

# 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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## WHEN FAITH WOULD FAIL

PETER, who speaks to us in the words of the text, was a favored disciple of Jesus. There is evidence of this throughout the Gospels. After the resurrection of Christ Peter was especially mentioned, "Go, and tell His disciples and Peter that He goeth before you into Galilee." And there on the shore of the sea of Galilee Jesus repeated the miracle of the draught of fishes, and then singled out this disciple and said, "Lovest thou Me? — Feed My lambs, feed My sheep."

### Peter's Experience

On the eve of His great passion the Lord warned and comforted this man, "Simon, behold, Satan hath desired to have thee, that he may sift thee as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted strengthen thy brethren." Thus Peter was charged with the commission to feed the lambs and sheep of the Great Shepherd, to strengthen the brethren. Surely, Peter was the man for that commission. The favored disciple of Christ, the eye and ear witness of Jesus' miracles certainly qualified as a preacher of the Gospel.

But the Lord was not thinking of Peter in such terms when He commissioned him to preach. Jesus stressed two things. "Simon, lovest thou Me? — Simon, I have prayed for thee that thy faith fail not." Faith and love are the prerequisites. — We know the sad story of Peter's denial. It was an experience for Peter second to none. The storm on the sea, his sinking in the waters of the sea of Galilee, were nothing as compared with that hour when he denied his Lord, when Satan desired to have him. And all the miracles which Peter had seen could not be compared with that quiet, unseen miracle of Jesus, "I have prayed for thee that thy faith fail not." Strengthened in his love and faith, he was to feed the flock of Christ and strengthen the brethren.

How faithfully and effectively Peter discharged his commission! Read his epistles. And the subject matter of his letters is faith, a living, saving faith. The text also is a part of Peter's answer to the Lord's commission, "Strengthen thy brethren." We can hear Peter saying, "What I write, I write that the brethren's faith fail not."

### Humble Yourselves

Peter's first concern regarding our faith is, that it be a humble faith. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." — Peter had boasted, "Lord, I will never forsake Thee." Perhaps he thought of the name Jesus had given him, Peter, a rock. Perhaps he thought of the many blessings which Jesus had showered on him. No, he would never forsake that Lord. — A sense of security is ever present with us when the Lord blesses us with spiritual and material blessings. We

And with the eye of faith we will behold the Lord's purpose — to exalt us in due time; that we may receive the end of our faith, our salvation.

### Cast Your Cares Upon Him

But there is more in the words of Peter to strengthen our faith. "Casting all your care upon Him; for He careth for you." — Whence come all these cares and worries, all this anxiety and restlessness, these fears concerning the future? We may trace it to one thing, we are not sure of our God. And on our part we may have reason to doubt His care and concern. Dare I expect His blessings, dare I come to Him in prayer, will He hear me? Our sins condemn us, our conscience accuses us. But the Scriptures remind us, "If our own heart condemn us, God is greater than our heart." But mark it, here Peter does not point so much to the mighty hand of God, to God's power to help us; here he points to God's deep sympathy with us, to His loving-kindness and tender mercy. "He careth for you." Our cares arise when we are not sure of God. Likewise these cares and worries vanish with the assurance that God is on our side, that nothing shall separate us from the love of God in Christ. How careful the Scriptures are to assure us of the Lord's sympathy. Jesus tells us, "Your Father in heaven knoweth that ye have need of these things." The Psalm assures us, "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103. Yes, He careth for you.

### I PETER 5, 6-9

*"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."*

feel so sure of ourselves, proud of ourselves. And we even speak and act as if we were worthy of these blessings, as if we had merited this goodness of the Lord. — But pride manifests itself in other ways. At times the hand of the Lord rests heavily upon us. What are wars — and we have had two of them in our generation — but the visitation of God. Yet who is ready to humble himself under the mighty hand of God; who is ready to admit that we have deserved this visitation? Remember David, the man after the heart of God? When he fled before Absalom and Shimei cursed him, David said, "Let him curse, the Lord hath bade him do so." — Humble yourselves therefore under the mighty hand of God.

Our faith needs nothing more than this ingredient of humility. When our pride has been broken, we will draw near to the Lord and learn the meaning of faith, trust in Him.

### The Sword of the Spirit

But will this make a Christian carelessly? Peter admonishes, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." To strengthen our faith Peter reminds us to be humble, he assures us of the Lord's care. But what are we to do when Satan desires to sift us as wheat, when he tries to rob us of that very thing which makes us Christians,

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# Editorials

† Professor James Moffat † "The death of Professor Moffat, at the age of 74 years lacking only a few days will cause an equal sense of loss in the United States and in Great Britain. A Glasgow man by birth and education, he had taught Greek at Oxford and Church History in the Free Church College at Glasgow and had gained enough fame to set the seal upon one eminent career before he came to America in 1927 and began to make another as Washburn professor of Church History in Union Theological Seminary, New York. Although he was a professor of Church History during the greater part of his academic life, most of his scholarly writing was in the field of the New Testament. The most notable of his works, the one that made his name most widely known and that will be best remembered by the next generation, is his translation of the Bible. There had been other modern translations, especially of the New Testament, before his version of the New Testament appeared in 1922, soon to be followed by the Old Testament, and there have been others since, one of which has perhaps gained wider currency. But the 'Moffat translation' has held its place. Aside from the value of its renderings, it had the merit of helping to popularize the idea of translating the Bible into modern English which would more accurately represent the meaning of the original." Quoted from the *Christian Century*.

That is more credit than is coming to James Moffat. He was a scholar, no doubt. He did translate the Bible and some times did render the original into more understandable English than that found in the King James Version, but — and this is not said in the article quoted above — Moffat also man-handled the Bible. He was a modernist and inspiration, and the fact that the Bible is *God's Word*, meant nothing to Moffat. In spite of his scholarship he sinned grievously and caused many to sin with him.

W. J. S.

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**The Personality of the Preacher** Dr. Howard Stone Anderson of Washington, D. C., according to a United Press dispatch in the *Rocky Mountain News*, in addressing a large group of Methodist ministers had some critical words to say about "personality boys" in the pulpit, describing them as "glorified prima donnas." He asserted: "Person after person has joined not Christ but some personality boy occupying the pulpit."

There is much truth in this. Many preachers are welding people to their own person instead of to Christ and to His saving Word, and many people go to church and join the church only because they like the preacher, because he has so much personal charm. God in building His Church does make use of the personality of the minister, employing the peculiar gifts of the one and the peculiar talents of the others. But never should the preacher try to rally the people around his person, nor should laymen go to church only as long as a preacher by whose personality they are charmed stands in that particular pulpit.

