

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 8:51

WISCONSIN SYNOD

Milwaukee, Wisconsin

October 8, 1950

Volume 37 — Number 21

P. 327



The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER PICTURE

Zion Ev. Lutheran Church
Monroe, Michigan

Lutheran settlement in this area — 1855.
First served from Ann Arbor by Pastor Schmidt.

Congregation organized in the Fall of 1848.
First resident pastor: J. S. Dumser.
Christian Day School founded: 1858.
Present church building erected in 1885.
Present pastor: S. E. Westendorf.

Siftings

BY THE EDITOR

The press brings the report from Ireland of an important judgment delivered by Justice Gavan Duffy, President of the High Court of Ireland, relating to the religious education of the children from a Catholic-Protestant marriage. Justice Duffy granted the application of Mrs. Mary Tilson, of Dublin, to have restored to her by her husband the three children of their marriage. Evidence was presented at the hearing that the parties had been married in a Catholic church, and that the husband, who is a member of the Anglican church, had agreed that all the children should be brought up in the Catholic religion. Early this year the husband placed the children in a home. He denied that the agreement signed by him before the marriage was binding, and said he wished to bring up the children in his own faith. No comment is necessary. Even he who runs may read.

* * * *

The United States Department of Commerce recently released its annually compiled statistics covering personal expenditures of the American people. For the first time in history, the statistics tell us, American religious bodies raised a billion dollars for churches and their related activities. That may look encouraging but divide it by 180 million people. The churches rated a little lower than the liquor business by some seven billion dollars. An analysis of the Department's figures show that food, clothing, housing, and household operations accounted for 70 per cent of all personal expenditures. Next in order were transportation with more than ten per cent, recreation with almost 6 per cent, and medical care and death expenses with five per cent. Some comfort may be gained from the fact that church contributions rated higher than college football receipts. It is apparent that America still has not taken stock of the blessings which God has given it beyond all nations. Ingratitude is hardly a worthwhile answer to God's gifts.

An article in the *Lutheran Standard* (September 9, 1950) states, "If we would listen to the confessions, our church body must not merge with some other church body on the false basis that both bodies can say with pride: 'We are worthy of one another's fellowship because we are both alike in teaching and practice.' This dangerous illusion of a perfectly pure teaching and a perfectly pure practice is un-Lutheran and un-scriptural." We imagine that this remark was addressed to those within the Synodical Conference who insist that there can be no God-pleasing union without doctrinal unity. If it is, it can hardly be called a fair statement of our innermost conviction. At this point it might be well to recall a well-known quotation from the confessions, the very confessions to which the author of the *Standard* appeals: "We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest condemned errors." That is our conviction and by the grace of God it will continue to be so.

* * * *

Federal aid to public schools only has at last been voted by Congress. The battle over this bill introduced by various congressmen has raged for some years now. The Roman Catholics strenuously opposed this particular form of the bill because it excluded them from federal aid; they would support only a bill which by its general terms was applicable to both parochial and public schools. The new law makes available \$150 to \$170 million of federal funds over a period of three years to those states which are in a position to match federal funds. We hope that congressional backbones continue to be stiff.

"And Forgive Us Our Debts As We Forgive Our Debtors"

Matthew 6, 12

THE Fifth Petition is probably more familiar to us in another English translation to which we have become accustomed through its use in our Catechism and church services: "And forgive us our trespasses as we forgive those who trespass against us." With an "and" the Lord has joined this petition closely to the previous one in which we ask for our daily bread. Mere earthly well-being does not make for true happiness. What we need above all is the assurance of the forgiveness of our sins.

Our Great Need Of Forgiveness

We Have A Load Of Debts We all need God's forgiveness, because we are all laden with debts, with trespasses in His sight. In His holiness God looks for holiness in us, His creatures, looks for a perfect love in us, that at all times we love Him above all things and our neighbor as ourselves. Yet we lack this boldness, we have defaulted in perfect love. As we look at ourselves in the light of God's holy law we see one debt of sin upon another; we see a sinful nature, totally depraved, and we see sinful thoughts, words, and deeds; we see conscious sins, and unconscious sins; we see sins of weakness and sins of malice; we see sins of commission and sins of omission; we see sins committed against God directly, and sins committed against Him in our neighbor; we see that "we are all as an unclean thing," that "all our righteousnesses are as filthy rags." Our debt of sin in God's sight is enormous.

We Are Accountable For These Debts In civil life we find statutes of limitation, which make it impossible to collect debts after a certain number of years have passed by. This is not true in God's heavenly court. Our debts before Him are not voided and cancelled by a lapse of years. Aged David was moved to pray: "Lord, remember not the sins

of my youth." Many an earthly debtor has evaded his debts by a well-planned change of residence, by fleeing the country. Not so can we escape our heavenly creditor. There is no place whither we could flee from God's presence, no place where the arms of God's law would no longer reach us. A period of inflation has enabled many a debtor to get out from under a load of debt which was insurmountable as long as money still had a higher value. God's holy will, against which we have incurred our debt, is subject to no inflation, so that our sins could ever cease to be a cursed, insurmountable load of debt. Man may vainly speak about a new and modern conception of sin, yet what God in His Word declared to be sin and guilt will ever remain such.

We cannot disclaim our debts before God by a declaration of bankruptcy, as is often done with debts here on earth. Beginning with Adam and Eve sinners have, of course, tried to do so, but without avail. Called to account by God for eating of the forbidden fruit Adam sought to put the blame upon the woman who had persuaded him and in the last analysis upon God Himself who had given her to him. Eve tried to shift the blame upon the serpent who had tempted her. God, however, made it clear to Adam and Eve that the sin which they had committed was theirs; they were accountable for it. Sinners still try to throw off the responsibility for their sins by pleading: "I can't help it; I'm just made that way." Also our own wicked flesh is inclined to put the blame upon trying circumstances and upon others who have tempted us. Yet all such attempts at evasion only increase our sin and guilt. Scripture says: "He that covereth his sin shall not prosper." Even death, by which the penniless debtor here on earth is discharged of his debts, offers no escape from our debts before God. Death is God's arrest, His final summons for payment. The soul that appears before Him laden down with sin will be cast into the eternal debtor's prison.

