

# 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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## THIRTY-EIGHTH BIENNIAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

ADDRESSING a parting word to the thirty-eighth biennial convention of the Synodical Conference, assembled at Cleveland, Ohio, from August 1 to 4, the venerable Dr. L. Fuerbringer, for eighteen years president of the Conference, said among other things that this convention would linger long in his memory as one of the most blessed conventions attended by him over a period of years reaching back to 1886. He was especially thankful because of what had been resolved upon at this convention with respect to the fraternal relations between the constituent Synods and prayed God in the days to come to keep the brethren in perfect unity of faith and doctrine. Although, as he stated, expressions at times were frank, that was as it should be among brethren, as only in this manner can it be hoped to keep the brethren in the Conference firmly united and have the Conference remain a bulwark of genuine Lutheranism.

Similar words were spoken at the convention's close by the Rev. N. A. Madson, president of the Norwegian Synod, as he expressed appreciation in behalf of his Synod. The newly elected president of the Conference, the Rev. E. B. Schlueter, in his closing remarks encouraged the brethren to frankness in all matters in order to safeguard under God the existing unity in the Conference and to this end he asked divine guidance for himself as president.

To all concerned the convention should have proven itself a most blessed one. It may be said that hardly any one in attendance did not in some manner or another sense the somewhat strained relations that existed in the Conference. However, the expressions of frankness on the part of the principal speakers gave rise to the hopes that the peace and harmony in the Conference shall endure.

### Convention Hosts

The Conference was entertained by the congregations and pastors of Greater Cleveland who through their committee, headed by the Rev. J. H. Meyer, graciously provided for

their guests' physical comfort and well-being during the days of the convention. The Conference was attended by nearly 160 persons, of whom a number were present in official capacity while 149 were accredited delegates, the largest number ever present at any convention of the Conference. The number of visitors swelled the attendance at several sessions to upwards of 250 persons. The meetings were held in St. Paul's Church, the Rev. Theodore Dorn, pastor. Dinners and suppers, under the direction of St. Paul's Ladies' Aid in conjunction with societies from several of the sister congregations, were served in the spacious dining hall of the church's school. Several of the officers and delegates were quartered at the Cleveland Hotel, with most of them receiving their lodging in the homes of members of the host congregations. A local press committee, of which the Rev. Karl Ehlers was chairman, ably represented the convention's views and aims through the daily papers.

### Convention Sessions

The convention opened on Tuesday morning at 10 o'clock. Eight sessions were held, four in the forenoon, three in the afternoon, and one in the evening. The opening session was preceeded by a short devotional service conducted by Pastor J. H. Meyer. Devotions at the other sessions were in charge of Pastor H. B. Hemmeter. After the opening service Dr. Fuerbringer declared the convention in session, gave a brief outline of the history and purpose of the Conference, called attention to the varied program to be considered by the convention, and appointed ten committees to lead in the discussion of the convention's business. Special attention was called to several unprinted overtures to come before the convention and to the matter of declaring the new constitution in force. The president also informed the body that only one essay would be read, that of Prof. E. Reim, since Dr. Theo. Laetsch was by class-room duties prevented from attending the convention and finishing the reading of his essay which was before the 1940 convention.

### Convention Services

Two services were held during the convention, both at St. Paul's Church. A communion service at which the Rev. N. A. Madson delivered the preparatory address to the communicants and at which the Rev. Dr. H. Grueber, vice-president of the Missouri Synod, preached the sermon was held on Tuesday evening. On Wednesday evening a missionary service was held at which the large gathering was addressed by one of our colored brethren, the Rev. Albert Dominic of Selma, Alabama. Following this service Missionary Justus Kretzmann, on leave in the States from his work in Nigeria, Africa, showed some very interesting pictures covering his journey to Nigeria and the various mission stations in the African fields.

### The Convention Essay

The convention essayist, the Rev. Prof. Edmund Reim of the Theological Seminary of the Wisconsin Synod, prepared his essay on



Prof. Edmund Reim

the topic: "The Church and Christian Liberty." Since it is well nigh impossible to give a true and comprehensive outline of the essay so that the author's view-point and purpose may at all times appear exactly as



presented by him, and since by special resolution of the convention the complete essay is to appear in the printed report which is to be distributed to all pastors within the Synodical Conference as well as to the lay delegates in attendance at Cleveland, we present in addition to the theme the chief parts and the summary as given by Prof. Reim:

## THE CHURCH AND CHRISTIAN LIBERTY

### I

#### In This Perfect and Glorious Gift the Church Has An Inexhaustible Subject for Profitable Study and Wholesome Contemplation

The perfection and glory of this liberty appear from its source, purpose, extent, effect. Being spiritual, it is not to be confused with or made contingent upon, the civil liberties. Neither is it in any way conditioned by social problems. To proclaim this liberty is the single mission of the Church, to which it will remain faithful in the same degree to which it keeps this profound topic in view. — Record of the Synodical Conference.

### II

#### Its Basic Truths Constitute a Treasure So Priceless that the Church Must Guard Them With Unflinching Zeal

The relation between the liberty of the Christian and the doctrine of Justification (also Atonement, Satisfaction, Redemption). The heart of the Gospel, to be guarded against error, corruption, neglect, compromise. Danger of losing these truths through personal indifference. Need of guarding against encroachment of human authority upon the liberty wherewith Christ has made us free. Wholesome sensitiveness on these issues. Danger lies in the opposite direction. — Practice of the Synodical Conference.

### III

#### The Proper Exercise of this Liberty Among Brethren is a Matter of Such Importance That Neither Church Nor Individual May Deny These Obligations of True Christian Fellowship

Where Christians may exercise this liberty: not where God has already spoken or acted, but only where he has left room for discretion. The guiding principle: edifying the Body of Christ. Paul's precept and example. A high standard to follow. — Problem of the Synodical Conference, with special reference to the movement toward Lutheran Union.

The essay was well prepared, clear and to the point at all times, thoroughly scriptural, and was presented in a most capable and pleasing manner. It brought forth much lively and frank discussion from the floor, to all of which the essayist replied with equally frank and firm words, yet with a friendly tone of voice. The essay to no little degree may be said to have contributed to the formulating of two special resolutions brought into the convention by the floor committee on Lutheran Union Matters and Intersynodical Relations and adopted by the convention. Prof. Reim was voted the unanimous appreciation and thanks of the convention for his timely, exhaustive, and well-directed essay.

## Conference Constitution

Acting on the recommendation of the committee which stated that the constituent Synods at their respective conventions had ratified the new constitution the assembled delegates declared themselves in accord and ordered that the new constitution be declared in force. The president thereupon declared that the Conference henceforth would be governed by the new constitution. The addendum to the new constitution was tabled. It dealt with procedure by a sister Synod with respect to approach and dealings with Lutheran Church bodies outside of the Conference only after consultation with and approval of representative committees from all the constituent Synods. For all practical purposes, however, the objective was attained in the two special resolutions before mentioned. The addendum had been favored by the Norwegian and the Wisconsin Synods.