When a preacher expressed surprise to a lady member of the church, with whom he had had some sharp words during the week, because she came to his church the following Sunday, she replied: "Why shouldn't I? I come to church not to hear you but the Word of God and as long as you preach that it doesn't matter that I don't like some things about you."

In preaching the Gospel should remain in the foreground and the person of the preacher in the background. He should build the church not on himself but on Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." The preacher whose purpose it is to attach people to his own person may be successful in building up an outward organization but in the sight of God he is as one that beateth the air. He is not the means of grace but is merely to administer them.

The Apostle Paul kept himself hidden behind the Gospel. He remained in the background. He wrote to the Corinthians: "My speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power, that your faith should not

stand in the wisdom of men but in the power of God." He did not come with excellency of speech or of wisdom. His aim was not to win admiration for his oratory, knowledge or personal charm but to preach Christ crucified into the hearts of his people and get them to trust in Him. He did not care whether people liked and admired him as long as they loved Jesus and believed in Him as their Savior.

To worldly-minded church members a glamorous personality in the pulpit means a lot. They deem it necessary for a successful church. It is important that the emphasis be placed where it belongs, both by the preacher and the church member: on Christ and the Word.

I. P. F.

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**Separatists** There are certain names and epithets which at once place those to whom they are applied in an unfavorable light and are calculated to make the victim twist and squirm. In the political world today, for instance, such names as "appeaser" and "isolationist" are practically synonymous with political stupidity or poor citizenship, whether rightly or wrongly does not concern us here.

Certain names and epithets are also used with telling effect in matters of religion. If a certain doctrine or practice in the church is to be smeared, many know no better way to get results than to call it "narrow-minded." Who wants to be "narrow-minded" these days? That is a convenient way of disposing of a church doctrine or church practice without going to the trouble of entering into the merits of the case or considering the matter in the light of Scripture. Rather than to feel insulted by being called such a name, we Christians should feel complimented and say "Thank you," for Jesus said: "Narrow is the way which leadeth unto life." The Christian is bound to be narrow-minded in the judgment of the unregenerate world.

In these days when the opinion widely prevails that the greatest contribution which the church can make is to present a united front the word "separatist" is beginning to be much used to fasten a stigma upon those who will not go along. We, whose consciences are bound in the Word of God, are by implication and directly denounced as unbending separatists. That is a name calculated to scare people off and make them regular. It is a convenient way of avoiding the trouble of entering into the merits of the case and discussing the Scriptural issues.

Anyone who investigates the matter can not escape the conclusion that the Bible urges the Christians to be separatists. We find in the Bible such separatists statements as: "Avoid them," "Come out from among them and be ye separate saith the Lord, and touch not the unclean thing," "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." That is being separatistic if there is such a thing.

Let us not be weakened in our loyalty to the Word of God by the fear of being called separatists. The Jews tried to frighten Paul and prejudice people against him by calling him a heretic. In his trial before Governor Felix he squarely faced that charge, saying: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Likewise let us be bold to say: After the way which they denounce as separatistic we worship the God of our fathers. The Word of God is more important than a united front.

We are well aware that one may be an unbending separatist and still not be a true Christian. Being separatistic does not prove anything any more than not being separatistic. It depends on in regard to what you are a separatist. That is an issue which only the Word of God can decide. The point we want to make is that calling names or being called names does not settle anything. Where any truth of God is at stake there, we readily admit, we are separatists, and by the grace of God shall remain separatists.

I. P. F.

## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XX  
Of Good Works

I

IN the German edition this Article has the heading "Of Faith and Good Works." Thus its purpose is not to present a discussion of good works as such, but to show the relation between good works and faith, particularly a discussion of the disturbing question, Does not faith make good works superfluous? Good works do not merit justification. Faith receives and enjoys a ready justification without any merit or worthiness on our part. Does that not remove every incentive for doing good works?



The Article differs greatly from the others in the doctrinal part of the Confession both as to its length and the manner of its presentation. All other articles so far briefly stated the correct doctrine and rejected the opposing errors; this one argues the subject matter at length. For that reason also our study must be carried on in a different way. We shall simply print the Article dividing it into its thought units, provide each part with a special heading, and then add a brief summary and explanatory notes.

## Introduction

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the

churches, our teachers have instructed the churches concerning faith as follows: —

NOTES.

This introduction sets forth the reasons why this Article is presented as of special importance.

First, there is the false charge against our teachers that they *forbid* good works. The fact is that they have been diligently urging and teaching good works, according to the Ten Commandments of God as applied to the various "estates" of life, *i. e.*, the various occupations people may follow or positions they may hold.

Besides, there is the fact that instruction concerning true good works was heretofore woefully neglected in the church. It was almost entirely crowded out of its rightful place by the demand for man-made "childish" and "unprofitable" works.

Then there is the fact that the opponents are beginning to mention faith in their teachings. However, though their doctrine may now be "more tolerable," yet it is not correct the way they present it. They teach as though we were justified by a joint effect of faith and good works, while the doctrine concerning faith should be the "chief one."

Now follows a presentation of the way in which the doctrine of faith and good works is taught in our churches.

I. By Faith Alone Are We  
Reconciled to God

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 5, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through

grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

NOTES.

Christ is our only Mediator, who by His death merited for us the forgiveness of our sins. Any attempt, therefore, on our part to merit the favor of God, in whole or in part, is really nothing else than a setting aside of the merits of Christ. It means either that we do not trust Christ, or that we despise His efforts to save us. Although He proclaims Himself as the true way of life, we refuse to travel that road, and map out a way of our own.

When our teachers thus direct their hearers to seek salvation alone by way of faith in Christ Jesus, they are doing so on the basis of the Scripture. Look at the passage from Ephesians, in which the expressions are heaped that stress grace alone and absolutely exclude a man's own merits. First the apostle says: "By grace are ye saved" — pure grace, no merit, no worthiness on our part. Then he points out the way how this salvation becomes ours. It is the way of faith: "through faith," the way of simply accepting what God offers to us ready-made. If some one should imagine that then there is at least a little something required of him, there is some little condition that he must meet: at least he must do so much that he believes the Gospel of Christ — then Paul emphatically says, No! "and that not of yourselves." Even faith is not your own achievement; and if you demand credit for your faith, you are again despising and setting aside Christ as your only Mediator. Even concerning the means of appropriating the merits of Christ, namely your faith, it must be said: "it is a gift of God." In every respect, from beginning to end, concerning the problem of justification at every phase, our own works must be absolutely ruled out: "not of works." The secret motive why we always try to inject our own works into the matter of our salvation, is this that we would like to claim a little honor for ourselves, no matter how little it may be, if only some credit is reserved for us. Yet Paul emphatically concludes: "lest any man should boast."

