern army post reports that he has regular contact with about 75 Synodical Conference men stationed at the Post. An average of 10 to 25 attend services at his church on Sundays. He included a picture of some of these service men participating in a "wiener roast" sponsored by his Young Peoples League.

Another of our contact pastors in a southern state conducts Lutheran services once a week within the camp by invitation of the post chaplain. Many personal contacts are thus made, but seldom for longer than three months because of the training school nature of this particular camp.

"The mail goes through" — reports one soldier in India to his pastor, "The candy bars which the Young Peoples League sent to me arrived here. They were somewhat squashed but I ate them and passed them around. They were very good and it sure was a treat to get some American candy again." The above parcel was mailed about a month before Easter and was delivered in June, — "The mail goes through."

"Go ye into all the world and preach the Gospel." — Our file of mailing addresses and the many letters from the men in service shows that the Gospel of the Crucified One as proclaimed through our spiritual literature is literally going into all the world.

Recently a soldier on furlough visited our office, interested in seeing the "machinery" of the S. W. C. and to speak his personal appreciation for the spiritual literature he has received. Somehow our need of more typewriters came to his attention. Following a most pleasant visit the good-byes were said and he went on his way. Several hours later a car stopped in front of the office, a soldier stepped out carrying a typewriter. Our friend had returned bringing along his own typewriter with the remark, "It's yours for the duration."

Some 200 congregations have already ordered the S. W. C. information bulletin for free distribution — WHY NOT MORE? The information which this bulletin contains should reach every member of our Synod.

*Pastors attention* — do not become weary of the effort to keep us informed of address changes of your members in the service. We understand your difficulties in this matter particularly if you have 15, 20 or more men in the service. But your difficulties with a few addresses ought to emphasize to you our difficulty in keeping some 6,000 addresses up to date. There is only one answer, YOUR PROMPT AND CONTINUED COOPERATION. Also, kindly use *form cards* for sending addresses and changes of address to our office. We never knew that there were so many types and shapes of paper in existence as have come to our office bearing names and addresses. One list even came on a piece of butcher's wrapping paper. Such things make filing difficult. Use the *form cards* — if you have none, please order and keep a supply on hand. Again, have you provided your men in the service with *Communion Identification cards*? Many have not, as our files show no request for the same. A postal stating your needs is all that is necessary.

A recent letter of appreciation from a soldier in Ireland contained a ten shilling bank note with the remark, "To help a little in furthering your work of our Lord among the soldiers."

Mail received by our office from men in Australia shows that it is in transit about three weeks. With this in mind our mailings of spiritual literature to the men in foreign service leave our office three to four weeks before the domestic mail is sent out.

E. BLAKEWELL.

# Siftings

BY THE EDITORS

*Inadequate Substitutes for Parochial Schools* (part one). — Governor Van Wagoner's Labor Day appeal for more religious instruction for the youth of Michigan stimulated an investigation of existing conditions. One of the questions submitted to 185 superintendents of public schools was: "Is any religious instruction given by agencies, outside but co-operating with the school, such as the Weekday Church Schools?"

33 affirmative answers were received, as follows: *Released time*: 11 schools excused children from regular classes to attend religion classes taught within the public school building by a minister or professional church school teacher. Classes were usually conducted once a week for 45 minutes. They included elementary as well as high school pupils. — *Dismissed time*: 7 schools permitted children to attend classes in religion taught in buildings other than the public school, but during public school time. This arrangement differs from "released time" in so far as the pupil is technically dismissed for the hour (usually once a week) in the morning or afternoon when his religion classe meets, away from the public school building, and not under the supervision of the public school teachers. — *Free time*: 15 superintendents reported religion classes held outside of school time in public school buildings, usually after school closed for the day, or in a few cases before the regular opening.

These arrangements are mere make-shifts. We know that the Holy Spirit works faith "where and when it pleases God," and even in such make-shift arrangements the Word of God will not return void. But every conscientious Christian congregation will seriously ask itself the question: Is this really all that our God has enabled us to do for the training of His children? Have we sacrificed to the limit? Can we not expect more help from God beyond what we in our little faith have so far dared to accept?

