

# The Northwestern Lutheran

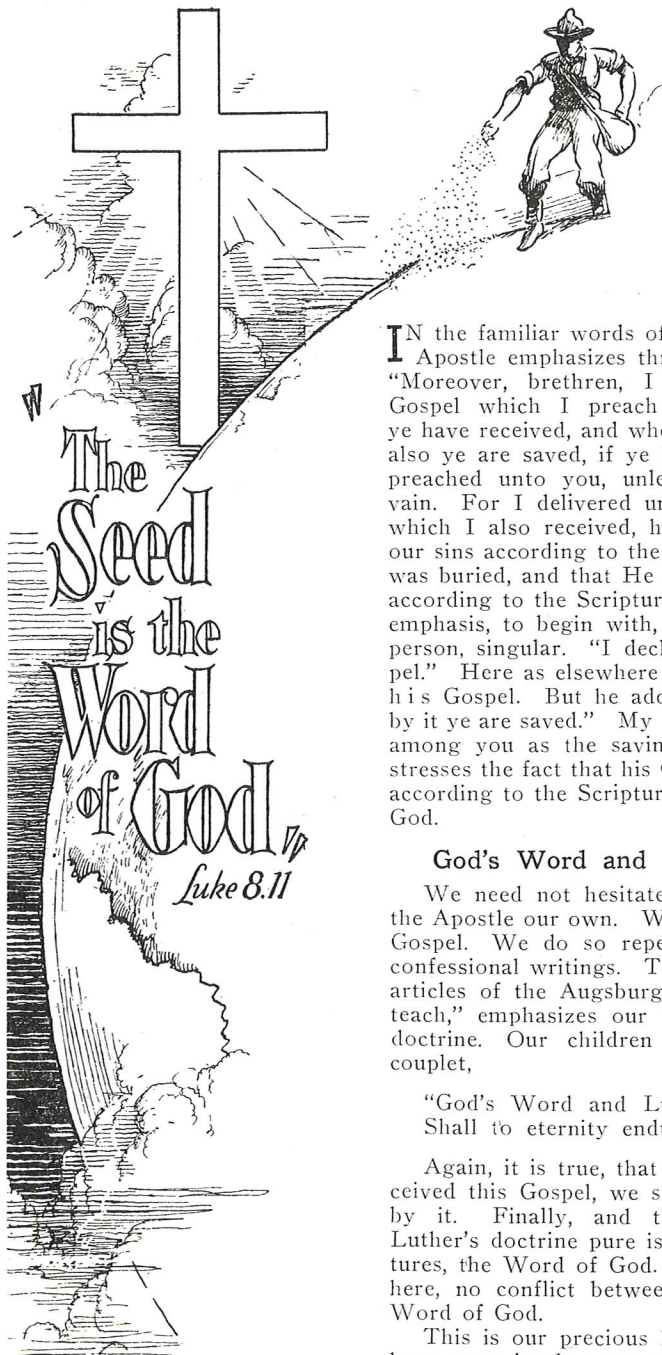
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8

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Rev. A. G. Schwerin, Jan. 45



## KNOWLEDGE OR WISDOM

**"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." 1 Tim. 6, 20. 21.**

**I**N the familiar words of St. Paul, 1 Cor. 15, the Apostle emphasizes three things. Paul writes, "Moreover, brethren, I declare unto you the Gospel which I preach unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." In these words the emphasis, to begin with, is on the pronoun first person, singular. "I declared unto you the Gospel." Here as elsewhere St. Paul makes much of his Gospel. But he adds, "Ye have received it, by it ye are saved." My Gospel has been effective among you as the saving power. Finally, Paul stresses the fact that his Gospel is God-given, it is according to the Scriptures, the inspired Word of God.

### God's Word and Luther's Doctrine

We need not hesitate to make the words of the Apostle our own. We too may speak of our Gospel. We do so repeatedly in our Lutheran confessional writings. The familiar refrain in the articles of the Augsburg Confession, "Also they teach," emphasizes our Lutheran preaching and doctrine. Our children have long recited the couplet,

"God's Word and Luther's doctrine pure  
Shall to eternity endure."

Again, it is true, that we, you and I, have received this Gospel, we stand in it, we are saved by it. Finally, and this is most important, Luther's doctrine pure is according to the Scriptures, the Word of God. There is no opposition here, no conflict between our doctrine and the Word of God.

This is our precious heritage, that which has been committed to our trust. St. Paul's admonition to Timothy is addressed to us also, "Keep

that which is committed to thy trust." Our Gospel is a pearl of great price. Because of this there are also many imitations of it. But keep that which is committed to thy trust, take no imitations or something "just as good." Our Gospel is the Truth, God's own Truth. Because of this there are many attacks upon it. The old evil Foe, Satan, the Father of lies, is seeking constantly to rob us of the truth. Frequently the attack upon the Gospel is made from ambush. We are constantly in danger of being attacked unawares.

### Avoid Vain Babblings —

St. Paul reminds us, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." By profane and vain babblings and science falsely so called St. Paul simply means all false doctrine. He means all teachings and every school of thought which is contrary to "the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1, 3. In Paul's day, even as in our own, there were such who boasted of a deeper insight and a better understanding of things spiritual than was given to the followers of Christ. Timothy at Ephesus was surrounded by Gnostics, a name which means "I know." St. Paul's admonition is, "Avoid them!" Our generation needs this warning. The religious atmosphere in which we live is not pure and wholesome, yet many, even of our own people, are carrying on a flirtation with false doctrine, with profane and vain babblers, a flirtation which may readily result in their erring concerning the faith. — Come ye out from among them, and be ye separate!

But when the Apostle speaks of science falsely so called, of a science which parades before us with undue boasting, we are reminded also of purely secular knowledge and learning. This, too, may become a menace to our faith. And re-

(Continued on page 197)

# Editorials

**"America Must Face This Problem"** This is the title of a section of an article in the *Watchman-Examiner*. What is the problem? The heading of the entire article is: "The Problem of Christian Education." The writer is F. Eby, "professor of history and philosophy of education at the university of Texas."

In stating the case the professor says: "It is now a little over a century since the system of public schools was set up in New England and American education became secularized. Throughout all centuries before that time, education had been religious and under the auspices of Christian churches." He considers the complete secularization of public education as "an inevitable consequence of the separation of the state and church," a principle which the founding fathers of our country recognized as "one of the chief aspects of a democratic form of government."

But, he says, they did not foresee "the rise of public education and its complete secularization" as we have it today. They "assumed that the churches would continue to take care of religious instruction in so far as it was essential to the welfare of the nation."