## Resolution on Lutheran Union Matters and International Relations

Much time and study was given to these matters by the appointed committee. Before it lay two overtures, one by Pastor Schweikert of the Missouri Synod calling for rescinding of the Missouri Synod's 1938 resolutions pertaining to Union Matters, the other by Pastor John Brenner, President of the Wisconsin Synod, calling for a definite statement of policies with respect to so-called participation in externals with church bodies outside of the Conference. The committee also gave consideration to the one-document on which Dr. Arndt had reported before the convention. The two afore-mentioned overtures were read before the entire convention before action was taken on the proposed resolutions of the committee. We give here in full the resolutions as they were adopted:

"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.

Be it therefore recommended:

That the Synodical Conference again urge all constituent Synods, as well as congregations and individuals in its midst studiously to avoid any acts that militate against this position.

That two men from each constituent body 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" and whose duty it shall be to discuss these overtures and the matter contained therein, as well as similar questions that may arise, and to report at the next convention. The first meeting is to be called by the President of the Conference."

A second resolution submitted by the committee and adopted by the convention grew out of a discussion of a memorial submitted by Pastor Arthur Beck of the Missouri Synod in which he advocated meetings between the editors of the church papers of the Synodical Conference Church Bodies. The resolution reads:

*Resolved*, that the Synodical Conference in the interest of continued unity of faith and cordial relationship encourage the editors of the official church papers within the Synodical Conference to hold occasional joint meetings in an endeavor to unify policies and to preserve and give outward expression to the unity of the Spirit existing among the constituent Synods.

As to the editors of the unofficial church papers, which are not under censorship and control of our church bodies, we wish to remind the officials of the various Synods of their duty, if necessary, to exercise Christian brotherly admonition and eventually discipline according to the Scriptures."

The suggestion of the committee that the officers of the Conference assist in the inauguration of such meetings was also adopted by the convention.

With respect to the one-document drawn up between the commissioners of the Missouri Synod and the American Lutheran Church, and which is now to be studied by the pastors and conference of the Missouri Synods, the promise was given that the document would be made available to all pastors and conferences within the Synodical Conference. In this manner it is hoped that the seemingly placing of sister Synods by another sister Synod before an accomplished fact may be definitely avoided.

## Reaffirmation of Principles

We deem it best in this connection to report on another resolution adopted by the convention, since it involves the peace and harmony between the constituent Synods with respect to missionary endeavors. The adopted resolution reads:

"*Resolved*, that we reaffirm the principles adopted in 1938 'as to regulating missionary work in such territories in which missionaries and itinerants of various orthodox Synods are at work,' to wit: 'in territories in which an orthodox Synod of the Synodical Conference is already laboring a sister Synod shall not without good and cogent reasons undertake to do any work, lest it build upon another man's foundation.'

*Secondly*, that where good and cogent reasons seem evident for beginning work in such a field, the work be initiated only after brotherly consultation with the local pastor as well as with the President or Mission Secretary of the Synod (or Synodical District) in which the new field lies."

## Convention Action with Respect to Negro Missions

Since the Conference almost from its very beginning was actively engaged in missionary work among the colored people of the South and since 1936 has been active in the Nigerian fields of Africa much consideration was given to the reports of special representatives as well as that of the floor committee. Missionary Justus Kretzmann in his oral report pointed to the encouraging growth of the Nigerian missions and spoke of the great need of added missionaries, particularly in the period to follow the war's close. The executive secretary for Negro Missions, the Rev. L. A. Wisler,



# Editorials

**School Again** During the years from six to eighteen school is the vocation of the child and youth. These are the years of preparation and also of formation. Beginning with little more than the ability to speak, the child must learn to read, write, and figure. These are the three fundamentals upon which all future education in the secular branches rests. In our day and age it is also almost impossible to fill any position in life without these three fundamentals. The handicap of the person who cannot read, nor write, nor figure is almost insurmountable.

The school years are also the formative years. Knowledge is gained, but also impressions that carry on through life. Very often the view of life that remains for life becomes fixed, although future environments and contacts may influence the viewpoint. Yet it remains true that the school years are the impressionable years, which influence the entire future.

Our parish school teaches the fundamentals thoroughly. Added to them, we teach the other branches usually taught in the grades. No one need have any fear or misgivings on this point. The proof is available. Our school gives the pupil the training for life which is expected in the grades.

What is more important, our teachers have the proper view of life and exert themselves to impart the proper view of life during these very years of formation of the child. The Lord summarizes this view thus: "What is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Of course, our school teaches religion, Bible History and the catechism. We need not enlarge on this point. It is self-evident and of prime importance. And every true Christian parent seeks religious education for his child. It is a God-imposed duty resting upon the parent, which no parent dare neglect. Our school offers you its services and its help in carrying out this duty and this privilege. It is a privilege, because it gives you the hope of having your child for all eternity, for the Scriptures makes one wise unto salvation through faith which is in Christ Jesus. The Christian parent *must* find some ways and means of imparting the Scriptural truths to those blood-bought souls entrusted to his care. Accept the help of your own school. You will find no better assistance.

It is of equal importance, however, that these divine truths be applied, applied to every branch of learning. The teaching of reading, writing, and arithmetic should have the same viewpoint. Otherwise the pupil cannot but become confused and uncertain. If one thing is true in religion and another thing true in arithmetic or history? That must not, that dare not, be the case. There should be agreement in all education. In your own school you find that agreement.

Our ideal: to have every child from the first to the eighth grade in our parish school. We are still too far from that ideal. Help us to realize it more perfectly. We ask your help in the name of Him who would have all men to be saved and to come unto the knowledge of the truth.

\* \* \* \*

**Goodly Children** These lines are not written in order to urge our readers to send their children to Christian day schools. We assume that all parents have weighed the choice of a school for their child carefully before God, and have selected one of which they can feel confident that God will approve, one that will bring true blessing to their child. We write these lines to help Christian parents rejoice in the choice they made and give thanks to God who led them to make the proper decision.

We were thinking of the mother of Moses and of the estimation she placed on the child which the Lord had entrusted to her care. In Ex. 2, 2, we read, "She saw him that he was a *goodly child*." In recounting old history, Stephen, in Acts 7, 20, says that Moses "was exceedingly fair." — The mother could not see the real "goodliness" or "fairness" of the child. She did not know what God's plans were concerning the child. Yet she took special care for safeguarding his life and giving him a proper training.

**Are Our Children Goodly?** They certainly are, and in a far deeper sense than when Moses' mother called him a goodly child. It is very likely that God has no special plans

about our children, as He had for Moses. He may not plan to make them leaders among their fellow-men, raise them to high positions in the state, or make them famous or wealthy. It may be that according to God's plans they have been predestined to live and die as ordinary people, whose name is hardly known beyond their immediate neighborhood. In that respect they may not be goodly children. But that makes no difference; real goodness does not depend on riches or fame in the world.