That is the clear teaching of the Scriptures. And the early church faithfully taught the same. Augustine (who died in 430 A. D.) and Ambrose (died in 384) are mentioned as witnesses. The book which is here ascribed to Ambrose was not written by him but by a certain Prosper of Aquitania (died after 455). Yet, the doctrine presented in it is the same as that taught by the two older teachers in agreement with the Scriptures. The thought expressed in the very last words, for instance, is the same as that presented by Paul in Rom. 11, 6: "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

What will be the effect of teaching sinners that by faith alone are they reconciled to God? This is the question briefly discussed in the next part.

## THE SYNODICAL CONFERENCE CONVENTION FROM A LAYMAN'S POINT OF VIEW

BY W. W. GROTH

### Negro Missions

THE writer of this requested article had the privilege of serving as lay delegate of our synod at the convention of the Ev. Lutheran Synodical Conference of North America in Cleveland, Ohio, August 1-4. A comprehensive report of this thirty-eighth convention appeared in the September 3 issue of the *Northwestern Lutheran* and should be carefully read by every lay member of the Wisconsin Synod.

A lay delegate not only has a distinct duty to represent the spiritual and business interests of his constituents, but he also assumes a certain obligation to assist in giving the results of a convention more wide-spread and favorable publicity in his home district.

### The Lay Delegate's Opportunity

With each attendance at one of our synodical conferences I am repeatedly impressed with the thought, that lay delegates enjoy a wonderful opportunity to become intimately acquainted with the program and work of their synod. It is regrettable that not more lay members can be exposed to this close contact with matters pertaining to their church. In view of this feeling, congregations and districts would do well, it seems to me, if they would vary their choice of lay delegates as much as possible, so that a maximum number of our members would have an opportunity to serve in this capacity. This would result in a wider and more active interest and in a deeper realization of individual responsibility in the affairs and problems of our synod, with consequent benefits to the church. Laymen should accept election as delegates cheerfully and willingly, even when it involves some personal sacrifices as to time and convenience.

### The Scope of the Synodical Conference's Work

Undoubtedly a lay delegate participating in a Synodical Conference, such as met in Cleveland recently, is most strongly and permanently impressed with the wide scope and magnitude of the activity and the manifold blessings that attend such a large working group united in faith and doctrine. The Synodical Conference includes the Missouri, Norwegian, Slovak and Wisconsin Synods and represents the large group of 1,190,663 communicant Lutherans in this country. Contact with many of the men of great faith, ability and leadership with which the constituent synods of this conference are blessed fills one with thankfulness and with assurance regarding Christian preaching and teaching in our land. A layman can't help but evaluate more highly the need and Christian obligation of supporting mission work, both in prayer and on an adequate financial basis, when he is inspired by personal contact at the convention with missionaries from far-flung corners of the world — from Nigeria, Africa, from China, from Argentina, South America, and from throughout these United States.

We react with joy and gratitude as convention reports disclose great and steady progress during the past years in our home and foreign missions. Negro missions in the United States and in Africa are conducted jointly by the four synods and rightly constitute the chief concern and activity of this strong advisory group. The cost of this work is shared proportionately by the constituent synods on a percentage basis of communicant membership. The share of our Wisconsin Synod, accordingly, is 15.8%, which in 1943-44 amounted to \$13,340.72 for domestic missions and \$1,934.89 for African missions. Home mission work among the Negroes is being carried on in twenty-one states, in the deep south, along the eastern seaboard, and in the larger industrial centers in the northern states. Foreign Negro missions are concentrated in the British possession of Nigeria, Africa.

Our home Negro missions have about 79 congregations with about 52 Negro and white ordained pastors and 30 Negro teachers serving 11,135 souls, 6,507 communicants and approximately 5,000 children in day schools and Sunday schools. These figures represent an increase of 100% during the last fifteen years. There are two institutions for higher education and for the training of Negro pastors and teachers. The Immanuel Lutheran College and Seminary at Greensboro, North Carolina, and the Alabama Lutheran Academy at Selma, Alabama. Our complete missionary personnel in this home field totals 26 white workers and 75 Negro workers.

1943 statistics for the African missions, which is only seven years old, indicate 10,106 baptized members, 3,126 communicant members, 2,679 pupils in all schools, 118 teachers and 59 churches, a considerable increase in all departments over 1941. Although there were no white workers in our Nigeria missions during the last year owing to war conditions, Pastors Wm. Schweppe and Carl Rusch were able to reach Africa in the spring of this year. A very interesting item of comparison between Negro mission work in the United States and in Africa is, that the African Negro is rich in comparison with the American Negro, owns his own soil and home and lives in his own native environment, and as a result is perhaps more appreciative of the Gospel. The Negro in the Nigeria field contributes 12% or \$3 from his \$25 annual income to the church.

Although mission work has been greatly hampered by war-time restrictions, the future will make even greater demands for this need throughout the world than the past, due largely to changed conditions and new opportunities arising out of the war. In our domestic Negro missions, for example, the problem created by large shifts of colored population to new locations, especially to the west coast and to northern industrial centers, must be met. Mission work must adjust itself to such changes and must follow. That means necessary expansion in the west and north, and a certain amount of revision in the whole

field, with resultant increases in costs, facilities and personnel.

We are happy to hear that the Negro in America is gradually overcoming a certain prejudice toward the Lutheran Church, which has greatly handicapped our missionaries in their work, and that he is being more and more attracted to our sober order of worship and to the preaching of the true Gospel. It is a deliberate question whether we should encourage our Negro missions and their pastors to organize on a synodical basis with membership in the Synodical Conference. A constitution for such a separate Negro synod has been drafted, but acceptance of it was deferred by the convention, so that missionaries in the Negro field could have the time to study it more adequately.

### Unity of Faith in the Synodical Conference

Another very important matter which came up at the convention and to which an appointed committee devoted much time and study, was that of union and intersynodical relations. Development from year to year in the movement toward Lutheran union is being watched by lay members with the greatest of interest. Lay members often look upon a culmination of this desirable objective as something which can be simply and quickly achieved. But anyone who has followed the history and development of the union movement with careful thought, and on a Scriptural basis, must feel constrained to approach this serious matter with the utmost thoroughness. The unity of faith and doctrine that exists between the four sister synods of the Conference was emphasized again and again at the convention. Dr. L. Fuerbringer in his president's address and the Rev. J. H. Meyer in his opening conven-

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### EDITORIAL COMMITTEE

W. J. Schaefer, Managing Editor  
Arthur Voss, Church News  
Prof. John Meyer

### ASSOCIATE EDITORS

Professor K. Schweppe  
Im. P. Frey

All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee (8), Wisconsin.