**Can America Solve This Problem?** This question arose in our mind when we saw the heading of this item in the *Watchman-Examiner*. The constitution of our country recognizes "the principle of disestablishment as one of the chief aspects of a democratic form of government," a principle which cannot but lead to a complete secularization of any school system that such government may operate. Add to this another factor of which the professor says that it greatly "helped in persuading the leading minds of America to accept the divorce of the state from religion: this was the impact of English deism and French atheism following the Enlightenment." In other words, separation of church and state was inaugurated, not in order to help the church and to set it free, but to protect the unbeliever in his attitude.

Conditions have not improved today. If anything, unbelief has become more aggressive. Not satisfied with being tolerated and unmolested, it seeks to dominate. We all remember the famous "Scopes trial" in Kentucky of some twenty years ago. — Any religion the state may try to teach in the public school will, in order not to offend any one, be deprived of all positively Christian elements and reduced to the religion of natural man. The unbelievers will see to that. Even if the teaching of Christian religion could be introduced into our public schools as another subject besides reading, writing, and arithmetic, Prof. Eby rightly fears, it "will have a very different effect than some good men think it is going to have." Children will study it to get "rid of it," to be through with it.

**Is the Sunday School the Answer?** The Sunday School began to rise about the same time the public school system was instituted. What are the results? Prof. Eby sums up his findings in the following words: "After a century of this bifurcated organization of education (secular by the state and religious by the church) we discover that it has resulted in a condition of spiritual ignorance unparalleled in human history." This is the case, not only because "twenty million children of school age" are not reached by any Sunday School, but because there are inherent weaknesses in the system itself. To quote: "The instruction provided in the average Sunday School is woefully ineffective." Again: "The Sunday School leads nowhere in particular and is not connected with any higher institution." And even if these two mistakes could be corrected there remains this fact: "There is no correlation of the work of the Sunday School and that of the secular school." And we ask, may a true method of correlation ever be found, the separation of state and church being a basic principle of our democratic institutions?

**The Christian Day School** The situation of the colleges may point a lesson. "At the beginning of the nineteenth century," so says Prof. Eby, "the colleges of our land were not conspicuous for their piety." Then "Evangelical Christianity looked the situation resolutely in the face and began to found colleges and academies in large numbers."

Should not now the same method be followed in regard to elementary education? Prof. Eby is right when he says: "*Secular and religious training ought to go hand in hand*"; but they do not under the present set-up in this country."

Think the matter over prayerfully, and be ready to act. A solemn responsibility rests on us.

J. P. M.

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**It Is Not Too Late** *The Northwestern Lutheran* is still being offered free to all new subscribers for the remaining months of this year. Those who order the *Northwestern Lutheran* now at the regular subscription price of \$1.25 will receive it from now on till the end of 1945. It is not a secret that this offer is made as an inducement to gain new subscribers. It ought to be clear to every member of Synod that he ought to have this source of information concerning synodical affairs in his home. We do not resent fair, sincere criticism, just so it is not reduced their criticism or commendation of the *Northwestern Lutheran*. We are glad to say that the latter by far outnumber the former. We do not resent fair, sincere criticism just so it is not reduced to common fault-finding or muck-raking. We have appreciated many of the criticisms and have tried to profit by them. Some of the criticisms given as a reason for the difficulty in gaining new subscribers for the *Northwestern Lutheran*, or getting old subscribers to re-subscribe are hardly fair. When a pastor writes that because of the reduced size of the *Northwestern Lutheran* some refuse to re-subscribe, or when he also states that other church papers have not been reduced in size, we wonder. May we just tell you that in order to save our integrity and to deal honestly with the government we had to do what we did, cut the size of our paper. If others did not do it (to our knowledge all have complied with the request of the government) that is their business, and it is for them to answer for it. Did people refuse to buy sugar just because the amount they customarily used was cut to one-half of that amount? Let us remain sober in our judgment and criticism. Another pastor tells us that he simply can not interest his people in the church papers. A young minister serving his first charge asked his people how many of them are receiving the *Northwestern Lutheran*. He was surprised to hear that they not only were not receiving the *Northwestern Lutheran* but did not even know what he was talking about. They had never heard of it. With a copy of the *Northwestern Lutheran* in his hand he explained what it was and why they ought to have it in their homes. He told them he will take subscriptions for it — not now, however, but any time during the week at the parsonage. Within the week he received seven new subscribers which represented about one-third of his congregation. That young man could have followed the example of others and said nothing about the church papers to his people only that he was reared in a home where that kind of loyalty was taboo. Even though the *Northwestern Lutheran* were not the best church paper to be had, even though it did not contain what an individual would like to have it contain, even though an individual may differ with the editorial policy yet it is HIS church paper and he ought to be loyal enough to support it for his people's, Christ's sake.

Yes, the *Northwestern Lutheran* has more than tripled its number of subscribers in the last four years, yet even that is a poor mark. We ought to have 20,000 subscribers instead of 12,000. That would be a commendable figure. Let us all help to reach that goal. It is not too late. There are still three more months in which new subscribers may be gained. Let us make a valiant effort.

W. J. S.

## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XX

## Of Good Works

## II

THE question which this article discusses at some length pertains to the relation between faith and good works. If we are justified by faith alone, if we ourselves can contribute nothing at all to our justification, if our sins do not hinder it, no matter how great and how many they may be, nor our good works help it, are not then good works superfluous? If we teach that good works, even our best, do not carry any merit, do we not thereby practically forbid the practice of good works?



After presenting our doctrine on the basis of the Scriptures and in full agreement with the early church, namely, that Christ is our only Mediator who by His death merited for us the unconditional forgiveness of all our sins, our article proceeds in the next section to discuss the effects of such doctrine.

## II. This Doctrine is Rich in Comfort

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences, find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches, Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works; they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

## NOTES.

There are those who "despise" and slander the doctrine of faith as though it led people to abandon and licentiousness. But people who argue thus thereby merely display their lack of Christian "experience." *This doctrine is despised by the inexperienced.* But let a man become aware of his sins, not only the evil words and deeds which he has committed, but above all, the corruption of his whole nature, let him realize that out of his heart nothing but evil thoughts do proceed and can proceed, because his heart is a deceitful and desperately wicked thing, let his heart be touched by the fiery wrath of God: then there will be nothing sweeter to him than the announcement that his guilt has been removed by Christ, and his sins are forgiven for Christ's sake. An anxious conscience, which realizes that it *cannot be set at rest through any works*, when it grasps this announcement of forgiveness in faith, finds in it a *sure ground* to stand on, that *for Christ's sake* it has a *reconciled God*.