In another sense they most decidedly are not goodly children, because they were conceived and born in sin. They do not by nature, as did Adam when he was created, bear the image of God. They do not shine in holiness, no, they are covered with the filth of sin and are altogether corrupted by sin. — Yet they are goodly children.

**God Considers Our Children As Goodly** God had made Moses a goodly child, and his mother recognized his goodness. God has also made our children goodly, and He expects us to recognize that goodness and to give our children a careful training accordingly. God knew better than we that our children by nature are sinners. Yet He loved also these little sinners. In the love with which He embraced the whole world He included every one of our children. For the words "God so loved the world" we can substitute in every case with perfect propriety: "*God so loved my child*." The gift of His only-begotten Son was intended for my child, and the sacrifice of the Son of God on Calvary was the payment for the sins of my child. It was my child who by the resurrection of Jesus from the dead was pronounced righteous and clear of all its guilt.

God did more. Was not your child baptized? In Baptism its sins were washed away. In Baptism it put on Christ. In Baptism it received the adoption by God, God received it into His household, He laid His own name upon it, and permitted it to be called after His name. In Baptism the Holy Spirit entered into its heart and changed it into a pleasant home for God. God the Father, Son, and Holy Ghost have taken up their permanent abode in your child's heart.

Do you doubt if God really considers your child as a goodly child? He Himself made it so by the sacrifice of His own Son and by the gift of His Holy Spirit.

**Goodly Children of God Placed In Your Care** What did Moses' mother do when she saw that a goodly child had been placed into her home? She thought of her great responsibility. The child's life was in danger because of the cruel orders of Pharaoh. Her first duty, then, was to protect the life of the little child. She hid him from the eyes of Pharaoh's agents for three months. Then she laid him in an ark of bulrushes and put the ark into the river where Pharaoh's daughter would find it. She then consented to nurse the child, not as her own, but as the son of Pharaoh's daughter.

Moses' mother had very much trouble and exposed herself to great dangers in preserving the life of that goodly child which God had put into her care. She did it ungrudgingly. She appreciated the trust she had received.

Do we realize the trustship when God places His goodly children — children which He not only created, but for whom He gave His only-begotten Son and into whose hearts He poured His Holy Spirit — into our homes? Shall we not exercise the utmost care in preserving them for Him from all harm?

You have selected a school for your goodly child, a school which you consider fit for a goodly child of God, a school of which you are confident that God will approve, a school which, though far from perfect, though troubled by the shortcomings of this sin-infested world, yet furnishes proper spiritual food for goodly children of God and provides proper surroundings for their spiritual development. Though this may entail extra trouble and expense for you, do not let that dampen your joy over the fact that God has placed one of His goodly children into your special care. Cheerfully and thankfully bring it up for Him.

God's blessing rests on His goodly children, and they bring blessings into the homes that nurture them.

J. P. M.



## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

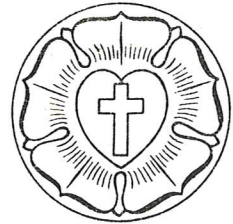
## Article XIX

## Of the Cause of Sin

*Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.*

THE charge that God is the cause of sin is as old in the world as sin itself. When Adam was questioned by God, why he had eaten of the forbidden fruit, he blamed his wife directly for having misled him. But his answer also contained the hidden accusation

that in the last analysis God Himself was the cause of his fall: "The woman which thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3, 12). That is, if God had only made different arrangements in His creation, sin might



have been avoided. Thus taking all things into consideration, so Adam argued, God must be charged with having caused sin.

Similarly today, many people when they sin try to excuse themselves by pointing to the weakness of their nature, which the Creator gave to them. The cravings within their body and their soul are too powerful to resist. One yields to the lust for fornication, another to the lust for strong drink, another to the love of money, another to pride and haughtiness, and so on through the entire catalog of sins. It is always nature that is blamed, the nature which God created. So ultimately God must be the cause of sin.

This charge is blasphemous on the face of it. God is holy throughout, holy in His essence, holy in His thoughts, holy in His works. How can He be the originator of sin?

Others lay the blame for sin on God in a more subtle way. In old days many people left their homes and moved into the solitude of some wilderness. There they spent their days in seclusion. Their aim was to get away from temptation, and thus from sin. They thought the direct cause for their sinning was to be found in their surroundings, in their associations with other people. In modern times people still have the same idea, only they use a different name: they call it environment. Put a man into a good environment, and he will almost automatically stop sinning.

This again is really laying the blame for our sins on God. Is not He the Creator and

Ruler of the world? Why does He permit such conditions as give rise to temptation? Why does He not so govern the world that we all may live in morally clean and healthy surroundings?

Now it is true God is the Creator and Preserver both of us and of the world in which we live. It is true also that our nature is totally corrupt, filled with evil desires, and our surroundings, whether we live in the slum sections of crowded cities, or in restricted residential districts, or in the loneliness of a desert, always contain alluring temptations of one kind or another. — Yet this does not make God the cause of sin, not even indirectly.

We did already point to God's essential holiness. We may add some further considerations. God is true and faithful. He cannot deny Himself. How, then, could He in any way cause sin, seeing He so earnestly declares Himself as opposed to sin, as hating and detesting sin? Listen to a few of the solemn declarations found in the Scriptures.

"Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight, for thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing, the Lord will abhor the bloody and deceitful man" (Ps. 5, 4-6).

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer, when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not" (Is. 65, 12).

"Let none of you imagine evil in your hearts against his neighbor, and love no false oath; for all these are things that I hate, saith the Lord" (Zech. 8, 17).

Can a God who so heartily hates sin, cause it? Can He ever tempt men to sin? St. James in the Holy Ghost draws this conclusion: If God is so absolutely opposed to sin that He is completely beyond the reach of its temptation, then most certainly He cannot be the starter of temptations for us. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (Jas. 1, 13).

Rather, God faithfully warns us against temptation, and pronounces a curse on them that would seduce us. "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them and cause my people to err by their lies and by their lightness (jugglery); yet I sent them not nor command them" (Jer. 23, 32).

All this is true, yet we have to look a little deeper into the matter. The fact remains, as also our Article states, that *God does create and preserve nature*; and the nature which now is, which God preserves, man's nature and the nature of the world in general, is sin-infested.

However, it was not so from the beginning. God created man in His own image. And

when God at the end of the sixth day reviewed His whole work of creation, man included, the verdict was: "And God saw everything that he had made, and, behold, it was very good" (Gen. 1, 31).