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# Siftings

BY THE EDITOR

**Emergency Or No Emergency** Episcopalians do not like it that Bishop Hall of Victoria, Hongkong, China, ordained a Chinese woman to the Anglican priesthood, even though she was a deaconess and a graduate of Union Theological Seminary at Canton. The immediate reason for the ordination of this deaconess has to do with Japanese occupation of that Chinese territory and the resultant restrictions on the celebration of Holy Communion. Whatever the circumstances, however, the Episcopal Church at large is not in sympathy with the affair. Some of the leading church papers of that denomination call the act of Bishop Hall "lawless." Another accuses him of acting "like a wild man of the woods." Still another terms it a "very serious breach of church order." It may have been better and to the point to simply quote the Bible with reference to a woman's place in the church — 1 Corinthians 14, 34.

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**A Full Page In The Lutheran Witness** of August 29, records the objections of some of the members of the "Lutheran Church, Missouri Synod" to the proposed changing of the name of that body to the name given in quotation marks. This is the name that was selected by that body assembled at Saginaw this summer and is to be submitted to the constituent congregations of that body for ratification. The vote of two-thirds of the congregations will be required to make the name official. It is one thing to be dissatisfied with a name but another and perhaps more difficult thing to find a name that will obviate all dissatisfaction and find universal acclaim.

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**"State-Supported Churches, Take Warning.** There are a considerable number of clergymen who believe that they may receive aid from the state for the support of both the church and church schools without suffering any evil consequences. But when we consider the history of churches and church schools

which have received financial aid from the state, we discover that in every case such financial alliance between church and state has resulted in evil consequences both to the church and to the state. These have always outweighed the benefits derived from such an incongruous combination.

"A state church supported by the government is not free to settle its own religious controversies without dictation and interference from the state. This was strikingly demonstrated in the recent Prayer Book controversy between the bishops of the Anglican Church, in which the British Parliament finally settled the matter in harmony with its own judgment rather than the judgment of the bishops and members of that state church. A similar incident occurred in the State of Louisiana, where the clergymen induced the legislature to enact a law granting an appropriation to pay toward the text books in parochial schools, a controversy arose regarding what kind of text books should be furnished by the state at public expense, and the state legislature finally decided that since the State paid for the text books, the State has the right to decide what books should be used.

"Philip Schaaf makes this apt remark in the introduction to a *Commentary on the Book of Numbers*: "A free church which supports its theological schools without aid from the State, has a perfect right to control the teaching of the same." A church which is not "a free church" but obtains financial aid from the government, is a servant of the state and has lost control over its own teaching and religious functions. Wherever there is financial obligation there is also administrative responsibility. The church getting support from the government can expect nothing less than government control and interference. That church loses its freedom of action." The above article quoted from *Liberty* is so well said that we thought we ought to reprint it in its entirety.

**When A New Lutheran High School** is being opened that is news, God-pleasing news for the church. The Lutheran congregations in and about Racine have opened a high school which will bear the Lutheran name and stand for Lutheran, Christian education. Owing partly to war restrictions, no doubt, and also due to the fact that a Lutheran day school building no longer in use has been offered this high school association, the erection of a new building at this time is not being considered. The high school will open its doors to all first grade (9th grade) students. It is reported that forty-nine students have already been registered and that more are expected before the beginning of the school year. Professor Paul Gieschen who taught in our Milwaukee Lutheran High School for many years, has accepted the position as principal of the new high school and Teacher Freudenburg will assist him. We wish the new school, the teachers and the association God's richest blessings.

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**The Judge Of The Circuit Court In Milwaukee** dissents in his opinion from that of the Catholic Church which holds that a Catholic wife may bring court action against her non-Catholic husband if he refuses to keep his promises to her in regard to Catholic religious observance. Judge Steinle refused to grant this wife a divorce from her Lutheran husband on the charge that he failed to keep his promise to her to be remarried by a priest of her church. Said Judge Steinle: "Marriage is more than a contract, it is a status. Fraud, as alleged here, cannot be predicated upon statements which are promissory in their nature when made and which relate to future actions or conduct. Generally these statements are expressions of opinions or promises." Let Lutheran young people be on their guard against the power of the Roman Church. Not all judges are as farsighted as this judge. Mixed marriages are fraught with grave dangers, especially with those of the Catholic faith.



## SPIRITUAL WELFARE COMMISSION



### Pastor's Attention:

1. Have you ordered your S. W. C. Information Bulletins and Offering Envelopes for an S. W. C. Mission Sunday? The Information Bulletins serve no purpose if not in the hands of Synod's membership.
2. When did you last renew the Communion Identification Cards? They do become frayed and unrepresentable. More and more of the servicemen are writing to our office for renewals, which requests we can only refer to the respective pastors. Communion Identification Cards should be renewed at least once a year.
3. A check-up of our files shows that only 1/3 of those in service are receiving the

*Northwestern Lutheran.* The subscription price for servicemen is only \$1.00 per year.

4. Pastors serving P. W. Units (Prisoners of War) are asked to notify our office so that our files may be kept up to date. Even though such service may be only for a short period of time, nevertheless, the information is important for our records.
5. Have you forgotten about the S. W. C. Service Scrolls and Memorial Wreaths? They are obtainable from our office.
6. Do not wait for an accumulation of address changes. Send individual changes at once.
7. If change of address is for hospitalization please note "patient" on the card.

Otherwise a change of address may be merely an assignment to duty.

8. Notice of discharge should also be forwarded to our office at once.
9. The Rev. F. Gilbert who has been serving as full-time contact pastor at Camp McCoy has been transferred to the Farragut, Idaho, base and area. The Rev. Arthur Berg of Sparta, Wisconsin, will temporarily serve at Camp McCoy.
10. Reports from the Rev. Walter Amacher, our full-time contact pastor in the San Diego, California area, show that much personal work is being done both in camps and hospitals.
11. Why not plan a S. W. C. Mission Sunday this fall or early winter? E. R. B.