Inexperienced men, however, who have never tasted the bitterness of sin nor the sweetness of the Gospel of forgiveness, men *who dream that Christian righteousness is nothing but civil and philosophical righteousness*, that is, an outwardly honorable and respectable life, do not realize what a power of God the Gospel of forgiveness is, and they speak disparagingly about faith.

Yet the terrors of conscience cannot be assuaged in this way, as the history of the church before the Reformation plainly shows. The doctrine of works *plagued* consciences, for they were well aware that their good works were too weak by far to atone for sins. So, as our article says, some *were driven by conscience into the desert*, etc., in an endeavor there to merit grace by a life of self-imposed privation.

The doctrine of faith in Christ, on the other hand, is filled with consolation for *anxious consciences*.

## III. Faith is Trust in Christ

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history — namely, this article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augus-

tine also admonishes his readers concerning the word "faith," and teaches the term "faith" is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

## NOTES.

These words require no further comment, except for a stress on the warning that we do not deceive ourselves, mistaking a mere head faith for the genuine faith of the heart.

We reserve for a future discussion the truth that faith in the free forgiveness of our sins, far from hindering good works, rather incites us to make every effort to do good works, furnishing not only the motive but also the life and strength that we can do them.

## "MY CUP RUNNETH OVER"

God doth not measure drop by drop  
The joys He pours within our cup;  
With such abundance does He bless  
"It runneth over" child. Then sup —  
Be not afraid to drink Thy fill;  
His blessings shall be greater still.

He does not favor men of wealth,  
The poor may all His blessings share.  
The planets moving in their orbs  
Are subjects of His tender care;  
He even notes the sparrows fall —  
How could He disregard your call?

Oh, count your blessings one by one,  
Judge not their worth by trivial things  
Like gold or silver; these shall pass  
And fly away on eagle wings,  
But faith and love and peace shall stay  
Though earth and heaven pass away.

E. A. S.

## THE NORTHWESTERN LUTHERAN

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## FROM OUR INDIAN MISSION

BY PASTOR EDGAR HOENECKE

**T**HE incident we are about to relate was really nothing unusual. At the time of its occurrence no one made anything of it, least of all those who were immediately concerned. That is what made it impressive and points a valuable lesson.

At an altitude of a mile above sea-level April mornings are bound to be cold, even in sunny Arizona. During the night of the twenty-eighth some snow had fallen, and in the morning the mountains, which rise sharply like protective bastions to the north and south just outside of Whiteriver, were capped with pure, white hoods.

The plans for the day included a camp visit to old Shimah who lives near East Fork Mission. Shimah is "mother" in Apache, but Indians and white people alike refer to her by this title because of her ninety-six years. She



is totally blind and almost deaf. The Whiteriver missionary, E. Edgar Guenther, and his wife are among the few whom she can still understand, because they have been acquainted with Shimah for most of the thirty-three years which they have spent in the Indian Mission.

Large patches and tatters of grey still overhung the blue in the sky, the morning sun filtered through it but fitfully and indifferently, and it was still so cold, when we stepped out of Guenther's station wagon, that the missionary pulled on his dark, wool jacket over his grey suit.

Our path led up from the road toward the rusty red bluffs of East Fork, to a group of four or five buffalo grass camps, pitched near a clump of juniper and other brush on the hillside. The settlement seemed almost deserted, only a few Indian children had ventured out into the unpleasant morning.

With his long, easy stride the missionary went ahead, followed by his wife and daughter, while we brought up the rear, gingerly picking our path through the litter and clutter of the encampment, until we stood near a small wickiup which was apparently abandoned. The poles stuck out gauntly and bare above the covering of old hides and rotting canvas, leaving a large, gaping hole at the top, never seen in occupied camps. Where the faint, blue wisp of smoke now rose out of it, the snow and sleet of the night certainly must have entered freely. This was the camp of old Shimah.

The door-flap was not hard to find, for it fell sadly short of covering the entrance and freely admitted the chilling draft. The missionary's wife threw back the canvas and asked us to look inside.

There, completely unaware of our approach and directly under the open sky huddled a most pitiable figure in grey, dangerously near to the glowing embers of a poorly trimmed camp-fire, which she appeared to be tending. She was gray from top to toe. Her straggly hair stood out from her head and appeared to have been exposed to the smoke and soot far too long to be anything but grey, as grey as the unwashed Indian dress she wore. The eyes stared unseeingly out of a tired face which looked like old, wrinkled leather. Her poor, old hands, worn by time and toil to sinewy claws, were active, the one in holding a small, black frying pan close to the fire, while out of it the other scooped up some of the hot, greasy mass which closer scrutiny showed to be burnt sweet potatoes, then carried it, without benefit of fork or spoon, into the toothless mouth, and finally, wiped and vigorously scratched the tousled head.

The missionary entered and crouched down at Shimah's side, putting his arm about her shoulder and shouting into her ear that the Ivnashod (missionary) and his wife had come

to see her. Finally, understanding came to her mind and lighted up the furrowed face into a happy smile. "Ivnashod? Ai-yah, ai-yah!", she exclaimed again and again in a high, quavering voice. When the missionary had succeeded in telling her that his wife had also come to see her, nothing would do, but he had to help her up and lead her, barefooted as she was, outside the entrance, where Mrs. Guenther was unpacking the things she had brought. At first, the old woman very carefully explored her visitor's hands and sleeve. Then she threw her arms around her, while the tears streamed from her sightless eyes and her lips babbled the same, joyous word again and gain: "Ai-yah, ai-yah, ai-yah, ai-yah!"

And then the white woman embraced her, too.

What made Shimah so happy? The bread and oranges and candy she received? Certainly, these, too. These were the tokens and expressions of the love that entered into her old heart. These suited the words of love which the missionary had spoken to her about her Savior, before she had been baptized.

The incident is really nothing unusual. When it occurred, no one made anything of it, least of all those who were immediately concerned. But this is what our Lord meant when He spoke through John: My little children, let us not love in word, neither in tongue; but in deed and in truth. And this is real mission work. This is the spirit which lives and works through our Indian missionaries and their families. Without it their arduous work would long have become unbearable. Because of it they have remained in the field, some over thirty years, some twenty-seven twenty-six, and others fourteen. Because of it two of our valuable men heeded our plea to remain at their posts last year, when they had received calls into white congregations, where they and their families could have had those things which you and I enjoy, and which they must do without on the reservation.

And because of this spirit of love for their Savior and their people they cannot understand us, the brethren who have sent them, when we fail to support them with our prayers and sacrifices of love, as we should.