*Inadequate Substitutes for Parochial Schools* (part two). — A meeting of churchmen and educators under the leadership of the Michigan State Superintendent Eugene B. Elliot tried to get an evaluation of the possibilities of religious instruction in the light of current opportunities. Some of the thoughts expressed by men attending the meeting pointed out the inadequacy of every method (*e. gr.*, on released time, dismissed time, free time) short of a full-time parochial school. We list a few of these opinions. "Religious instruction divorced from the environment of the common school branches has many disadvantages. Children get the idea that religion is of lesser consequence, that it is less important in their daily lives, that it is *something apart from their ordinary living*." — "The Lutheran representative suggested that the most nearly ideal solution to the problem would be the

church-supported religious schools with a complete curriculum of education adjacent to and parallel with the public schools. This time-tested arrangement is satisfactory to the church and the state and the family. The only reason more churches and congregations do not employ it is because it costs money. If more Americans would prize spiritual values highly enough to be willing to pay for them, we would have more full-time religious schools. Lutheran congregations of the Missouri Synod in Michigan alone are voluntarily spending \$500,000.00 a year to solve the problem under discussion."

\* \* \* \*

*Are the Costs of Parochial Schools Prohibitive?* — At the meeting of churchmen and educators in Michigan (mentioned in another item) a curious fact came to light, showing that the maintenance of parochial schools is not so much a matter of dollars and cents, but *one of appreciation, of love for the cause and faith in the Lord*. We quote: "Difficulty was reported in obtaining funds to carry forward a program of week-day instruction, even though the various classes received only one hour per week. In one city of over 25,000 population the budget of all Protestant churches together is less than half the amount spent by one Lutheran congregation for the maintenance of a Christian Day School, and yet the former group has a hard time raising the money."

\* \* \* \*

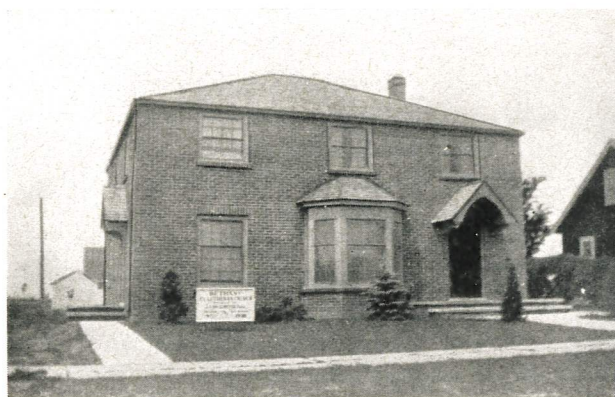
*"Results of School Training."* — Under this heading we recently read a report on a certain Lutheran congregation with a parochial school, in which, however, only one-third of its children of school age are enrolled. The report says: "2/3 of the choir members and of the Sunday morning Bible class should therefore be from among those who did not attend the day school. Fact is, however, that 75% are from the day school graduates. If there were no difference in the results of a Christian day school training and a non-Christian day school training, we should have 9 Sunday school teachers from among the day school graduates, 18 from others. Fact is, 24, or 88%, are from the Christian day school, and only 3, or 12%, are from others."

These data are interesting, although we must bear in mind that such relative figures are subject to constant change, other factors besides the school background entering the picture. Above all, we remember that the true spiritual blessings of a Christian school cannot be computed by us at all. The Lord alone knows them that are His. However, to us the Lord has very definitely assigned the task to scatter the seed, to preach the Gospel, to bring up the children He entrusted to our care "in the nurture and admonition of the Lord."

## YOUR CHURCH'S MISSION PROGRAM

### DEDICATION OF CHAPEL-PARSONAGE IN APPLETON, WIS.

ON Sunday, June 21, 1942, our Bethany Ev. Lutheran congregation on the North Side of Appleton, Wisconsin, was privileged, by the grace of God, to dedicate its new chapel-parsonage to the service of the Triune God. Three dedicatory services were conducted and although the Chapel is not large, approximately five hundred worshippers attended the three services. The Pastors R. Lederer, L. Koeninger, and F. Reier, delivered the morning, afternoon, and evening sermons respectively.



Our new mission congregation first held services in the basement quarters of the James D. Reeder residence. The first service was held on Pentecost Sunday June 1, 1941. On the 19th of September the congregation was organized with 8 voting members and 27 individuals. At this time the congregation numbers 51 individuals, 37 communicant members, and 15 voting members.