## THE SYNODICAL CONFERENCE CONVENTION FROM A LAYMAN'S POINT OF VIEW

(Continued from page 188)

tion sermon, as well as others, pointed out that unity and faith among Lutheran brethren is especially necessary in the present uncertain times of war and unrest, and will be even more so in problems confronting us in the post-war years. We have unity of faith and doctrine now, and have had it over a long period in the history of friendly and co-operative inter-synodical relations, and we should not jeopardize this blessed state of affairs by expeditiously and hastily entering into an outwardly more formalized structure which may lack the solid foundation of Scriptural truth and justification. Prof. E. Reim of our Theological Seminary at Thiensville made special reference to the movement toward Lutheran union in his inspiring convention essay, "The Church and Christian Liberty," and warned especially against any attempt to compromise with truth. If irregularities exist among the brethren of any of our sister synods, which make the present time for closer organization with other Lutheran bodies unripe or premature, then, it seems to this layman, the first need is that in

that synod agreement and regularity be brought about in its own ranks. It is most vitally necessary that every lay member give the union question sincere and prayerful study, and "come into the clear" about it in his own heart and mind, because any ultimate union will stand not only on official agreement between the clergy and the executive bodies of the Synodical Conference, but on full agreement between the lay members within the constituent synods as well.

Two resolutions adopted by the Conference at its Cleveland convention point to definite progress in the movement toward Lutheran union. The first one recommends that two men from each constituent synod be appointed by the respective Synodical Presidents who together with the Presidents are to form a standing committee, which shall be called "Committee on Inter-Synodical Relations." The duty of this committee shall be to meet regularly for discussion of any matters that may arise pertaining to the union question and to report at the next convention. The other resolution recommends that the editors of the official church papers within the Synodical Conference hold occasional joint meetings for the purpose of unifying policies. One of the overtures considered by the committee that presented these resolutions was that of Pastor John Brenner, President of the Wisconsin

Synod, asking for a definite statement of policy with regard to participation in "externals" with church bodies outside of the Conference.

I would like to quote in full the preamble to the resolutions, because it expresses so clearly and with such perfect assurance the blessed relations that exist between the sister synods of the Conference.

"We find ourselves in perfect agreement as to the principles underlying the highly desirable, God-pleasing unity of faith and doctrine among our constituent synods resting on the Word of God alone, and we oppose every form of unionism, because it implies denial of Scriptural truth and tolerates error."

Procedures outlined in these two resolutions will do much to preserve and strengthen the unity of faith and doctrine among our sister synods and to prevent any acts that might endanger our cordial and brotherly relationship.

The writer is happy to have had this opportunity to give just a few impressions of the Cleveland convention from a layman's point of view, and he humbly hopes that they will, at least to a small extent, help the reader to be better informed with the work of the Synodical Conference. We have every reason to be thankful for the many benefits and for the great progress with which God in His wisdom and mercy has blessed this intersynodical relationship.

## OUR SYNOD'S MISSION

BY PASTOR W. ROEPKE

THE District conventions of our Wisconsin Synod have all been held. The men, who had never been delegates before may have been astonished over the many things that transpire in their Synod, a body made up of over 700 congregations and approximately 200,000 members. They may have marveled over the manifold activities in such a body that requires discussions and resolutions.

These men will also have noticed that of all the business brought before the convention Missions was given the most prominent place, granted the largest amount of time and called forth the liveliest discussions. If that had not been the case well informed delegates would have returned home with a void in their hearts, and disappointment written on their faces. Consecrated Christians cannot, as did the priest and Levite, "pass by on the other side" when they see their fellow-men bleeding and dying in their unforgiven sins. They want to be, and are, good Samaritans, who take of their time and means that the dying sinner may be brought to the inn of Christ's Kingdom, His Church, to be nursed and fed with the grace and love of our Savior's salvation from the holy Word of God and His blessed Sacraments. This is Mission Work.

Such Samaritan-service is proof that our men and women and youth are alive in the faith of Jesus' redeeming love. They consider it not only a duty, but more a privilege to observe the Savior's great command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." We are convinced that the

members who attended the conventions returned to their homes deeply grateful to God for the manifold blessings with which He crowned our Wisconsin Synod's mission work in the past year.



Home, Foreign and Inner mission work is the threefold mission work done by the Lutheran church. When we speak of Home Missions we think of the soul-saving work among those of our own household of faith, or fellow-Lutherans. As a body of Christians we seek out our scattered or isolated fellow-Lutherans, or the unchurched, gather them into mission congregations, and help them to maintain the Ministry of the Word in their midst, and to acquire chapels, schools and parsonages. A large majority of the con-

gregations in our Synod had their beginning through this phase of our Synod's work. At the present time we have over 265 such missions. During the past year nineteen new missions were added to the list, and fifteen left the ranks of mission congregations by becoming self-supporting congregations. Those are unprecedented numbers for such a short period of time. Because of location, or other factors, it sometimes takes a long time for a mission to become a self-supporting congregation. In the meantime, however, it may have released many members to our congregations in their new home. Since the war began in 1939 little has been heard from our Home mission field in Poland.

In our Foreign Mission work we interest ourselves in those who are without God and Christ in the world, be they in this country or beyond the seas. It may also be called "heathen mission." The Savior's, "Go ye into all the world and preach the Gospel," is precise and definite. He is savingly interested in those who sit in spiritual darkness, aliens from the commonwealth of God's people. Our Synod's endeavors in this phase of Christ's missions dates back fifty-one years, when the first missionaries were sent to the Apache Indians in Arizona. How many of these Indians were brought to the saving faith in Christ during this period of time only eternity will reveal to us. However, the fruits which we are privileged to see at the present time, and the faith and zeal of our missionaries, who have dedicated their lives for the salvation of this people, give us ample reason to be deeply grateful that God has permitted us to serve this Indian tribe with His Word and Sacraments. Our Foreign mission work also

extends to the colored race in our country and in Africa. Our Synod serves this people jointly with the other Synods of the Synodical Conference. A pastor of our Synod, the Rev. Wm. Schweppe, lately returned to Africa to resume his soul-saving work as missionary among the negroes there.

During the past few years interest in Inner Mission work has greatly increased in our circles. The service your Synod gives in providing its members in the armed forces with the Bread of Life, is of a kind deeply appreciated by the Christian young men and women from our congregations. It should be of great comfort to their parents to know that their sons and daughters are regularly served with food for their souls, to the strengthening of their faith, that they may be able to resist when tempted, and when beset with trials. Special provisions have also been made for the spiritual care of our sick and wounded soldier-members. Your Synod also takes much interest in its members, who are inmates in all kinds of institutions. It has conducted a Home for the Aged for many years. Wherever the opportunity affords our pastors serve German war prisoners with the Word of God regularly. Provisions have been made to "follow-up" members, who move from place to place, in order that they may be kept in contact with their church.