Granted them that God hates sin, granted that He in the beginning created man without sin, granted that sin entered into the world against the will of God, yet, must not God be charged with causing sin now, seeing He continues, through His work of preservation, to bring people into this world who have inherited a sinful nature from their parents? The nature which God thus creates is sinful. God knows that every human being which leaves His creative hands will be "conceived and born in sin." Should He then not rather stop to reproduce human beings? And since He continues to populate the world with sinners, is He then not the cause of the continuation of sin?

This objection overlooks one important, decisive factor. What is God's interest when He preserves man kind by always creating new human beings in the place of those that die? What is His interest in continuing the present world, sin-ridden though it is?

God never gave up His original plans that men should bear His image, should be His sons and daughters, and should live with Him in everlasting righteousness, innocence, and blessedness. No sooner had man fallen into sin, He at once announced a Redeemer. In the fulness of time He sent His only Son into the world to be the Redeemer of lost mankind. By His innocent suffering and death Jesus made complete restoration. And on the strength of Jesus' merit God sends forth His Holy Spirit to turn men from sin and to restore them to their forfeited sonship and inheritance. Thus when God *does create and preserve nature*, sinful men included, He does so, not simply in order to continue a nature

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which He once created, no matter how sinful and detestable it has become in the meantime, much less in order to continue and perpetuate sin: but because He still has His original purpose in mind, has made adequate preparations that it may be realized in spite of the inroads of sin, and sees in every human being that He creates a potential heir of His heavenly glory.

An example from daily life may serve to illustrate the point. Who would be so foolish as to accuse a physician of being the cause of disease and pain when he diligently strives with all the scientific knowledge and skill at his command to prolong the life of a patient in agony? To be sure, sickness and pain would come to a quicker end, if the doctor permitted his patient to die. Surely, then, in a way the doctor is continuing sickness and pain by his endeavors. But this is merely incidental in the process of ultimately restoring life and health to the sick person.

To what lengths the patience of God at times is willing to go in the attempt to restore a sinner to the original image, is forcefully set forth in several Scripture passages. Paul speaks of "vessels of wrath fitted to destruction," that is, sinners who really are already ripe for judgment, and says that God still "endured (them) with much longsuffering" (Rom. 9, 22). He chides people who fail to

take advantage of the opportunity offered to them by the patience of God: "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2, 4). We may sometimes feel that God is really showing too much patience in some cases. We would have given them up long ago as hopeless. Peter says: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3, 9).

God is not the cause of sin.

*The cause of sin is the will of the wicked.*

This proposition now requires no elaborate demonstration. The devil invented sin. The lie is *his own*. He tempted man, and still continues to tempt men. And men yielded to his temptation. The will of the devil is the primary cause of sin, the will of man is a secondary cause.

Though this needs no lengthy proof, yet it is something that we should constantly keep in mind. It is one of the tricks of the devil to try to make us forget or ignore this truth.

The inborn wickedness of our own will is a serious factor in our life and conduct, which

only with the aid of God can be kept in check. If we do not keep this fact constantly in mind, if we do not diligently seek the aid of God in prayer, if we fail to refresh our spiritual strength by a faithful use of Word and Sacrament, which God has instituted as means of coming to our aid against the wickedness of our own will: then we have only ourselves to blame if we are overtaken by many faults.

So is the existence and activity of the devil a sinister fact, which to overlook must lead to most disastrous consequences. We may be prone to trace all events to natural causes, and all too readily eliminate the devil from our reasoning. But the devil does not overlook us. Whether we consider him or not, he is ever walking about "as a roaring lion, seeking whom he may devour" (1 Pet. 5, 8), whether we realize it or not, whether we give due attention to the fact or not. The devil is the cause of sin. He was so in the beginning when he introduced sin into the world, and he is so today when with "deep guile and great might" he drives men to commit even the most heinous crimes.

"Be sober, be vigilant," warns Peter in the passage quoted above, and "resist (him) steadfast in the faith."

## WHY I SEND MY CHILDREN TO A CHRISTIAN SCHOOL

BY PASTOR G. W. FISCHER

**M***y children are God's children.* God who has given me my children, has accepted them as His own in Holy Baptism, requires of me that I bring them up according to His instructions. Not only does the future of my children, but also my own future, depend upon the conscientious care I'll give to the training of my children. God threatens to punish parents for neglecting their children, and promises grace and every blessing, if they bring them up according to His will. This God-given responsibility I cannot sidestep, nor delegate it to anyone else as long as I am physically and mentally able to take it upon myself. (Eph. 6, 4; Ro. 1, 18; Dt. 5, 29; 6, 6-10.)

*My children are to learn God's Word.* From the time they are able to understand words I must teach them to know God's love through Jesus Christ. They are ever to be mindful that God is their Maker; that He is their Savior; that they must look to Him for all good things for life and eternity; that Him they must thank and praise all the days of their life; that to Him they must turn in every trouble; that from Him alone can they receive strength to resist sin and temptation; that by means of His Word alone can they be kept faithful unto death and receive the crown of life. To obtain eternal salvation must be their highest aim in life. If they do not learn these things well no other knowledge will profit them. (Mt. 16, 26; Mk. 10, 13-16; Mt. 6, 33; Ro. 10, 13; 1 Pet. 2, 9ff.)

*God Himself gives me teachers* to assist me in bringing up my children. Through the

Christian church and my congregation teachers have been placed here that they might assist me in giving my children the necessary school training. They are not teachers by mere profession but by a divine call. Not just a school board, but God Himself will hold them responsible for the education of my children. They are not merely to keep my children up in their studies to certain established school standards, but they are to train my children as Christians in all that they need to be taught. The teachers are to supplement the work which I have begun and will continue to do at home. (Eph. 4, 11-15.)

*To God Himself the teachers of my children must give an account* for their work. In all that they teach; by the example they set for their pupils; by their attitude toward God and His Word, they are to do the will of God. My children are to learn to respect their teachers as God's representatives. They are to love my children as they would their own, learn to understand their needs, and help them to overcome their weaknesses and shortcomings. They are to strengthen my children's faith, deepen their love, and make firm their hope of heaven. To know that the teachers are responsible to God, gives me confidence to place my children into their care. *I cannot safely entrust my children's education to any teacher who does not accept such responsibility.* (John 21, 15.)

*God demands that parents and teachers guard their children from all offenses.* Jesus

said, if anyone by neglect or by teaching of false doctrine or by wrong example cause children to stumble from faith into unbelief and sin, then it were better that such parents or teachers be drowned into the depths of the sea with millstone around their necks. (Mt. 18, 6.) Then I certainly cannot send my children to a school which permits unbelievers to teach and which considers God's Word just another man-made religion. (Mt. 18, 6.)

*What the future has in store for my children is in God's hands.* Neither I nor anyone else can assure them a future that will abound in earthly goods, comforts, and happiness. This I know, however, if my children remain God's children; if they serve Him and do His will in hearing, learning, preaching His Word, then whatever will come into their lives will serve to their eternal good. Only by founding them securely upon the Word of God can I secure such a bright future for them.