Though the basement quarters of the private residence

were highly appreciated by the members, they were soon found to be too small for any growth, and the mission being located in a residential district with no halls or large buildings available it became necessary to take definite steps toward purchasing lots and erecting a building where services could be held. In November the congregation, by means of the personal free will offerings of its members, a loan from synod and contributions from our other Appleton congregations, were able to purchase three well located lots for \$1,850.00. A loan of \$9,000.00 was then made from a private concern in Appleton for the erection of a building which was started in December by a local contractor.

The building is 34 by 30 feet and has a red brick veneer exterior. The upstairs parsonage has four large rooms. The first floor, without any partitions, is used for services and will accommodate about 140 persons. The roomy basement can be used for various congregational purposes. Private donations from members and friends enabled the furnishing of the chapel.

The congregation's members fully realize that being such a small group, it would have been impossible for them to erect their building had it not been for the financial aid and support of the Mission Board of our synod. They are, therefore, deeply grateful to the synod and they pray that God will prosper their mission work so that they may soon be in a position to take upon themselves their financial obligations and become self-supporting.

May God graciously continue to guide and bless our congregation so that our new house of worship may become a haven of refuge for lost sinners, where they can find peace for their souls in the forgiveness of sins offered to them through the Gospel of Jesus Christ, our Crucified and our Risen Lord!

D. E. Hallemeier.

## OBITUARY

### † PASTOR HERMAN C. ZARWELL †

Herman C. Zarwell was born in Watertown, Wisconsin, December 2, 1867, the son of Daniel and Wilhelmina Zarwell. He was baptized and confirmed in St. Mark's Lutheran Church at Watertown, and after confirmation entered Northwestern College. After graduation he entered the Seminary at Wauwatosa, Wisconsin, from which he graduated *cum laude* February 2,

1890, and became the assistant pastor of Dr. Pieper at Menominee, Wisconsin.

After six months there he was called as missionary at large to northern Michigan. Here his mission work was blessed to such an extent that thirty pastors are stationed in this field today. From there he accepted a call to Liberty, Manitowoc County, where he served 9½ years. He then accepted a call to Platteville, Wisconsin, where he worked twenty years when he had to retire on account of ill health. He was advised to seek a change of climate and go to California, which he did, coming to Alameda in February, 1921. After a short time here he felt well enough to assist Rev. Mieger at Zion Church, Oakland.

August 1, 1922, he came to San Jose as pastor of Immanuel Lutheran Church where he served 18 years, celebrating his 50th anniversary in the ministry on February 2, 1940. September 1, 1940, he resigned his pastorate



although he continued to serve Immanuel until November 1, when his successor took charge.

On June 15, 1890, he was united in holy wedlock to Florentine Jaster of Montello, Wisconsin. They were privileged to celebrate their golden wedding anniversary June 15, 1940, with their children. Eleven children were born to bless their union, two dying in infancy. He is survived by his sorrowing widow, two sons, Gerold of Visalia, John M. of Athton, and seven daughters, Mrs. Esther Host and Mrs. Nathalie West of Milwaukee, Wisconsin, Mrs. Leonora Masson of Portland, Oregon, Mrs. Stella Kremer, San Francisco, Mrs. Olivia Traina of Santa Clara, Hertha and Renata Zarwell, San Jose, two daughters-in-law, five sons-in-law, seventeen grandchildren, and two brothers.

Funeral services were conducted from Immanuel Lutheran Church July 14. Rev. Geo. Mieger of Oakland preached the sermon basing his text on 2 Timothy, verse 7 and 8, "I have fought a good fight, I have finished my course, I have kept the faith." Rev. E. Lutz, the local pastor, conducted services at the grave. All pastors of the Bay area attended in a body. H. Z.

† PASTOR EMERITUS  
EWALD HERRMANN †

After a brief illness Pastor emeritus Ewald John Henry Herrmann was called to his eternal home on Monday, July 20, at the age of 78 years, 1 month, and 12 days.

The funeral service was held on Friday, July 24. The undersigned, pastor of St. John's, of which church the departed had been a member for many years, brought to the mourners the comforts of Romans 1:16, 17. The body was laid to rest in Valhalla Cemetery.