To summarize, your Wisconsin Synod has an extensive program. You are given the opportunity to serve your fellow-redeemed with God's saving Word, wherever and whatever they may be. May you thank your Savior for that opportunity, and pray that He help you to avail yourself of it always. To Him alone be all honor and glory!

**OBITUARIES**



**PASTOR RUDOLPH KARL JESKE**

On July 6 the Lord granted eternal rest to another of His faithful servants, Pastor Rudolf Karl Jeske, who was born on January 13, 1874, in Posen, Germany. At the age of four he came to the United States with his parents and lived on a farm near Hutchinson, Minnesota. He was confirmed at the age of thirteen by the sainted Pastor C. J. Albrecht.

To prepare for the Holy Ministry, Pastor Jeske completed the prescribed courses of study at Dr. Martin Luther College, New Ulm, Minnesota, Northwestern College, Watertown, Wisconsin, and the Ev. Lutheran Theological Seminary at Wauwatosa, Wisconsin. In 1898

he completed his theological training and accepted a call to Siloah Ev. Lutheran Church, Milwaukee, Wisconsin, where he was ordained and installed in his sacred office on July 17. Two years later he was called to Zumbrota, Minnesota, serving there for six years. His next charge was at St. Peter's, Minnesota. He left there in 1911 to become pastor of the congregations at Caledonia and Union, Minnesota. Here he served his Lord faithfully for thirty-three blessed years.

On June 14, 1899, Pastor Jeske was united in holy wedlock with Miss Amanda Lambrecht at Bethlehem Lutheran Church, Milwaukee, Wisconsin. This union the Lord blessed with four children.

Pastor Jeske preached his last sermon on May 14 of this year. Three days later he became ill and was taken to the home of his daughter, Mrs. Beata Kleiner, at Chicago, Illinois. There the Lord called him home on July 6 at the age of 70 years, 5 months and 23 days.

Funeral services were conducted on July 10 at St. James Ev. Lutheran Church, Chicago, by Pastor A. Ullrich, who based his sermon on Luke 2, 29.30. Pastor H. F. Muenkel, Austin, Minnesota, a son of the Caledonia congregation, spoke briefly and read the messages of condolence from officials of the Minnesota District of our Wisconsin Synod. Burial was made in St. Luke's Cemetery at Chicago. On Sunday, July 9, memorial services were conducted at Caledonia and Union by Pastor Paul Horn of Zumbrota, Minnesota.

Pastor Jeske's death is mourned by his faithful wife, two daughters: Mrs. Beata Kleiner of Chicago, and Mrs. Ruth Klaye of Alhambra, California, four grandchildren, two sons-in-law, three brothers and one sister. His two sons, Victor and Harry preceded him into eternity.

The editor of the *Caledonia Journal* said of Pastor Jeske that he was "the man who kept so silent about all things other than the Word of God." To the world that may be a puzzling peculiarity in a day when so many pastors entangle themselves in all sorts of worldly issues, but every Lutheran Christian will recognize in these words a most fitting tribute to a faithful shepherd of blood-bought souls, who, like Paul, "determined not to know anything among you save Jesus Christ and Him crucified." H. F. Muenkel.

**MRS. WILLIAM FRANZMANN**

Else, née Griebing, Franzmann died at her home in Watertown, Wisconsin, on the evening of July 18. Funeral services were held on the afternoon of July 21; Professor Kowalke preached in German on 1 Corinthians 15, 21-22, and Pastor William Eggert preached in English on 1 John 3, 2. The interment took place at the Lutheran Cemetery in Watertown on the evening of July 22.

Mrs. Franzmann was born in Milwaukee, Wisconsin, September 18, 1875, the daughter of Gustav and Elsbeth Griebing. She received her early training in the Christian day school of Grace Church and in a home where the early loss of her father was compensated for by the devotion of her mother and the kindly guardianship of her uncle, the late Oscar Griebing. In 1903 she was married to William Franzmann, then pastor of St. John's

Lutheran Church in Lake City, Minnesota. Their marriage was blessed with nine children, three daughters and six sons, all born in Lake City. In the fall of 1922 Pastor Franzmann was called to St. John's Lutheran Church at Baytown, near Stillwater, Minnesota. In 1940 Pastor Franzmann retired from the ministry, and he and Mrs. Franzmann settled in Watertown.

She is survived by her husband and her children: Ernst, of San Francisco, California; Werner, of Saginaw, Michigan; Martin, of Watertown; Carl Adolf, of Washington, D. C.; Renata, wife of Sherman Schneider, of Lake Elmo, Minnesota; Elfrieda, wife of Raymond Walstorm, of Lake City, Minnesota; Helen, of Milwaukee, Wisconsin; William, with the Army in New Guinea; Gerhard, of New London, Wisconsin; by four daughters-in-law, fourteen grandchildren, six sisters, a brother, and other relatives.

This is not the place for eulogy; but it is no more than simple fact to record of her the finest words that may be spoken of a Christian mother: "Her children arise up, and call her blessed . . ." M. F.

**WHEN FAITH WOULD FAIL**

(Continued from page 185)

our faith? — Then fight the good fight of faith. Be vigilant, be sober! Resist the enemy. And Peter's words remind us of St. Paul's admonition, "Take the sword of the Spirit, The Word." Use the Word. Faith rests on the Word; faith is nothing else but the echo of the Word in us. And one little word can fell the evil foe.

Lord, Thou canst help when earthly armor faileth;  
 Lord, Thou canst save when deadly sin assaileth;  
 Lord, o'er Thy Church nor death nor hell prevaileth;  
 Grant us Thy peace, Lord.

Peace in our hearts, our evil thoughts assuaging;  
 Peace in Thy Church where brothers are engaging;  
 Peace when the world its busy war is waging.  
 Calm Thy foes' raging. Amen.

A. P. V.

**ANNOUNCEMENTS**

**THE GENERAL SYNODICAL COMMITTEE**

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, October 18, 1944, at 9 A. M.

**Group Meetings**

General Mission Board — Monday, 10 A. M. — St. John's.

School Committee — Monday, 10 A. M. — Jerusalem School.

Board of Trustees — Monday, 2 P. M. — St. John's.

Conference of Presidents and Seminary Faculty — Church Union Committee — Monday, 2 P. M. — Grace Church.

Representatives of our Educational Institutions — Tuesday, 10 A. M. — Grace Church.

Committee on Board of Support — Tuesday, 10 A. M. — Northwestern Publishing House.

John Brenner.

**NOTICE**

The Seminary Board has called Pastor Carl Lawrenz of North Fond du Lac, Wisconsin. E. Ph. Dornfeld, Sec'y.