*Many people will not approve of my way* of bringing up my children. Yet not foolish man's opinion, but God's eternal wisdom shall be my guide in educating my children. And one day when I stand before the throne of God and all this world's pomp and pleasure will have passed away, nothing else be of any value to me and my children but this one thing that we have been found worthy to be heirs of heaven.

Lord make me wise and conscientious and strong in carrying out my biggest job in all the world, that of bringing up my children in Thy fear. Amen.



## THIRTY-EIGHTH BIENNIAL CONVENTION

OF THE  
EVANGELICAL LUTHERAN SYNODICAL  
CONFERENCE

(Continued from page 178)

in his verbal report gave an explanation as to the somewhat slower progress in the mission fields in the South, stating that a shifting of population to the Northern States and to the West Coast was to a great extent responsible. However, he pointed out the mission had doubled in number of baptized and confirmed members over the past fifteen years. He pointed out the need of additional work in the sections mentioned, and claimed for the missions the need of a Church Extension Fund. Pastor F. C. Streufert, chairman of the Survey Committee, gave additional explanation to the very comprehensive report by his committee as it appeared in the program. He explained in particular the action of this committee in recommending the closing of Immanuel Lutheran College and relocating of the same elsewhere. Treasurer of the Mission Board, Mr. Charles E. Groerich, distributed his report covering four years to all delegates present and added some verbal explanation thereto. The report is rather interesting in that it is not merely a presentation of dry figures, but explanatory as well. The basis upon which the constituent Synods share in the budgetary expense is set forth as being on a percentage basis of communicant membership. The annual budget of domestic missions is set at \$100,000.00, while that of the Nigerian missions is approximately \$15,000.00.

From the resolutions pertaining to Negro Missions we glean a few items that may be of special interest. Gratitude toward God was expressed over the work accomplished under God's gracious blessing both at home and abroad and the missionaries were commended for their faithful labors. The Board was given a vote of thanks for its fine work and was especially commended for its courage in consolidating certain fields in the mission in the states. The executive secretary was likewise given a hearty vote of thanks for his untiring zeal in the interest of Negro missions. The lack of workers in the fields at home and abroad was deeply deplored, and due recognition was taken of the need to expand the work in the Northern States and on the West Coast. The colored congregations in Alabama were commended for and encouraged to continue their fine support of a teacher at the academy at Selma, Alabama, while all colored missions were advised to consider the establishing and maintaining of Christian Day Schools as the first aim of missions. Action on the proposed constitution for colored congregations was deferred, while the recommendation of the Survey Committee for reorganization of the missionary work in the States was approved, the understanding being that final revision and adjustments of details be left to a committee composed of the Survey Committee, two members of the Board, and two brethren from among the colored workers. With regard to Immanuel Lutheran College at Greensboro, North Carolina, it was resolved that the aforementioned committee study the matter of training colored workers in an adequate manner in case Immanuel Lutheran College should be

temporarily closed, possibly by asking the Synodical Conference members to enroll the students in their colleges with limitations as deemed necessary. The same committee shall be empowered to consider relocating and reorganization of Immanuel Lutheran College, close the present Immanuel Lutheran College, sell the property, set apart the proceeds from the sale for future training of workers, and through the Board of Trustees is to provide for the instructors.

With respect to the vacation home to be provided our missionaries and their families in Africa it was resolved to proceed with the erection of such a home providing sufficient money may be had from available funds.

The convention also went on record in favoring the creation of a Church Extension Fund for Colored Missions. It was held that a fund of approximately \$100,000.00 would be sufficiently large to cover future needs. The fund, in addition to gifts, donations, bequests, memorial wreaths, is to be swelled by \$5,000.00 annually from budgetary appropriations. Rules and regulations are to be drawn up by the Board of Trustees subject to the approval of the next convention.

Upon recommendation of the floor committee the convention adopted the proposal that in the future there shall be appointed from the delegates present at any convention representatives of Negro Missions for each district or Synod within the Conference. The duties of such representatives shall be primarily to disseminate correct information and in general to promote interest for colored missions. The list as submitted was approved.

### Conference Officers

Dr. Fuerbringer because of advanced age pleaded with the convention not to consider him in the nominating and electing of a president. The new chairman of the Conference for the next two years is the Rev. E. B. Schlueter of the Wisconsin Synod. Vice-presidents according to the new constitution were named from the other constituent Synods, their rank being determined from the ballots upon a point basis. They are: the Rev. F. A. Hertwig (Missouri Synod) first vice-president, the Rev. Dr. S. C. Ylvisaker (Norwegian Synod) second vice-president, and the Rev. Andrew Danel (Slovak Synod) third vice-president. Dr. George V. Schick was re-elected secretary. The Rev. A. Schroeder, St. Louis, Missouri, was elected statistician, the Rev. M. Piehler of Chicago as railroad secretary, and Mr. L. Kohlhoff of Merrill, Wisconsin, as treasurer of the Conference, a separate office from that of the treasurer of the Board. The following were elected to the Board of Trustees: for a six year term the Revs. Im. Albrecht (Wisconsin Synod), J. A. Moldstadt (Norwegian Synod), John Daniel (Slovak Synod), and Mr. T. G. Eggers, St. Louis, Missouri; for a four year term: the Rev. Theo. Walther (Missouri Synod), Prof. Theo. Binhammer (Wisconsin Synod), and the Messrs. Wm. Lottmann and Charles E. Groerich, both of St. Louis, Missouri; for a two year term: the Revs. Dr. J. T. Mueller, G. W. Wittmer, E. L. Wilson, and E. H. Schmidt, all of the Missouri Synod. Pastor L. A. Wisler is the executive secretary.

### Miscellaneous Resolutions

The convention by resolution rose to honor the memories of the workers from its midst

## The Northwestern Lutheran

whom the Lord called from their labors to their eternal reward. Included were Mr. Martin Marquardt, for many years treasurer of the Conference, and the Revs. Paul Bergman, O. C. Boecler, and J. G. Kleinhans, all members of the Board.

The convention acknowledged the presence of two veterans, the Rev. J. C. Schmidt, for many years missionary among the colored people, and H. C. Kuechle, who by the grace of God had been privileged to observe the sixtieth anniversary of his ordination during the days of the conference. They were commended to their Savior's gracious care and keeping for the evening days of their lives.

Dr. Louis Fuerbringer who so faithfully had served the Conference as its president in the past eighteen years and had contributed much to the welfare of the Lutheran Church at large, was honored by the convention and was commended to the grace of God for the remaining days of his earthly sojourn.

Another veteran of the cross, the Rev. Paul Kleinhans of Cleveland, recently privileged to celebrate his fiftieth anniversary in the ministry, was present at the convention and received the felicitations of the visitors.

Time and place for the next convention was left with the president, as was also the selecting of the essay and the essayist.