Ewald John Henry Herrmann was born in Lauenburg, Pommern, on June 8, 1867. His early Christian training led him to desire to serve the Lord in the public ministry. He pursued his studies at the Gymnasium at Bielefeld and the universities at Tuebingen, Greifswald, Berlin, and Bonn, passing his final examinations in 1893. He served as assistant pastor in Ober-Klingen and Werther.

In 1896 Pastor Herrmann received a call from the General Council to Josephburg, Canada. Not finding himself in agreement with the position of this body, he joined the Missouri Synod in 1898, and served churches in Neudorf and Arrat, Canada, and Ridgeville, Wisconsin. Then he received a call from the Wisconsin Synod to Neuville, Wisconsin.

In 1911 his former parishioners called him back to Regina, Canada. While filling this pastorate, he affiliated himself with the Nebraska District of the Wisconsin Synod.

His hearing having become affected, Pastor Herrmann felt himself compelled to resign and, after assisting his son for a year in Alberta, Canada, returned to Wisconsin, taking residence in Milwaukee.

As long as he was able to do so, he was always ready to serve when called to supply for local pastors.

In 1896 Pastor Herrmann entered into marriage with Miss Anna Ulbrich. Five sons and two daughters were born to them. Mrs. Herrmann died in Regina in 1913.

On March 4, 1925, he was united in marriage with Miss Clara Ulbrich at Calgary, Alberta, Canada.

His widow, five sons, three of whom are pastors, two daughters, four daughters-in-law, eleven grandchildren, and one sister, mourn his death, borne up, however, by our Christian hope in Him who is the Resurrection and the Life.

John Brenner.

SEVENTY-FIFTH ANNIVERSARY  
OF CHURCH ORGANIZATION

St. Peter's Ev. Luth. Congregation,  
Town of Hamburg, Vernon Co., Wis.

ON Sunday, June 21, St. Peter's Ev. Lutheran Congregation, Town of Hamburg, Vernon Co., Wis., observed the seventy-fifth anniversary of its organization. The day was ideal. A large tent was erected in an ad-



joining orchard to accommodate the large gathering of former members and friends.

There were two divine services, a combined German and English service in the morning and an English service in the afternoon. The Reverend E. H. Palechek, who served the congregation for forty-nine years, spoke in Ger-

man. Pastor Walter Schumann, La Crosse, Wis., delivered the English sermon. At the afternoon service the Reverend Herbert Kirchner, Baraboo, Wis., was the guest speaker. The liturgical part of the services was conducted by Pastor Fred Schroeder, Stoddard, Wis.

A mass choir of 65 voices, composed of the Stoddard, Chaseburg, and Hamburg choirs, under the leadership of Mr. Arthur Glende, La Crosse, Wis., beautified the services with appropriate selections.

Two sons of former pastors, namely Mr. Reinhold Hass, Onalaska, Wis., and Mr. H. M. Baarts, Trumann, Minn., were present and spoke brief words of encouragement.

The congregation was organized February 20, 1867. For the first twenty-five years services were conducted in a log church. Last year the congregation observed the fiftieth anniversary of the dedication of the present church structure.

The following pastors served the congregation: W. Hass, 1867-1871; R. Baarts, 1871-1881; O. Oerding, 1880-1890; E. H. Palechek, 1891-1939; and the undersigned since 1939.

At present this country congregation numbers about 126 communicants. Although it did not itself grow large in size, yet it did give rise to other congregations in the vicinity and many of her confirmed youth are now active members in sister congregations.

May the Lord not withhold His gracious hand, but continue to bless His little flock. Harold F. Backer.

#### GOLDEN JUBILEE OF ST. MARK'S CONGREGATION, TOWN BLOOMER, WIS.

ON July 12 St. Mark's Congregation at Brush Prairie, Bloomer, Wis., celebrated the fiftieth anniversary of the dedication of its church. Two services were held, with Pastor M. Plass, of Oakland, preaching at the forenoon service, and Pastor J. Henning, of Prairie Farm, delivering the address in the afternoon service.