## MISSION WORK OF THE SYNODICAL CONFERENCE

BY PASTOR I. F. ALBRECHT

**"B**EHOLD how good and how pleasant it is for brethren to dwell together in unity. . . . For there the Lord commanded the blessing, even life for evermore." These words fitly describe the Mission work of the Synodical Conference of North America. Here the Christian brethren of the Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod jointly carry on Mission work among the Negroes of our country and among the natives of Nigeria, West Africa. The administration of the work is placed in the hands of the Lutheran Missionary Board of the Synodical Conference, which is composed of twelve members; eight

from the Missouri Synod, two from the Wisconsin Synod, one each from the Slovak and Norwegian Synods. The Board is assisted in its work by an Executive Secretary and three Field Superintendents.

Our Home Negro Mission work, begun about seventy years ago, is now carried on by twenty-six white and seventy-five Negro workers in twenty-one states of the Union and is divided into the Alabama Field, the Northern Field, the Southeastern Field, and the Southern Field. The African Mission, only about nine years old, is among the Ibesikpos in the Calabar District, and, of recent date, also among the Ibos of the Umahia in South-

ern Nigeria. At present, two White missionaries, a missionary's wife, two ordained native workers, two students, and 118 native teachers are serving 59 congregations and their schools, the Central School, the "Girls'" School, and the Umahia District Mission. One missionary and one lady worker are on furlough. Two more candidates were called recently.

Upon these joint efforts of the brethren in the Synodical Conference, its Board, and the workers in the various fields, the Lord has, according to His promise, most graciously and very abundantly "commanded His blessing, even life for evermore. A special com-

mittee's recent report on a survey of the home Negro Mission gives a total of "about 79 congregations with about 52 White and Negro ordained pastors and about 35 Negro teachers serving 11,135 souls, 6,507 communicants, an increase of about one hundred per cent in the last fifteen years. The work has spread from the local Southern fields across the entire United States, from North to South, and from East to West. The generous joint effort of the constituent Synods has, within the last year, furnished the funds fully to liquidate a very burdensome debt of about \$100,000.00. The Executive Secretary very truly says: "Indicated statistical gains cannot possibly present the complete blessing our good Lord has granted through our Mission. The blessed influence of our Mission work has touched thousands of people. Approximately 5,000 children attend our day and Sunday schools. Our missionaries instruct them in the Word of God and Luther's doctrine. The children carry this precious need into hundreds of homes. Visitors come to our services, and our missionaries visit many 'outsiders'."

Our African Mission has been described as "the most successful, the most abundantly blessed Mission of all missions of the Lutheran Church." The statistical report for 1943 indicates 10,106 baptized members (an increase of 3,845 over the report of 1941); 3,125 communicants (an increase of 938); pupils in the various 2,579; churches 59 (increase of 15). The Central School has an enrollment of 320 pupils; the Girls' School 126 pupils (an increase of 94 during the past three years). Opportunities in Africa are almost unlimited. We could use ten times the number of present White workers.

The spirit manifested here and there in both Missions is most commendable. An ever increasing number of congregations in the Home Mission is becoming self-supporting. Our Negro churches can and should take a more active part and assume greater responsibilities in this Mission. This will be accomplished if the effort, begun some fifteen years ago, to organize these congregations into a constituent Synod of the Synodical Conference, is at last crowned with success. One Field in our Home Mission is making a special effort annually to support the African Mission by special offerings, this year's goal has been set at \$1,000.00. An organization interested in Lutheran higher education has been perfected and is successfully active in supporting one of our institutions very materially. One congregation has opened two daughter missions. Other very surprising sacrifices by a few individual workers are quite humiliating to most of us and should be very encouraging to all of us.

In view of such blessings of our Lord upon our Missions, we must be on our guard. Satan, the arch-enemy of Christ and His Church, can be expected to make special efforts to harm this blessed work. It is his interest to destroy the blessed spirit of unity among the brethren. Other dangers threatening from that quarter may be: lack of confidence and lack of cooperation; indifference, slothfulness on the one hand, and zeal without knowledge on the other hand; an unwise attitude toward peculiar problems resulting from social or war conditions; an undue

money-mindedness in church finances. In this connection it has been well spoken by a successful Christian business man, that "a debt is not always a sign or proof of foolish finance, nor is a large surplus always a sign or proof of faithful stewardship." May the good Lord continue to bless all concerned in this work with brotherly unity and trust and confidence in the Lord's promises.

"Though you do not see your way,  
Trust in God and still obey:  
He who bids you forward go,  
Will not fail to lead the way." For

"If with God you plan your journey's way,  
God protects and guides you every day;  
With blest success your tasks He crowns  
And lastly brings you safely home."

## KNOWLEDGE OR WISDOM

(Continued from page 193)

remember, faith rests upon the rock-  
foundation of the eternal Word of God.

### Wisdom More Than Knowledge

Let us at once distinguish between mere knowledge and wisdom. Wisdom, true wisdom, according to the Scriptures is God's gift, the gift of the Holy Spirit. Wisdom is imparted through the Word of God. We are reminded of James' words, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not, and it shall be given him." In this wisdom differs from mere knowledge. While wisdom is God-given, knowledge is not acquired without effort on our part. We must study, work, experiment, dig for knowledge. We must study the multiplication table to know it. Yet the wisdom to apply our knowledge of mathematics in the fear of God is God-given. The same is true of the knowledge of history; God must give us the wisdom to see and to trace His footprints in the history of the world. Indeed, this is true of the Bible itself. We must study the Scriptures to become familiar with them, yet the Holy Spirit must open our eyes to give us the understanding of the Bible. Some are "ever learning, never coming to the knowledge of truth." — How much knowledge there is in this world; how little wisdom! All the knowledge in the world will not make a man wise unto salvation.

### Science Falsely So Called and Christianity

Does this imply that we as Christians have a quarrel with knowledge and science? The opposite is only too often true. Mere head knowledge, the learning of the "wise" men of this world frequently is the enemy of faith and the Scriptures. Science often demands of us to worship at its shrine while it mocks at our faith. The educated man of this world frequently tells us that our Bible is an antiquated book filled with superstition and fairy tales. They tell us, the Bible was a toy for the infancy and childhood of our race, but in our modern

and more mature day we must lay aside that toy and take up the tools of science and carve out for ourselves a modern and better world based not on faith but on science.

Shall we pause to reflect what kind of world this advanced scientific age with its antagonism toward the Bible has carved out for itself? It is a world overrun with war and bloodshed — we would hardly call this carving; it is plain butchering — it is a world filled with juvenile delinquency, with wickedness and corruption, and chaos, a world filled with heartaches and sorrows.