In the vote of thanks resolved upon by the convention there were to be included the congregations and pastors of Greater Cleveland, the various Ladies' Aids, the individuals in whose homes the guests were quartered, St. Paul's Congregation and their pastor, the convention committee, the local press, and the local press committee. To all who in any way contributed to the hospitality accorded the guests a God bless you for your charitable work.

### Close of Convention

The close of the convention came on Friday at noon following the singing of the hymn: "Let Me Be Thine Forever," and the closing prayer by the president. May Christ, the Head of His Church, grant continued grace to all the brethren and congregations within the Conference.

## ANNIVERSARIES

### GOLDEN ANNIVERSARY

#### PASTOR J. B. BERNTHAL

July 9, 1944, was for the Rev. J. B. Bernthal a day of great rejoicing and thanksgiving. On that date the venerable pastor was led into Zion Church at South Milwaukee, where a large audience had assembled to celebrate the fiftieth anniversary of his ordination as preacher of the Gospel. Prof. John Meyer of our seminary delivered the sermon for the occasion, basing his sermon on the words of Micah 2, 7-13, and showing the importance of the Christian ministry. At the close of the service Pastor Bernthal thanked the Lord for having granted him the privilege of serving as His co-worker these 50 years and also expressed his gratitude to all, who joined him in singing praise unto the Lord at this occasion.

Pastor Bernthal served only two congregations during these fifty years, Oakwood, Wisconsin (for a time also Town of Raymond), and Ixonia, Wisconsin.



In His grace the Lord has made of Pastor Bernthal what he is and His grace has not been in vain. Our prayer is: Lord, continue to shower Thy grace upon Thy servant also in the future as Thou hast done in the past.

O. B. Nommensen.

## TWENTY-FIFTH ANNIVERSARY PASTOR THEO. BAUER

On August 13 Peace Lutheran Church of Echo, Minnesota, observed the twenty-fifth anniversary of Pastor Theo. Bauer's ordination. Pastor E. R. Gamm of Marshall preached the sermon. The service was followed by a social gathering, in the course of which the Rev. Chr. Anderson of the Norwegian Synod and the Rev. W. Bouman of the Missouri Synod extended greetings from the pastors of their respective synods in this area. Tokens of esteem were presented by the pastors present and by the congregation.

Before coming to Echo, Minnesota, Pastor Bauer held pastorates at White River, South Dakota, Akaska, South Dakota, and Hettinger, North Dakota. For a number of years he served as chairman of the Mission Board of the Dakota-Montana District.

May Pastor Bauer be permitted to serve the Lord in the church for many more years.

F. E. T.

## ANNOUNCEMENTS

### NOTICE

The General Synodical Committee will meet in the week of October 15, 1944, in St. John's School, Milwaukee, Wisconsin.

John Brenner.

### NOTICE OF APPOINTMENT

Since Mr. Chas. Guenther, who was re-elected on the Mission Board of the Northern Wisconsin District, for valid reasons declines to serve, I have appointed Mr. W. C. Abendroth of Rhineland to serve on the Mission Board of that District.

E. G. Behm, District President.

### 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. Hortalum, Hurley, Wis. Pastor Richard Jungkuntz, Janesville, Wis. Pastor Nathanael Luetke, Hemlock, Mich. Professor Henry Meyer, Moberg, 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, Moberg, 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.

### "TRAINING OUR YOUTH"

The color film "Training Our Youth" is now available for showing to all congregations in the Synod having the necessary projection equipment.

This film was prepared at the request of the Michigan District. It presents a rather complete picture of the life and work at our Michigan Lutheran Seminary at Saginaw, Michigan, and may well be used to further interest in the educational work of our Synod as well as in Christian education in general.

The film is done in 16 mm. Kodachrome. Necessary projection equipment would include a projector large enough to handle the 1,600 foot reel. Projection time is slightly over one hour.

The film is available to members of our Synod at no cost. If possible, an offering ought to be taken to finance this and future films that are planned.

When writing for a booking, please, indicate three dates which would be agreeable to you, so that a booking itinerary may be arranged to save time and transportation charges.

Kindly address all communications to:

Pastor Theodore Sauer,  
M. L. S. Contact Committee,  
15160 Farmington Road,  
Plymouth, Michigan.

### DR. MARTIN LUTHER COLLEGE

The sixty-first school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin September 19, at 8:30. All inquiries and announcements should be addressed to

Carl L. Schewpe, New Ulm, Minnesota.

\* \* \* \*

### MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary at Saginaw, Michigan, is, D. v., to begin September 5. New scholars are to be announced without any further delay. For information and catalogs write to

President Otto J. R. Hoenecke,  
2204 Court Street,  
Saginaw, Michigan.

\* \* \* \*

### WINNEBAGO LUTHERAN ACADEMY

The new school year of this institution begins on Tuesday, September 5. Registration at 9 A. M. G. Bergeman.

\* \* \* \*

### SCHOOL OPENING

Lutheran High School, Milwaukee, Wisconsin, will begin its new school year September 6. The school offers academic and commercial courses, mechanical drawing, sewing, musical activities, physical training, athletics.

For particulars address:

E. H. Buerger, Director,  
1859 North 13th Street,  
Milwaukee 5, Wisconsin.

### NOTICE

We have thirty-one copies, Word Edition, five copies Tune Edition, of the Wisconsin Synod Hymnal which any mission congregation may have for cost of transportation.

H. A. Schultz,  
Woodland, 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.

### PACIFIC NORTHWESTERN CONFERENCE

The Pacific Northwestern Conference will meet at Withroy, Washington (Fred Tiefel, pastor), September 19 to 21, noon to noon.

Preacher: A. Eberhard (E. Kirst, substitute); text: Mark 6, 1-6.

Program: Homiletical Study, John 12, 1-11, F. Stern; Dan. 7, F. Tiefel; Exegesis, Col. 3, 12ff., G. Frey; Amos 2, 4ff., E. Kirst; Trends of Church History, Wm. Lueckel; Book Review, L. Krug; Paper on Practical Theme, E. Zimmermann; Paper: More Efficient Procedure in District Administration, A. Sydow; Essay: W. Gullixson.

Chairman: W. Amacher.

George Frey, Secretary.

### LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet on September 26 and 27, at Coleman, Wisconsin (Pastor Wm. Fuhlbrigg). 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

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.

### MANTOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Morrison, Wisconsin, B. Gladosch and E. Proehlich, pastors, on September 12 and 13, 9 A. M. Confessional: M. Braun, H. Greenwald (English). Sermon: V. Siegler, E. Kionka (German).