Many years before their organization, which took place in 1891, the year before their church was dedicated, the Lutheran families in this community were first served by the circuit-riding pastor from Fall Creek, Rev. J. Friedrich, who ministered to the needs of his members in a far-flung parish, which included Chippewa and Eau Claire counties. Soon pastors of congregations situated much nearer to Brush Prairie, such as those at Chippewa Falls and Eagleton, served St. Mark's. For twenty-five years and more the congregation was served in pioneer fashion, without the benefit of organization or of a church edifice. Thus, although St. Mark's Congregation has just celebrated the fiftieth anniversary of the dedication of its church, it might well also be commemorating the even more important fact that for seventy-five years or more the Word of God has been preached in its midst.

For forty years after its organization the congregation was a part of the Eagleton, Bloomer (Tilden), Auburn, and Brush Prairie parish, the pastor residing at Eagleton.

In 1932 the Bloomer and Eagleton congregations called their own pastor. Pastor J. Henning, Sr., continued to serve the Auburn and Brush Prairie parishes from his home in Bloomer until the year 1938, when ill health compelled him to relinquish his duties. Pastor J. Henning, Jr., was the vacancy pastor for a year. In the summer of 1939 several meetings were held with regard to the calling of a pastor under the auspices of the Mission Board of the Western Wisconsin District. Together with the congregation at Auburn the Brush Prairie congregation called its present pastor in 1939.

The following pastors have served the congregation since 1892: J. Rathke, 1891-1893; H. Schwartz, 1894-1903; M. Plass, 1903-1907; R. Buerger, 1908; R. Heitke, 1908-1910; M. Busack, 1910-1918; J. Henning, Sr., 1918-1939; J. Henning, Jr., 1938-1939; since 1939, C. Toppe, the present pastor.

"Let Thine eyes be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there."  
C. Toppe.

#### TWENTY-FIFTH ANNIVERSARY

Trinity Church, Friesland, Wis.

SUNDAY, June 14, was a day of rejoicing for the Trinity Evangelical Lutheran Church of Friesland, Wis. On this day the members were permitted to celebrate the twenty-fifth anniversary of their congregation.

On the 6th day of March, 1917, thirteen Lutheran men, eight of whom are still with us, organized the Trinity Lutheran Church of Friesland, Wis. Having no church building of their own, services were held in the Town Hall. A letter of call was sent to the Rev. Mr. W. Pankow to serve Friesland together with Dalton. Pastor Pankow having accepted the call, the congregation immediately made preparations to build a parsonage and church. The parsonage was completed by the 14th of October, 1917. On the 11th of November of the same year the church building was dedicated to the service of the Lord. The Lord having given His blessing to the preaching of His Word here, the congregation has been growing until it now numbers 72 voting members and 8 lady members.

During these twenty-five years 150 were baptized, 146 renewed and confirmed their baptismal vows, 40 couples were married and 28 persons were laid to rest. Four pastors served this parish during these years: W. Pankow, 1917-1925; H. Koch, 1925-1927; A. Paetz, 1927-1939; W. R. Krueger since 1939.

Anticipating the event of the twenty-fifth anniversary, the congregation renovated and redecored its church home. The belfry and steeple were rebuilt and a neon cross added. Storm windows were installed to protect the art glass windows. A new forced air, all steel furnace was installed. The church was completely redecored inside and outside and new carpeting was laid. The old organ was replaced by a small organ.

Four festival services were held on this day of re-

joining. The sermon in the morning services were delivered by the Pastors E. Schaenike and H. Geiger. In the afternoon service Pastor W. Pankow, the first local pastor spoke. The evening service in which Pastor E. Walther delivered the sermon, was beautified by a mass choir composed of the choirs of the neighboring congregations.

May the Lord be with this congregation in the future as He has been in the past. W. R. Krueger.

**WEDDING ANNIVERSARIES**



Mr. and Mrs. Charles Selchert of South Shore, So. Dak., celebrated the fiftieth anniversary of their wedding on the ninth of June with a service in St. Luke's Lutheran Church of German-town. The undersigned addressed them on the words of the 122nd Psalm. May God bless them in their declining years.

Mr. and Mrs. Emil Zirbel of Emanuel's Lutheran Church of South Shore celebrated their 25th wedding anniversary Sunday, June 14. May God continue to shower His blessings upon them in the future as He has in the past. Psalm 134. Charles E. Found.

On April 26 Mr. and Mrs. Herman Steffen of Burlington, Wisconsin, lifelong members of the congregation at Slades Corners, were privileged to celebrate their golden wedding in the midst of their children and relatives.

Edmund Sponholz.