Many modern scientists tell us, that they can no longer accept the "Thus saith the Lord" of the Bible. But they can readily accept a mere hypothesis and the pet phrase of many a scientist so called, "We may well suppose."

### True Science and Wisdom

Science is facts, facts verified and classified. True science has been a real boon to mankind. And we pray that God would "give success to all pure arts and useful knowledge and crown them with His blessing." Yet what is all knowledge without the wisdom from on high!

The science of chemistry, for example, has reduced a tear to its chemical ingredients, but how many cares and sorrows are mixed in with every teardrop! And if we have the wisdom of the Scriptures we know that sin is the deep, dark fountain of all human tears. The botanist can dissect the flower and point to its stamen, its pistil, and its petals, but the wisdom of Christ teaches us to "behold the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" — All the experiments and microscopes of the laboratory have not discovered the root of all evil in the world, sin. The God-given Scriptures have opened our eyes. And when St. Peter enjoins us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," it is not scientific knowledge that can produce the answer, but it is the precious Gospel of Christ and the faith in that Gospel which has the answer that satisfies.

As soon as science makes the boast of "saving" this world it becomes -vain glorious! The Gospel alone is the power of God unto salvation. Though it be foolishness to human reason, it is still the power of God and the wisdom of God. And the foolishness of God is wiser than men and the weakness of God is stronger than men.

"Wisdom's highest noblest treasure,  
Jesus, lies concealed in thee; —  
If I of Christ have this knowledge divine,  
The fulness of heavenly wisdom is mine."  
A. P. V.

## MICHIGAN LUTHERAN SEMINARY

SAGINAW, MICHIGAN

The thirty-fifth school-year at Michigan Lutheran Seminary, Saginaw, Michigan, opened on September 5, and was an occasion of special rejoicing and thanksgiving for all concerned. This, therefore, was the tone struck by Prof. W. Franzmann in his opening address based on Mt. 21, 42. "It is of the Lord's doing and it is marvellous in our eyes," was the theme of his address. Pointing to the unprecedented and wholly unexpected enrollment he attributed the same to the grace of God. While all modern education of today aims at building character without Christ, the precious stone, who is being rejected as in the days of old by even those who may call themselves Christian educators, it is by God's grace that Michigan Lutheran Seminary can and does offer the child a higher education based upon Christ and thereby provides for the child's temporal as well as eternal well-being. And when Christian parents avail themselves of such an opportunity to provide for their children's higher education, in the measure evidenced at the opening of a new school-year, this again dare not be construed as coming from an inherent better far- and fore-sightedness on their part, but must be looked upon as an act of God's grace. That this be kept in mind always was the plea of the speaker as he directed professors and students especially to appreciate with thanksgiving the privilege that is theirs to build upon and to be builded upon the precious rock, Christ.

The new school-year opened with a total enrollment of 110 students distributed in classes as follows: 10 Seniors, 23 Juniors, 36 Sophomores; and 41 Freshmen. The enrollment exceeds by 29 the number enrolled in any previous year.

Facilities for classroom purposes have now become completely exhausted, and with the prospect of a similar increase for the 1945 school-year it becomes imperative that provisions be made at once for the future. During the summer two small classrooms were combined to furnish us with another large classroom. However, the only possibility remaining for providing one more large classroom will force us to relocate the science room and laboratory, which cannot then be housed in the present recitation hall.

Dormitory facilities likewise have been exhausted, there being at present 50 boys housed whereas accommodations for only 48 were provided. The situation here is not quite so serious as with the recitation hall since we can by some alterations accommodate an additional 12 boys. In case this is done, however, the boys will be deprived entirely of the very limited gymnasium now located in the dormitory. It becomes apparent that the long contemplated erection of an auditorium and gymnasium must be realized.

The ever increasing number of girl students enrolled also make it necessary that dormitory facilities be provided for them. The local board was fortunate in securing

two private homes in which six girls could be quartered under dormitory supervision. However, not all applicants could be so accommodated, and we had to resort again to placing of girls in private homes where they must work for their room and board. While this may serve well, it is still far from desirable in all instances. It may here be pointed out that quite a number of the girls enrolled are preparing themselves for future service in the church.

May we once more add our appeal that the members in our congregations be pleased to remember that Michigan Lutheran Seminary again as in previous years will be glad to receive provisions of all sorts for the kitchen. Quite a number of the congregations have already responded to our appeal for which we are sincerely grateful to the kind donors.

May the God of all grace be with our Michigan Lutheran Seminary in the new school-year and grant us His continued blessing.

H. H. H.

## NORTHWESTERN COLLEGE

WATERTOWN, WISCONSIN

The summer session for students of the College Department at Northwestern College came to a close on September 1. Eighty-three students were in attendance. Nine of these were students from New Ulm, who are preparing for parochial school teaching, and they will return to Dr. Martin Luther College for the regular session at that institution. Two school teachers also made use of this opportunity to attend school during the summer and completed the quarter's work.

Classes were held only during the morning hours, and since the weather, except for a very few days, was uniformly pleasant, it was possible to complete the quarter's work in a satisfactory manner.

Opportunity for the students to work and earn at least a part of the money needed for the year's expenses was not lacking. Whoever wanted work could find it. Students were permitted to work four hours a day and five days in the week and all day on Saturdays. That proved to be a satisfactory arrangement.

The work of repairing and cleaning the buildings went on during the summer session and will be completed in September, when all students will be on vacation.

Enrollment of new students, especially for the ninth grade, is promising. Up to September 1, thirty-six new students had been definitely announced, and more are expected to enroll before the opening of the fall term.

The fall term for both the Preparatory and Collegiate Department will begin on Monday, October 2. Opening exercises will be held at two in the afternoon of that day.

Announcements and requests for information may be addressed to

Prof. E. E. Kowalke,  
814 Richards Avenue,  
Watertown, Wisconsin.

## The Northwestern Lutheran

## NORTHWESTERN LUTHERAN ACADEMY

MOBRIDGE, SOUTH DAKOTA

The new school-year at Northwestern Lutheran Academy, Mobridge, South Dakota, will open, God willing, on September 18, 2 P. M.

R. A. Fenske.

## ANNIVERSARY OF CHURCH DEDICATION

ST. PETER'S CONGREGATION

Chaseburg, Wisconsin

For sixty years the members of St. Peter's Congregation at Chaseburg, Wisconsin, could wend their way to the same house of God, having in their hearts and upon their lips the words of the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." That church, the House of the Lord, had been built by the founders of the congregation, sixty years ago. In those past sixty years many improvements have been made upon the outside as well as the inside of the building. The interior has been provided with beautiful furnishings and decorations. In doing these things the members of the church could say what the Jews said when, after returning from Babylonian captivity and started to build the temple again: "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago."