Schedule: Tuesday, 9 to 9:15 A. M., Opening; 9:15 to 10:15 A. M., Isa. 40, 15ff, W. Schink; 10:30 to 11:30 A. M., Summary of Prof. Henkel's Paper, Women's Position in the Church, A. Stuebs; 11:30 to 12:00 M., Greek Terms for Child, R. Ehlke; 1:30 to 2:30 P. M., Routine; 2:30 to 3:30 P. M., Faithfulness of a Pastor, M. Braun; 3:45 to 5:00 P. M., Matthew vs. Many Spirit, E. Schroeder.

Wednesday, 9 to 9:15 A. M., Opening; 9:15 to 9:30 A. M., Sermon; 9:30 to 10:30 A. M., Synopsis of Luther's Galatians (continued), H. Pussehl; 10:45 to 12:00 M., 1 Tim. (continued), E. Proehlich; 1:30 to 2:30 P. M., Doctrine of Call (continued), M. Schwartz; 2:30 to 3:30 P. M., Old Testament Sacrifices and Significances, W. Schlink; 3:30 to 5:00 P. M., Open.

Old Papers: Archaeology, E. Kionka; Union, H. Koch; Galatians, H. Koch.

New Papers: Doctrine of Election, L. H. Koeninger; The Tenth Commandment with Special Reference to Pastor and Congregation, H. H. Eckert. H. H. Eckert, Sec'y.

### RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will convene at 10 A. M. on September 19, 1944, at St. John's Church, Enterprise, Wisconsin.

Papers: Marriage and Divorce, J. Krubsack; Immaculate Conception of Christ, F. Raetz; Review of Chaplaincy Question, F. Bergfeld; Review of Reward Plan, W. Gieschen.

Sermon: R. Raetz (J. Krubsack).

W. A. Gieschen, Sec'y.

### SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District will meet at St. John's Church, Northfield Township, A. Maas, pastor, address — Ann Arbor, R. R. 5, on September 19 and 20, 1944. Sessions begin at 10 A. M., E. W. T.

The conference service will be held in the evening on September 19 with Pastor P. Heyn as preacher and Pastor R. Timmel as substitute.

Papers: Exegesis of 1 Cor. 11, 17ff by W. Vallesky; Exegesis on 1 Cor. 12 by A. Baer; "Is Engagement Marriage in the Sight of God?" by A. Maas; A Greek Verb by G. Luetke; Sermon for Criticism by G. Verb.

Announcements should be made to the local pastor, A. Maas, on or before September 9, please! R. W. Scheele, Sec'y.

### RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene, God willing, on September 11, 1944, at St. John's Lutheran Church, Red Wing, Minnesota, J. R. Baumann, pastor. Time: 9 A. M.

Essays: "The Comfort of Holy Baptism to the Christian in his Life," by Pastor C. A. Hinz; "Church Members as Missionaries," by Pastor K. A. Nolting. Confessional Speaker: H. Anger (A. W. Blauert).

The conference pastors will kindly announce themselves and their delegates in due time.

H. F. Muenkel, Secretary.



**SOUTHERN CONFERENCE OF THE NEBRASKA DISTRICT DELEGATE CONFERENCE**

The Southern Conference of the Nebraska District will meet in Delegate Conference, D. V., at David City, Pastor A. K. Hertler, on September 19 and 20, 1944. First session at 10 A. M.  
 Essays: The Meaning of the Common Church Symbols, J. Raabe; Article 5 of the Augsburg Confession, I. G. Frey; Is All Gambling Forbidden in the Scriptures, E. J. Hahn; The Book of Job, Its Message and Application, L. Gruendemann.  
 Speakers: E. A. Breiling; A. Degner, substitute. Kindly announce your presence or absence.  
 R. H. Roth, Sec'y.

**NORTHERN MICHIGAN DELEGATE CONFERENCE**

On September 18 and 19, 1944, the Northern Michigan Delegate Conference will meet at Chesaning, Michigan, R. Hoenecke, pastor, beginning at 9 A. M., E. W. T.  
 Papers: Exegesis of Romans 3, 19-24, M. Toepel; Fundamental and Non-fundamental Doctrines, O. J. Eckert; Development of the Papacy, J. Roekle. The first day will be set aside for discussion of matters interesting to the lay delegates particularly.  
 Sermon: A. W. Hueschen (E. Kasischke).  
 Confessional Address: H. Eckert (G. Cares).  
 Please announce yourself for quarters and meals to the local pastor by September 9 at the latest.  
 Nathanael Luetke, Sec'y.

**ORDINATIONS AND INSTALLATIONS**

Authorized by the president of the Southeastern Wisconsin District, Pastor R. O. Buerger, the undersigned ordained and installed candidate Winfred Koelpin, as pastor of St. Philip's Ev. Lutheran Church on the sixth Sunday after Trinity. Pastors W. Pasche, G. Bliefert, and J. Fackler assisted.  
 Address: Rev. W. Koelpin, 1933 Arlington Ave., Toledo, Ohio.  
 \* \* \* \* \*  
 Authorized by President H. Kirchner the undersigned ordained and installed candidate Delmar Brick as assistant to the pastor of St. John's Lutheran Church at Jefferson on the sixth Sunday after Trinity. Professor E. E. Kowalke assisted. May God richly bless this undershepherd and his

work among the flock of God committed to his care.  
 Address: Pastor Delmar Brick, 1106 Center Street, Jefferson, Wisconsin. O. Kuhlow.  
 \* \* \* \* \*  
 Having been authorized by President Herb. Kirchner of the West Wisconsin District, I ordained and installed my son Emil G. Toepel as pastor of St. Paul's Ev. Lutheran Church, Cataract, Wisconsin, and of Friedens Ev. Lutheran Church, Little Falls Township, Wisconsin, on July 23, 1944, the seventh Sunday after Trinity. Pastors Arthur Berg and Otto Pagels assisted.  
 Address: The Rev. Emil G. Toepel, Cataract, Wisconsin. Karl F. Toepel.  
 \* \* \* \* \*

Authorized by President W. T. Meier of the Dakota-Montana District the undersigned ordained and installed his son Harold A. Sauer as pastor of St. Paul's Lutheran Church of Mound City, South Dakota, and of Peace Lutheran Church of Gale, South Dakota, on July 2. The Rev. Henry G. Meyer assisted at the ordination.  
 Address: Rev. Harold A. Sauer, Mound City, South Dakota. W. F. Sauer.  
 \* \* \* \* \*  
 Authorized by President W. T. Meier, the undersigned installed Pastor R. Reede of Bison, South Dakota, as pastor of St. Paul's Congregation of Athboy, South Dakota, on July 30, 1944.  
 H. E. Rutz.  
 \* \* \* \* \*

Authorized by President W. T. Meier of the Dakota-Montana District, the undersigned installed Robert Reim as pastor of Trinity Ev. Lutheran Church, Sturgis, South Dakota, and of Trinity Ev. Lutheran Church, Piedmont, South Dakota, on July 23, 1944.  
 Address: Pastor Robert Reim, 1240 Junction Avenue, Sturgis, South Dakota. Wayne Ten Brock.  
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Upon authorization of President W. T. Meier of the Dakota-Montana District Candidate W. H. Hanke was ordained and installed at Peace Ev. Lutheran Church at Isabel, South Dakota, and installed at St. Paul's Ev. Lutheran Church at Timber Lake, South Dakota, on the ninth Sunday after Trinity.  
 Address: Rev. W. H. Hanke, Isabel, South Dakota. H. E. Russow.