**PRAISING GOD IN SONG**

ON the 17th of May a mass chorus of 187 members made up of the choirs of the congregations of Beaver Dam, Cambria, Columbus, Fox Lake, Friesland, Kingston, Manchester, Randolph, Town Trenton and Waupun poured out their hearts unto the Lord in a song service at St. Stephen's Church at Beaver Dam, Wis. The concert given was based on the life of Christ and the chorales that were sung were arranged according to the church year.

Teacher Harold Klatt of Columbus directed the choir. The organ numbers were played by Teacher Jungkunz of Jefferson. Pastor L. C. Kirst of Beaver Dam addressed the assembly with a short but inspiring sermonette based on Ps. 96, verse 1.

The collection taken was appropriated to the Spiritual Welfare fund and totaled \$135.30.

This same concert was repeated by request at Waupun. Here the Rev. L. C. Bernthal of Trenton delivered the sermonette. The collection taken was also designated for the Spiritual Welfare Commission and amounted to \$21.95.

May God grant that all those who sang with us here praising God with their voices, may join the heavenly host and praise Him eternally in heaven above. W. R. Krueger.



## ANNOUNCEMENT

In the stead of Pastor William Pankow who has accepted a call as Financial Field Secretary of the Children's Friend Society I have appointed Pastor J. G. Jeske as Visitor in the Milwaukee City Conference.

R. O. Buerger, President,  
Southeast Wisconsin District.

## MISSION SCHOOLS — TAKE NOTE

The St. John's Ev. Lutheran Church of Root Creek, Wisconsin, has 45 school desks, in three sizes, which she desires to give to any mission or needy congregation in our Synod, providing they are willing to take care of the transportation.

Wm. C. Mahnke,  
4031 South 68th Street,  
Milwaukee, Wisconsin.

## ORDINATIONS AND INSTALLATIONS

By authority of President W. Pankow of the Northern Wisconsin District, I have on the 21st day of June, the third Sunday after Trinity, ordained the Candidate Clayton Krug for the holy ministry and installed him in his congregation in Ripon, Wisconsin. The Pastors W. Pless and E. Pankow assisted in the ceremony. May the Lord abundantly bless his ministry.

Address: Rev. Clayton Krug 1117 Shepard Street,  
Ripon, Wisconsin. E. G. Behm.

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Authorized by President W. T. Meier the undersigned on July 5 ordained Candidate Roy Reede and installed him as pastor of the congregations at Bison and Date, South Dakota.

Address: Pastor Roy Reede, Bison, South Dakota.  
H. E. Rutz.

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Authorized by Pastor J. Gauss, president of the Michigan District, the undersigned installed Pastor Richard Gensmer as pastor of Salem's Congregation, Coloma, Michigan, July 12, 1942. Pastors H. Haase, C. Binhammer, N. Engel, L. Nuechterlein, W. Hoffmann, H. Bodtke assisted. May the Lord bless shepherd and flock!

Address: Pastor R. Gensmer, Coloma, Michigan.  
W. W. Westendorf.

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Authorized by the Hon. President of the West Wisconsin District, the Rev. Herbert Kirchner, the undersigned ordained and installed Candidate Lloyd Lambert as pastor of Salem's Ev. Luth. Congregation at Veeckind, Wisconsin, on the eighth Sunday after Trinity, July 26. Pastor Gustave Krause of Stetsonville, Wisconsin, assisted. May the Lord's richest blessing abide with pastor and congregation.

Address: Rev. Lloyd Lambert, Spencer, R. 2, Wisconsin.  
Karl F. Toepel.

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Authorized by President A. Ackermann of the Minnesota District the undersigned on July 19, 1942, ordained and installed Candidate H. H. Schaller as pastor of St. John's Ev. Luth. Congregation of Helen Twsp., McLeod Co., Minnesota. Pastors A. Jul. Dysterheft (the former pastor) and J. W. F. Pieper of Stillwater, Minnesota, assisted. The latter preached the sermon.

Address: Rev. Hilbert H. Schaller, Glencoe, Minnesota.  
Robert Heidmann.

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By virtue of request of President W. Lueckel the undersigned ordained and installed Candidate George Frey as pastor of St. John's Ev. Luth. Church in Clarkston, Washington, July 12. Pastors M. Witt, R. Frey, and G. Cares assisted.