On the thirteenth Sunday after Trinity, on the third day of September, the congregation was privileged to celebrate the sixtieth anniversary of the dedication of the church. Services were held in the morning and in the afternoon. In the morning service Professor Richard Janke preached both in German and English. In the afternoon service the undersigned preached in the English language. Pastor F. Schroeder of Stoddard served as liturgist at the altar. The choir of the congregation augmented by the choirs of congregations in the neighborhood rendered appropriate hymns and anthems under the direction of Mr. Walter Albrecht of La Crosse. Pastor Harold Backer, the present pastor of the congregation, read a short history of the church and also a letter to the pastor and the congregation from the Reverend E. H. Palecheck who had been pastor of the congregation for over forty-eight years. All who were present at the celebration were saddened by the fact that Pastor Palecheck, who is recuperating from a serious operation, was not able to be present.

The offerings taken on this day were designated for the Mission Fund of our Synod. God grant that the Chaseburg Congregation, which from a little flock of eight families has increased to 160 families, may in the future continue to be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, for an habitation of God through the Spirit.

Aug. Vollbrecht.

**OBITUARY**



**MRS. LAURA MATHILDA TOEPEL**

"Who knows how near my end may be." That, no doubt, was the thought that came to the minds of many of us when we heard of the sudden death of our beloved sister in Christ, Mrs. Toepel. On Saturday, August 12, at two o'clock, she was still doing a little ironing. A little later she complained of a severe headache. At three o'clock she fell into a quiet sleep and at six o'clock, she departed this life without a struggle, never having awakened from that quiet sleep.

Mrs. Laura Mathilda Toepel, daughter of the Rev. Fredric Leyhe and his wife Mathilda, née Ronnebeck, was born April 6, 1878, at Wisconsin Rapids, Wisconsin. She was baptized by her father and confirmed by the Rev. E. Baese in Emmanuel Lutheran Church at Town Herman, Wisconsin.

On June 29, 1904, she entered the state of matrimony with the Rev. Julius Toepel, whose father, the Rev. Adolf Toepel, solemnized the marriage. The union was blessed with five children, one son and four daughters.

Through the more than forty years of married life, the deceased proved herself to be a faithful, devoted wife, a loving mother, an example to the wives within the congregation her husband so faithfully and ably served throughout his more than forty-one years in the ministry, and above all, she was a true Christian of a strong faith and of exemplary Christian life.

She always took an active, leading part in all the activities of the congregation and served the Ladies' Aid Society of the congregation as secretary for more than eighteen years.

A life of sacrifice for her husband, her children, and the congregation has come to a close — a life of service of 66 years, 4 months, and 6 days.

She leaves to mourn her beloved husband, the Rev. Julius Toepel, one son Marcus, four daughters — Mrs. Florence Domes, Mrs. Eva Nicholson, the Misses Ada and Hildegard Toepel — two grandchildren, three brothers, and three sisters.

Funeral services were held in St. Matthew's Church, August 16. The undersigned led the services in the parsonage and

read the altar service in the church. The Rev. R. Pietz of Lomira, Wisconsin, preached the German sermon based on Ps. 4, 8; and the Rev. August Bartz of Waukegan, Illinois, preached in English, basing his sermon on Is. 25, 1. The Rev. Bartz also read the service at the grave.

Interment took place at the beautiful Ridgewood Cemetery on Milwaukee Avenue, about two miles north of St. Matthew's Church.

O. P. Heidtke.

**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.

John Brenner.

**APPOINTMENT**

President Brenner has appointed Pastor E. Walther of Wisconsin Rapids, Wisconsin, to succeed the late Pastor J. Klingmann as member of the Northwestern College Board.

K. Timmel Sec'y.

**INVITATION**

Dr. Martin Luther College at New Ulm extends a general invitation to all to join in the observance of its sixtieth anniversary on Sunday, October 22, 1944. Services in the college auditorium are at 10:30 A. M. and at 2:45 P. M. Lunch may be purchased at the college dining room.

H. A. Sitz,  
Secretary of College Board.

**CALENDAR OF CONFERENCES**

**CENTRAL CONFERENCE**

The Central Conference will convene at Town of Deerfield, Wisconsin (Pastor Walter E. Zank), October 31 and November 1, 1944.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis on Galatians, Chapter 3, 14ff., Prof. M. Franzmann. 11:45, Financial Report, Pastor M. Raasch. 1:30, Opening. 1:45, The Pastor as Shepherd, according to Joh. 21, 15-17, Pastor I. G. Uetzmann. 3:00, The Order of Holy Communion, Pastor K. Timmel. Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 10:00, The Life and Labors of Jeremiah, the Prophet, Prof. D. Rohda. 1:30, Unfinished Essays, Casual Questions, and Miscellaneous Business.

Sermon (English): Prof. E. Berg, Pastor G. Albrecht.

Remarks: The church is located on Old S. H. 50 — seven miles west from Lake Mills, and two and a half miles east from S. H. 73. Kindly announce early, with special request for quarters, if desired.

H. Geiger, 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. Mehler; 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. Mehler, 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, 15-20, Faith Healing, Anointing (Pentecostal Danger, etc.)," Zickuhr; "Christ's Descent into Hell," Hahm; "Exegetical Treatment of James 2, 18-26," Sprengler; "The Plan of Salvation as Taught by Christ in the Four Gospels," Bretzmann.

Kindly announce!

H. C. Schnitker, Sec'y.

**EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT**

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet at St. Paul's Church (Pastor G. Schaller), Town Franklin, Wisconsin, on October 24 and 25, beginning at 9:30 A. M.

Communion Service on Tuesday evening at 7:30 P. M. G. Hoenecke, preacher; W. Holzhausen, substitute.

Program: 1. Exegesis of Hebrews, Chap. 7, G. Hillmer. 2. Exegesis of Hebrews, Chap. 8, H. Hartwig. 3. Exegesis of Revelation, Chap. 20, A. Nicolaus. 4. Essay: Excommunication, M. Rische. 5. Essay: Can a Pastor of the Synodical Conference Ever Give the Lord's Supper to Someone not a Communicant Member of the Synodical Conference, W. Holzhausen.

Directions to Town Franklin: Highway 41 south to BB; one and a half miles west to next cross road; one-fourth mile north.