### NOMINATIONS

The following have been nominated for the English professorship at Northwestern College:

Pastor Roman Biesmann, Edgar, Wis.  
 Pastor George Frey, Clarkston, Wash.  
 Pastor R. C. Horlamus, Hurley, Wis.  
 Pastor Richard Jungkuntz, Janesville, Wis.  
 Pastor Nathanael Luetke, Hemlock, Mich.  
 Professor Henry Meyer, Moberge, So. Dak.  
 Pastor Egbert Schaller, Nicollet, Minn.  
 Pastor Erwin Scharf, Slinger, Wis.  
 Pastor Erwin Schroeder, Ixonia, Wis.  
 Pastor Walter Schumann, La Crosse, Wis.  
 Professor Karl Sievert, Moberge, So. Dak.  
 Pastor Gilbert Sydow, Rainier, Wash.  
 Professor Cornelius Trapp, Milwaukee, Wis.  
 Pastor Martin Toepel, Elkton, Mich.  
 Professor Heinrich Vogel, Fond du Lac, Wis.  
 Pastor Harold Wicke, Hortonville, Wis.

The Board of Control of Northwestern College will meet at Watertown on Wednesday, September 20, to make the selection. Any correspondence concerning these candidates must reach the secretary before that date.

Kurt A. Timmel,  
 Watertown, Wisconsin.

### CALENDAR OF CONFERENCES

#### FORTY-SECOND ANNUAL CONVENTION

The Forty-second Annual Convention of the Associated Lutheran Charities Conference will be held at Hotel Paxton, Omaha, Nebraska, September 27 to 29. General sessions 10 A. M. to 12 noon. Sectional meetings of Institutional Missions, Child Welfare, and Old Age groups as well as the Parish Pastors Institute, 2 to 4 P. M. The opening devotional services will be conducted by Dr. O. P. Kretzmann, president of Valparaiso University.

Membership agencies are entitled to two voting delegates and as many guests as desired. A special invitation is extended to the pastors of the area for the Parish Pastors' Institute.

C. A. Behnke, Secretary.

#### LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet on September 26 and 27, at Coleman, Wisconsin (Pastor Wm. Fuhlbrügge). The first session will begin at 9 o'clock.

Old Essays: The Ministry of the Keys the Peculiar Authority of the Church, P. Eggert; Exegesis of 1 Corinthians, Chapter 13, H. Kahrs; Catechesis on the Threefold Office of Christ, based on Questions 178 to 181 in the Gausewitz Catechism, W. Koepsell.

New Essays: Exegesis of 1 Corinthians, Chapter 14, W. Roepke; Isagogical Survey on the Book of Zephaniah, G. Tiefel; Exegesis of Genesis, Chapter 1, B. Kushel.

Conference Preacher: N. Schlavensky; alternate, A. Schabow. A. A. Schabow, Sec'y.

#### CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference is to convene at Morris, H. Duehlmeier, pastor, on Tuesday and Wednesday, September 26 and 27. The first session begins at 10:00 A. M.

Papers: "Dissertation on the Doctrine of Hell," E. R. Berwald; "Introduction to the Prophet Nehemiah with Historical Background, Characteristic of Person and Isagogical Treatment of Book," S. Baer; Exegesis on 1 Tim. 3, 8-13, M. Schuetze; "Catechetical Presentation of Sixth Commandment," W. P. Haar; "Unity of Practice Among Pastors Needed for Proper Church Discipline," H. Duehlmeier.

Sermon: P. Kuske (H. Hempel).

Please announce to host pastor, H. Duehlmeier, in time. E. R. Berwald, Secretary.

#### JOINT WISCONSIN RIVER VALLEY-CHIPPEWA VALLEY PASTORAL CONFERENCE

The Joint Wisconsin River Valley-Chippewa Valley Pastoral Conference will meet Tuesday and Wednesday, September 19 and 20, at Cameron, Wisconsin, with Pastor S. Rathke. Sessions will begin at 10 A. M. Tuesday morning.

Essayists are as follows: Pastor C. Toppe, M. Liesener, G. C. Marquardt and S. H. Fenske.

Sermon: H. Pankow (E. Prenzlou).

Confessional Address: C. Toppe (E. Walther).

All pastors are asked to announce as soon as possible.

Lyle J. Koenig, Sec'y.

#### REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference meets, D. v., on September 21 at 9 A. M., at Morton, Minnesota, with Pastor M. J. Wehausen.

The work is: Exegesis of Colossians (continuation), Pastor F. Traub; Essay on "Ordination and Installation. Are They Identical? Are They Necessary? What Is Conferred Thereby?" Pastor W. Schmidt.

The sermon will be preached by Pastor J. Bradtke, alternate Pastor W. F. Dorn.

The Confessional Address will be delivered by Pastor W. Schmidt, alternate Pastor W. Scheitel. G. F. Zimmermann, Sec'y.

#### EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet at Hendricks, Minnesota (R. Bretzmann, pastor), October 25 and 26. Sessions begin at 10 A. M.

Preacher: E. Bode (K. Bast).

Essays: "Exegesis on James 5, 13-20, Faith Healing, Anointing (Pentecostal Danger, etc.)," Zickuhr; "Christ's Descent into Hell," Hahn; "Exegetical Treatment of James 2, 18-26," Sprengeler; "The Plan of Salvation as Taught by Christ in the Four Gospels," Bretzmann.

Kindly announce!

H. C. Schnitker, Sec'y.

#### WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 3 and 4 at Akaska, South Dakota, Pastor B. Borgschatz. Opening sessions at 9 A. M., M. W. T.

Papers: Old: Exegetical-Isagogical Treatment of 1 John, K. G. Sievert; Prayer Fellowship, W. Herrmann.

New: The Apostles' Creed and Its Historical Development, H. Russow; The Nicene Creed and Its Historical Development, H. Bergholz; The Athanasian Creed and Its Historical Development, E. Mehlberg; Is Radio Preaching a Violation of the Call, O. Heier; The Pastor As Voting and Contributing Member of the Congregation, R. Reim.

Sermon: H. Birner, G. Ehlert.

E. L. Mehlberg, Sec'y.

#### ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at the Ev. Lutheran Church of St. James, St. Paul, Minnesota, Carl F. Boile, pastor, on Tuesday, September 19. The meeting will be opened with Holy Communion at 9:30 A. M.

Essays: "An Exegetical Study of Scripture Passages Pertaining to the Offices of the Christian Ministry," A. W. Koehler; "The Book of Concord on the Offices of the Christian Ministry," P. R. Kurth.

Sermon: J. W. Pieper (E. W. Penk).