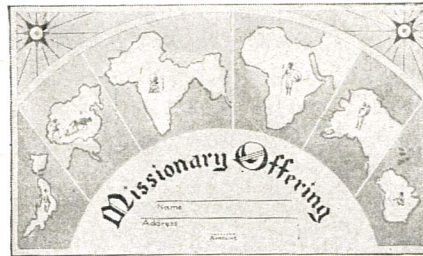
Address: Rev. George Frey, 1139 11th Street, Clarkston,  
Washington. Arthur Sydow.

## CHANGE OF ADDRESSES

Rev. Lyle A. Hallauer, 10600 West Lincoln Avenue,  
West Allis, Wisconsin.

Rev. Adalbert F. W. Geiger, 513 S. Lake Street, Neenah,  
Wisconsin.

Rev. W. Bodamer, 207 N. 2nd St., Rocky Ford, Colo.



**MISSION  
FESTIVALS**  
The Total  
Offerings for  
Missions Reported  
Here Amount to  
\$3,883.06 —  
25 Congregations

## Trinity Sunday

St. John's Church, Redwood Falls, Minn.  
Offering: \$222.83. Edw A. Birkholz, pastor.  
St. John's Church, Omro Twp., Boyd, Minn.  
Offering: \$286.75. A. W. Fuerstenau, pastor.

## First Sunday after Trinity

St. Peter's Church, Goodhue, Minn.  
Offering: \$110.34. T. E. Kock, pastor.

## Second Sunday after Trinity

Trinity Church, Elkton, So. Dak.  
Offering: \$130.76. Wm. Lindloff, pastor.  
Peace Church, Echo, Minn.  
Offering: \$128.63. Theo. Bauer, pastor.  
St. John's Church, Dempster, So. Dak.  
Offering: \$82.19. E. M. Bode, pastor.

## Third Sunday after Trinity

Emanuel Church, Town Wellington, Minn.  
Offering: \$294.00. E. G. Fritz, pastor.  
St. Paul's Church, Havana Twp., So. Dak.  
Offering: \$111.81. W. F. Dorn, pastor.

## Fourth Sunday after Trinity

St. Peter's Church, Goodwin, So. Dak.  
Offering: \$113.00. W. F. Dorn, pastor.  
Immanuel Church, Ward, So. Dak.  
Offering: \$121.72. Wm. Lindloff, pastor.  
Trinity Church, Winner, So. Dak.  
Offering: \$103.92. W. J. Oelhafen, pastor.  
St. John's Church and St. Paul's Church, Tn. Newton,  
Manitowoc Co., Wis.  
Offering: \$319.40. E. H. Kionka, pastor.  
Zion Church, E. Farmington, Polk Co., Wis.  
Offering: \$243.95. Louis W. Meyer, pastor.  
Trinity Church, Clear Lake, So. Dak.  
Offering: \$58.52. H. Schultz, pastor.

## Fifth Sunday after Trinity

Mt. Calvary Church, Estelline, So. Dak.  
Offering: \$55.56. E. M. Bode, pastor.

## Sixth Sunday after Trinity

St. John's Church, Altamont, So. Dak.  
Offering: \$53.34. H. Schultz, pastor.  
St. Peter's Church, Ellsworth, Minn.  
Offering: \$145.00. M. Schuetze, pastor.  
Emmanuel Church, Sheridan, Mich.  
Offering: \$88.50. E. E. Rupp, pastor.  
Zion Church, Brighton Twp., Minn.  
Offering: \$115.60. M. C. Kunde, pastor.  
Calvary Church, Mission Rd., Valentine, Nebr.  
Offering: \$85.34. Edward Weiss, pastor.  
St. Paul's Church, Algoma, Wis.  
Offering: \$366.30. Karl F. Toepel, pastor.  
St. John's Church, Rauville, So. Dak.  
Offering: \$125.87. Martin Lemke, pastor.  
Emmanuel Church, Grover, So. Dak.  
Offering: \$311.50. W. F. Sprengeler, pastor.

## Seventh Sunday after Trinity

St. John's Church, Minneola Twp., Minn.  
Offering: \$208.23. T. E. Kock, pastor.  
St. John's Church, Loganville, Wis.  
Offering: \$237.00. A. H. Dobberstein, pastor.