Melvin C. Schwenzen, Sec'y.

**SOUTHERN PASTORAL CONFERENCE**

The Southern Pastoral Conference will meet on October 17 and 18, 1944, in Morton Grove, Illinois, with Pastor O. Heidtke.

Sermon: A. Koelpin, Rom. 1, 16-20 (A. Lorenz, 1 Cor. 9, 16-23).

Confessional Address: G. Schmeling (R. Siegler). Essays: Old: J. Toepel, R. Siegler, R. Otto. New: A. Lorenz, Hebrews V, Exegesis; E. Blumenthal, Discussion of the Educational Institutions of our Synod.

R. P. Otto, Sec'y.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

The Mississippi Valley Pastoral Conference will meet at 9:30 A. M. on Tuesday, October 3, at Winona, Minnesota (Pastor A. L. Mennicke).

Papers: W. A. Schumann, H. Kuckhahn, H. Backer, and T. J. Mueller.

Sermon: F. Ehlert (W. Gutzke).

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet, D. v., on October 17, 1944, 9 A. M., for its two-day fall session at the Grace Lutheran Church of Sugar Bush, Wisconsin, Im. Boettcher, pastor.

Essays are to be delivered by the following pastors: P. Oehlert, E. Hinenthal, W. Kuether, J. Masch, W. Wichmann, F. Senger (a continuation), F. Brandt, F. Knuettel, M. Croll, C. J. Henning, A. Voigt, and R. Lederer. For further information kindly contact the program committee: P. Oehlert and W. Wichmann.

Sermon: Victor J. Weyland (W. Wichmann, substitute).

Kindly announce intended presence or absence to the host pastor, Im. Boettcher. Also specify whether lodging for the night shall be furnished. Victor Weyland, Sec'y.

**RED WING PASTORAL CONFERENCE**

The annual sessions of the Red Wing Pastoral Conference will be held at Grace Ev. Lutheran Church, Route 1, Goodhue, Minnesota, F. W. Weinwurf, pastor, on Tuesday, October 10, beginning at 9 A. M.

Confessional Speaker: J. R. Baumann; alternate, Theo. Haar.

Essays: Exegesis of II Thess. 2, N. Reinke; "Liturgics in Our Divine Service," F. Weindorf. Timely announcement to the local pastor, please.

H. F. Muenkel, Sec'y.

**THE DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE**

The Dodge-Washington Counties' Pastoral Conference will meet on October 17 and 18, 1944, at 9 A. M. at Hullsburg, Wisconsin, W. Reine-mann, pastor.

Essays: H. Heckendorf, R. Marti, E. Scharf, and H. Scharf.

Preacher: E. Scherf, R. Pietz.

Geo. A. Barthels, Sec'y.

**MICHIGAN STATE TEACHERS' CONFERENCE**

God willing, the Michigan State Teachers' Conference will convene at St. John's Lutheran School, S. Alp Street, Bay City, Michigan, during the days of October 25 to 27.

Those planning to attend will kindly send their request for meals, lodging, or both to Teacher W. Stindt, 206 S. Alp Street, Bay City, Michigan. These announcements should be in by October 15 at the latest.

The following schedule of work has been arranged:

**Practical Lessons**

1. Phonics Lesson.....Miss E. Zimmermann
2. First Lesson in Spelling.....Miss C. Reier
3. Lesson in Art.....Miss E. Tiefel
4. Hymn Study.....V. Gerlach
5. Beginning Singing.....M. Roehler
6. Christ, Our Great High Priest.....Rev. G. Press
7. Developing a Composition Outline.....A. Jantz
8. Lesson in Nature Study.....A. Wandersee
9. The Importance of the Soo Canal.....R. Bode

**Theoretical**

1. Why are Lay-Teachers not Installed.....Prof. W. Franzmann
2. Christmas Service—Arrangements, Materials (Round Table Discussion).....R. Sievert
3. Course of Study — Arithmetic.....Faculty, St. John's, Bay City
4. Education Goals in Michigan.....V. Schulz
5. Essay.....Prof. A. Stindt

Church service will be held Thursday evening, October 26.

L. Luedtke, Sec'y.

**TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY**

The Teachers' Conference of Watertown and Vicinity will meet Friday, October 6, at Beaver Dam, Wisconsin.

Viola Schlueter, Sec'y.

**INSTALLATIONS**

Authorized by President E. Behm of the North Wisconsin District, I, on Sunday, September 10, 1944, installed the Rev. Ferd. Weyland as pastor of St. John's Church, Enterprise, Wisconsin, and of

Grace Church, Monico, Wisconsin. The Pastors J. Krubsack, F. Raetz and P. Mueller assisted. May the Lord abundantly bless shepherd and flock.

Address: Rev. Ferdinand Weyland, Route 2, Pelican Lake, Wisconsin.  
Walter A. Gieschen.

\* \* \* \*

On September 3, Mr. Melville Schultz was installed by the undersigned as teacher at Woodlawn Ev. Lutheran Church and School. Rev. Arthur P. Voss, president of the Southeast Wisconsin District, authorized the installation.

Address: Mr. Melville Schultz, 2166 South 96th Street, West Allis 14, Wisconsin.

H. W. Schwertfeger.

**ACKNOWLEDGMENT AND THANKS**

Mr. and Mrs. Martin P. Kessler and Mr. and Mrs. P. O. Kessler donated to Dr. Martin Luther College Library the sum of \$10.00, a memorial wreath for the late Louis Dahms, Nicollet, Minnesota. Our cordial thanks to the kind donors.  
E. R. Bliedernicht, Librarian.

**CHANGE OF ADDRESS**

Rev. A. F. Herzfeldt, 1930 S. Oneida St., Appleton, Wisconsin.

**MISSION FESTIVALS**

**Eighth Sunday after Trinity**  
St. Peter's Church, Town Addison, Washington County, Wisconsin.  
Offering: \$148.55. Geo. A. Barthels, pastor.

**Tenth Sunday after Trinity**  
St. Paul's Church, Town Herman, Sheboygan County, Wisconsin.  
Offering: \$248.25. H. A. Kuether, pastor.

**Eleventh Sunday after Trinity**  
Trinity Church, Tn. Berlin, Marathon County, Wisconsin.  
Offering: \$247.00. W. E. Schulz, pastor.  
Martin Luther Church, Neenah, Wisconsin.  
Offering: \$33.80. A. F. W. Geiger, pastor.  
St. Matthew's Church, Oconomowoc, Wisconsin.  
Offering: \$400.00. N. Paustian, pastor.