P. R. Kurth, Sec'y.

#### INSTALLATIONS

Authorized by President Karl Krauss the undersigned installed Mr. Leslie Kehl as teacher of the newly organized Day School of St. Stephen's Church, Adrian, Michigan, on Sunday, August 20, 1944.

Address: Mr. Leslie Kehl, 242 Finch Street, Adrian, Michigan. A. H. Baer.

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Authorized by President E. Behm the undersigned installed Mr. Martin A. Greunke as teacher of St. John's Lutheran School at East Bloomfield, Wisconsin, on the eleventh Sunday after Trinity.

Address: Mr. Martin A. Greunke, R. 2, Fremont, Wisconsin. A. E. Schneider.

\* \* \* \*

The Rev. Paul Gieschen was installed by me in St. John's Church at Racine, Wisconsin, on Sunday, August 27, 1944.

Assistants: Dr. Boerger, E. Jaster, A. Koelbin, G. Schmeling, H. Bartz, M. Albrecht and Theo. Gieschen.

The Rev. Paul Gieschen formerly was in office at Rhinelander, Wisconsin. F. C. Esemann.

#### CHANGE OF ADDRESS

Rev. Herbert Lemke, Lemira, Wisconsin.

#### MISSION FESTIVALS

##### Pentecost Sunday

Trinity Church, Dexter Twp., Austin, Minnesota. Offering: \$191.02. H. F. Muenkel, pastor.

##### First Sunday after Trinity

St. Peter's Church, Elmwood, Wisconsin. Offering: \$161.62. C. Toppe, pastor. Church Church, Bumbrota, Minnesota. Offering: \$800.00. Paul E. Horn, pastor.

##### Second Sunday after Trinity

Zion Church, Cambria, Wisconsin. Offering: \$134.77. E. C. Schewe, pastor. Trinity Church, Kiel, Wisconsin. Offering: \$102.62. Harold Grunwald, pastor.

##### Third Sunday after Trinity

St. John's Church, Town Helen, McLeod County, Minnesota. Offering: \$262.75. H. H. Schaller, pastor. St. John's Church, Dundas, Wisconsin. Offering: \$161.20. F. E. Thierfelder, pastor. St. John's Church, and St. Paul's Church, Town Newton, Wisconsin. Offering: \$403.39. Edw. H. Kionka, pastor. Zion's Church, East Farmington, Wisconsin. Offering: \$549.15. Louis W. Meyer, pastor. St. John's Churches, Bear Valley and Mazeppa, Minnesota. Offering: \$310.00. Theo. Haar, pastor.

##### Fourth Sunday after Trinity

Zion Church, Hidewood Twp., South Dakota. Offering: \$149.72. R. A. Kettenacker, pastor.

##### Fifth Sunday after Trinity

Calvary's Church, Pigeon, Nebraska. Offering: \$104.35. Edw. Weiss, pastor. Emanuel's Church, Grover, South Dakota. Offering: \$618.80. W. F. Sprengeler, pastor. Trinity Church, Winner, South Dakota. Offering: \$175.90. W. J. Oehlfaen, pastor. Zion Church, Louis Corners, Wisconsin. Offering: \$211.76. Harold Grunwald, pastor.

##### Sixth Sunday after Trinity

St. John's Church, Pigeon, Michigan. Offering: \$684.67. A. W. Hueschen, pastor. St. Paul's Church, Algoma, Wisconsin. Offering: \$709.00. Karl F. Toepel, pastor. Zion Church, Brighton Twp., New Ulm, Minn. Offering: \$144.29. M. C. Kunde, pastor. St. John's Church, Zuckertown, Wisconsin. Offering: \$432.00. A. H. Dobberstein, pastor. St. John's Church, Ranville, South Dakota. Offering: \$279.70. Martin Lemke, pastor. Mt. Calvary Church, Estelline, South Dakota. Offering: \$110.31 (including \$5.00 from Ladies' Aid). E. M. Bode, pastor. St. Peter's Church, Weyauwega, Wisconsin. Offering: \$590.12. Irvin J. Habeck, pastor. St. Paul's Church, Argo Twp., South Dakota. Offering: \$123.33. R. A. Kettenacker, pastor.

##### Seventh Sunday after Trinity

St. Luke's Church, Town Knapp, Jackson Co., Wisconsin. Offering: \$75.00. Gerhard H. Geiger, pastor. Luth. Church of New Salem, Michigan. Offering: \$304.26. G. Schmeling, pastor.

##### Eighth Sunday after Trinity

Cross Church, Rockford, Minnesota. Offering: \$486.46. S. Baer, pastor. Friedens Church, Randolph, Wisconsin. Offering: \$280.43. H. R. Zimmermann, pastor. St. Matthew's Church, South Ridge, Wilton, Wisconsin. Offering: \$550.00. P. Monhardt, pastor.

Immanuel Church, Globe, Wisconsin. Offering: \$524.04. Adolph Schumann, pastor. Salem Church, Veeckind, Wisconsin. Offering: \$164.26. L. Lambert, pastor. Emanuel Church, Town Wellington, Minnesota. Offering: \$407.50. E. G. Fritz, pastor. St. Paul's Church, Town of Angelica, Wisconsin. Offering: \$299.58. Victor Weyland, pastor.

##### Ninth Sunday after Trinity

Courtland Ev. Luth. Church, Courtland Village, Minnesota. Offering: \$137.86. M. C. Kunde, pastor. Friedens Church, Bonduel, Wisconsin. Offering: \$536.23. Victor Weyland, pastor. Zion Church, Chesaning, Michigan. Offering: \$471.30. Roland Hoenecke, pastor. Trinity Church, Raymond Twp., Racine County, Wisconsin. Offering: \$232.35. G. E. Schmeling, pastor.

##### Tenth Sunday after Trinity

Grace Church, Zillah, Washington. Offering: \$133.00. Ewald F. Kirst, pastor. Immanuel Church, Paris Twp., Kenosha County, Wisconsin. Offering: \$91.01. G. E. Schmeling, pastor. St. Paul's Church, Manistee, Michigan. Offering: \$135.15. E. E. Rupp, pastor. St. Andrew's Church, Goodrich, Wisconsin. Offering: \$52.00. W. E. Schulz, Vacancy Pastor. Friedens Church, Carlock, South Dakota. Offering: \$125.61. S. Kugler, pastor. Redeemer Church, Amery, Wisconsin. Offering: \$275.00. O. P. Medenwald, pastor. Grace Church, Clear Lake, Wisconsin. Offering: \$73.74. O. P. Medenwald, pastor.