Authorized by President H. C. Kirchner of the Western Wisconsin District, Milton Bradtke was installed as teacher of Zion Ev. Lutheran School at Columbus, Wisconsin, on August 6. May God bestow His blessing upon the work of this teacher!  
 Address: Milton Bradtke, 137 N. Spring St., Columbus, Wisconsin. Wm. Nommensen.  
 \* \* \* \* \*  
 Authorized by President F. E. Stern of the Pacific Northwest District, the undersigned on July 20, 1944, ordained Candidate Leland Grams, who is to serve Trinity Lutheran of Omak, Washington, as supply pastor, during the absence of Rev. W. Amacher.  
 Address: Rev. Leland Grams, Omak, Washington. F. G. Tiefel.  
 \* \* \* \* \*

Authorized by President K. Krauss of the Michigan District, I installed the Rev. Andrew S. Bloom as pastor of the newly organized Faith Ev. Lutheran Congregation at Dexter, Michigan. Six pastors of the vicinity assisted in the installation.  
 Address: Rev. Andrew S. Bloom, 3295 "B" Street, Dexter, Michigan. R. W. Scheele.  
 \* \* \* \* \*  
 By order of Rev. J. Gauss, District President, Rev. Ehrhard Rupp was installed as pastor of Jehovah-Zion Church, Detroit, Michigan, by the undersigned on Sunday evening, June 4. Pastors E. Rupp, father of Ehrhard, Paul Heyn, Wilmar Valleskey and Conrad Frey assisted. Pastor C. Frey preached the sermon and Pastor H. E. Heyn made an address on behalf of the congregation.  
 Address: Rev. Ehrhard Rupp, 3755 Seyburn Ave., Detroit, Michigan. H. E. Heyn.

**ACKNOWLEDGMENT AND THANKS**

Dr. Martin Luther College Music Department received a donation of \$25.00 from Mr. and Mrs. W. A. Pape, of Reedsville, Wisconsin. We herewith express our heartiest thanks to the kind donors.  
 Emil D. Backer, Music Department.  
 \* \* \* \* \*  
 The library of Dr. Martin Luther College received from the Rev. W. F. Dorn, Renville, Minnesota, the sum of \$53.00, a memorial wreath for the late Clarence Grabow, Renville. To all the kind donors I wish to express our cordial thanks.  
 E. R. Bliefert, Librarian.

**TREASURER'S STATEMENT July 1, 1944 to July 31, 1944**

Receipts	
Cash Balance July 1, 1944	\$ 49,161.33
Budgetary Collections:	
General Administration	\$ 9,722.27
Educational Institutions	5,397.58
Home for the Aged	241.29
Spiritual Welfare Commission	4,092.18
For Other Missions	14,465.08
Indigent Students	60.00
General Support	500.88
School Supervision	152.89
To Retire Debt	1,678.05
Revenues	5,764.34
<b>Total Budgetary Collections and Revenues</b>	<b>\$ 40,052.56</b>
	<b>\$ 89,213.89</b>
Disbursements	
Budgetary Disbursements:	
General Administration	\$ 879.06
Theological Seminary	2,878.55
Northwestern College	7,399.57
Dr. Martin Luther College	5,927.47
Michigan Lutheran Seminary	2,201.80
Northwestern Lutheran Academy	547.61
Home for the Aged	1,198.12
Missions — General Administration	31.06
Indian Missions	2,958.51
Negro Missions	509.28
Home Missions	15,548.56
Poland Mission	561.00
Madison Student Mission	151.89
Spiritual Welfare Commission	12,860.07
Winnebago Lutheran Academy	150.00
General Support	2,472.00
School Supervision	223.59
<b>Total Budgetary Disbursements</b>	<b>\$ 56,497.94</b>
Cash Balance July 31, 1944	\$ 32,715.95
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 July, 1944**

For Spiritual Welfare Commission	
Mr. and Mrs. Wm. Schaefer, Osseo, Wisconsin	\$ 2.00
Edward Fritzier, San Francisco, California	40.00
Ensign Theo. P. Gletier, New York, New York	5.00
Trinity Lutheran Ladies' Aid, Manitowoc, Wisconsin, Rev. E. C. Schroeder	10.00
Cpl. Harry W. Brendemuhl, Columbia, South Dakota	2.00
Cpl. Clarence Schultz, New York, New York	15.00
St. Paul's Ladies' Aid Society	5.00
Mr. Ernst Kuesel, Spring Valley, Wisconsin	1.00
Memorial Wreath in memory of Mrs. Bertha Warnecke by: Mrs. Minnie Fleming and Mr. and Mrs. Carl Umnuus, Burlington, Wisconsin	2.00
Pfc. Robert E. Beitlich, San Francisco, California	2.00
Sgt. Geo. Loehr, New York City, New York	3.00
Pvt. John Paape, New York City, New York	5.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin	1.00
Mt. Olive Lutheran Congregation, St. Paul, Minnesota	38.72
St. Peter's Ev. Lutheran Church, Chaseburg, Wisconsin, Rev. H. F. Backer	45.50
Mr. and Mrs. Edwin Schnell, Manitowoc, Wisconsin	2.00
Rev. P. Monhardt, Wilton, Wisconsin	1.00
No Name, Kaukauna, Wisconsin	10.00
Immanuel Ev. Lutheran Church, Manitowoc, Wisconsin, Rev. T. F. Uetzmann	10.00
<b>Total</b>	<b>\$ 236.02</b>
For Missions	
A Thankful Giver	\$ 35.00
N. N., South Milwaukee, Wisconsin	2.00
Memorial Wreath in memory of Mrs. Carl Finup by: Miss Ruth Sprengeler, Hazel, South Dakota	1.00
N. N., Detroit	50.00
<b>Total</b>	<b>\$ 88.00</b>
For Home for the Aged	
Memorial Wreath for Emilie Reschke, by Rev. H. C. Haase, Michigan	\$ 5.00
<b>Total</b>	<b>\$ 5.00</b>
For Church Extension Fund	
Memorial Wreath in memory of Rev. W. Haar, Sr., by the Pastors of Crow River Valley Pastoral Conference	\$ 25.00
Memorial Wreath in memory of Cpl. G. E. Biberdorf by: Mr. and Mrs. Arthur Biberdorf of Henry, South Dakota	10.00
Memorial Wreath in memory of John Nimtze, by Rev. H. C. Haase	6.00
<b>Total</b>	<b>\$ 41.00</b>

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