St. John's Church, Sterling, Michigan.  
Offering: \$122.00. J. F. Zink, pastor.  
Lutheran Church, Scio, Michigan.  
Offering: \$1,545.00. A. G. Wacker, pastor.  
Zion's Church, Bruce, South Dakota.  
Offering: \$75.50. H. C. Buch, pastor.  
St. John's Church, Ridgeville, Wisconsin.  
Offering: \$367.88. C. E. Berg, pastor.

**Twelfth Sunday after Trinity**

Grace Church, Yakima, Washington.  
Offering: \$546.00. T. R. Adascheck, pastor.  
St. Paul's Church, Winneconne, Wisconsin.  
Offering: \$161.43. O. T. Hoyer, pastor.  
Zion Church, Zion, Wisconsin.  
Offering: \$57.35. O. T. Hoyer, pastor.  
St. James Church, Tolstoy, South Dakota.  
Offering: \$104.00. B. A. Borgschatz, pastor.  
Grace Church, Burke, South Dakota.  
Offering: \$188.70. S. Kugler, pastor.  
St. Paul's Church, St. James, Minnesota.  
Offering: \$270.00. Ernst C. Birkholz, pastor.  
Zion's Church, Eitzen, Minnesota.  
Offering: \$328.66. Frank F. Ehlert, pastor.  
Zion's Church, Town of Leeds, Co. County, Wisconsin.  
Offering: \$492.45. H. Geiger, pastor.  
St. Paul's Church, Gresham, Nebraska.  
Offering: \$244.04. E. J. Hahn, pastor.  
St. John's Church, Zilwaukee, Michigan.  
Offering: \$153.87 (\$20.00 from Sunday School).  
R. G. Koch, pastor.  
St. Paul's Church, Montrose, Minnesota.  
Offering: \$88.28. F. R. Weyland, pastor.

**Thirteenth Sunday after Trinity**

Trinity Church, Crawford Lake, Minnesota.  
Offering: \$130.49. F. R. Weyland, pastor.  
Zion Church, Zeeland, North Dakota.  
Offering: \$341.25. W. Herrmann, pastor.  
St. Paul's Church, Hazelton, North Dakota.  
Offering: \$200.77. G. J. Ehlert, pastor.

**Fourteenth Sunday after Trinity**

St. Paul's Church, Ixonia, Wisconsin.  
Offering: \$453.17. E. M. Schroeder, pastor.  
St. Paul's Church, Roscoe, South Dakota.  
Offering: \$712.60. Herbert Lau, pastor.

**Fifteenth Sunday after Trinity**

St. Luke's Church, Oakfield, Wisconsin.  
Offering: \$96.12. John Dowidat, pastor.

**TREASURER'S STATEMENT**

July 1, 1944 to August 31, 1944

**Receipts**

Cash Balance July 1, 1944.....	\$ 49,161.53
<b>Budgetary Collections:</b>	
General Administration .....	\$ 22,694.69
Educational Institutions .....	9,911.40
Home for the Aged .....	479.04
Spiritual Welfare Commission .....	7,170.54
For Other Missions .....	56,095.86
Indigent Students .....	327.05
General Support .....	1,405.64
School Supervision .....	182.89
To Retire Debt .....	2,047.03
Revenues .....	6,758.40
<b>Total Budgetary Collections and Revenues .....</b>	<b>\$ 87,072.54</b>
<b>Non-Budgetary Receipts:</b>	
From Debt Retirement Committee .....	1,000.00
<b>Total Receipts .....</b>	<b>\$ 88,072.54</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 2,726.27
Theological Seminary .....	5,496.15
Northwestern College .....	13,746.88
Dr. Martin Luther College .....	11,545.24
Michigan Lutheran Seminary .....	6,568.22
Northwestern Lutheran Academy .....	1,510.67
Home for the Aged .....	1,974.25
Missions — General Administration .....	57.85
Indian Missions .....	5,795.80
Negro Missions .....	509.28
Home Missions .....	32,119.59
Poland Mission .....	1,107.50
Madison Student Mission .....	151.89
Spiritual Welfare Commission .....	17,158.54
Winnebago Lutheran Academy .....	300.00
General Support .....	4,944.00
School Supervision .....	495.66
<b>Total Budgetary Disbursements .....</b>	<b>\$105,807.79</b>

<b>Non-Budgetary Disbursements:</b>	
Institutional Missions-Parsonages .....	142.56
<b>Total Disbursements .....</b>	<b>\$105,950.55</b>
Cash Balance August 31, 1944 .....	\$ 51,283.52
Amount of U. S. Government Bonds now held for Budgetary Account .....	\$200,000.00

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For August, 1944

**For Spiritual Welfare Commission**

Sgt. John von Stein, Ft. Jackson, South Carolina.....	\$ 5.00
Elmer A. Bohlmann, H. A. 1/C, U. S. N. T. C.....	1.00
Mr. and Mrs. Karl Grenz, R. 1, Hazelton, North Dakota Memorial Wreath in memory of Mrs. Martha Morris by Mrs. L. G. Rober, Burlington, Wisconsin.....	4.00
Mr. W. E. Nuernberg, Watertown, Wisconsin.....	10.00
Memorial Wreath in memory of Lt. Howard Schroeder by the Ladies' Aid Society of Calvary Lutheran Congregation, Thiensville, Wisconsin.....	5.00
Pfc. Richard D. Gerth, Fort Lewis, Washington.....	1.00
Memorial Wreath in memory of Mr. Frank Schallock by Mrs. Sullivan and Mr. and Mrs. Gust. Frank..	2.00
Mrs. Kurt H. Daetz, Manitowoc, Wisconsin.....	5.00
T/Sgt. Clifford E. Wahl, Camp Stewart, Georgia.....	1.00
A. J. Meschefske, Lawrence, Kansas.....	1.00
Mr. Henry Schlenner, Wood Lake, Minnesota.....	10.00
Mr. Chester Claussen, St. Paul, Minnesota.....	1.00
	\$ 41.00

**For Missions**

N. N., South Milwaukee, Wisconsin.....	\$ 2.00
	\$ 2.00

**For General Fund**

Mr. Rolf Seehusen, Renville, Minnesota.....	\$ 100.00
	\$ 100.00

**For Indigent Students**

Rev. and Mrs. Adolph Schuman, Neillsville, Wisconsin..	\$ 10.00
	\$ 10.00

**For Church Extension Fund**

Memorial Wreath in memory of Julius Kallis by Friends .....	\$ 8.50
Emma A. Wenk, Winona, Minnesota.....	228.11
	\$ 236.61

C. J. NIEDFELDT, Treasurer.