Only God's Forgiveness Can Free Us That is why we pray: "Forgive us our debts," "Forgive us our trespasses." As Luther explains: "We pray in this petition that our Father in heaven would not look upon our sins nor on their account deny our prayers; for we are worthy of none of the things for which we ask, neither have we deserved them, but that he would grant them all to us by grace; for we daily sin much and, indeed, deserve nothing but punishment."

God's Gracious Gift of Forgiveness

God who is holy, who hates sin and earnestly threatens to punish all sin is at the same time the God of all grace who forgives sin. God's love in Christ Jesus is the key to His gracious gift of forgiveness. Were it not for Christ, we could not ask or hope for forgiveness. Yet God gave His Son to us as a Savior. Christ died for our sins, died to wipe out their guilt and their curses. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with His stripes we are healed." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them . . ." In the death and resurrection of Christ God declared every sinner righteous in His sight. This God announces to us in His Gospel message in Word and Sacrament; He announces to us: Through Christ your sins are forgiven. In the Gospel God offers and extends forgiveness of sins to every debt-laden sinner as a perfected blessing. And by this Gospel message He awakens faith in our hearts to embrace His gift of pardon, so that it is ours, so that we have it and rejoice in it. Thus we daily pray: "Forgive us our trespasses." God's Gospel promise moves us to pray it in the assurance of faith that we indeed have this greatest of all gifts, for which we are asking.

The Constraint of God's Forgiveness

Jesus points to it when He bids us to close our plea for pardon with the words "as we forgive our debtors," "as we forgive those who trespass against us." He Himself has given us a commentary on what He would have us express by these words, given it to us in the parable of the wicked servant, which centers in the thought:

(Continued on page 325)

Editorials

A Shameful Distortion Another smear-campaign is on against the Wisconsin Synod and its confessional position. This time it originates in Appleton, Wisconsin. Appleton is a city of about 25,000 inhabitants. In this little city there were five churches of the Synodical Conference belonging to the Wisconsin Synod. Not too long ago a sixth Synodical Conference church was called into life by a few Lutherans headed by a lawyer formerly of Chicago with the help of another lawyer affiliated with one of our churches in Appleton, and a few others. They called a pastor of the Missouri Synod. By their own confession, if correctly quoted in the public press, they organized this congregation in opposition to the churches of the Synodical Conference already existing so that they could have a free hand to foster Boy Scoutism, Chaplaincy and Lutheran Men's Clubs (organizations of men from the various Lutheran bodies not in fellowship with the Synodical Conference). With this bit of history in mind you will understand our protest.

In the *Milwaukee Journal* of September 16, appeared an article by a special correspondent obviously trying to defend the position of the new church of the Missouri Synod and at the same time trying to smear the Wisconsin Synod. Among other things this article stated: "*The Missouri Synod allows its individual congregations to fix their own policy in all matters. The Wisconsin Synod makes all policies for its churches.*" This statement is a gross and shameful distortion of the truth as far as the Wisconsin Synod is concerned. The former statement concerning the Missouri Synod may be correct as of today, but it was not always so. In the days of the fathers the Missouri Synod like the Wisconsin Synod strove for "*the unity of the spirit*" and to be "*perfectly joined together in the same mind and in the same judgment*" as the Scripture, as God would have it. If that kind of striving is obnoxious to some let them make the most of it. But the truth is that in all matters, whether in Chaplaincies, Boy Scoutism, or unionistic clubs the Wisconsin Synod has not achieved or tried to achieve unity of thought and action by synodical fiat or demands upon its members but by instruction and study in the Word of God. We wish to call attention to the action taken by our synod meeting in Watertown in 1947. It adopted the committee report on Boy Scoutism which recommended (see Synodical Report, 1947, page 115): "*The purpose of this essay (on Boy Scoutism) is not to establish a SYNODICAL RULE which must be mechanically or legalistically applied but rather to offer instruction and information on a matter that is troubling the Church.*" Does that sound like "making all policies for its churches" as charged by those men, meaning that the Wisconsin Synod holds a club over the heads of its churches? If these organizers of a new church had a grievance against the Wisconsin Synod or its policies why did they not take the Scripturally, orderly way and voice their complaint to the minister, the church, the district and finally to the Joint Wisconsin Synod? But the truth will out. These people wanted to "feel at home" as they put it and so they called on the Missouri Synod and "got permission from the Missouri Synod to

found a new church in Appleton," so they say. Here, if at all, is high-handedness. Who gave the Missouri Synod the right to "give permission" to a group of people affiliated with other churches to break away and organize another church? We hope this statement is not correct. But if it is correct we wonder about the Scriptural authority for such actions.

This whole shameful distortion of the truth must irk anyone who knows the case and dares to be unbiased in his judgment.

W. J. S.

* * * *

The Answer Is Yours We hope that all our readers read the very interesting and instructing articles in our columns by Professor E. C. Kiessling, "*A Story Told In Figures.*" We are sure that they who did read one of them read them all in the order in which they appeared, because they gripped the attention and interest.

Professor Kiessling's history of the Wisconsin Synod had to do with the synod's financial performance based on a study of the past one hundred years. By a keen study and analysis of the monetary support received by our synod during its existence from the congregations and pastors, Professor Kiessling came to the conclusion that a tradition of insufficient support for the synod's projects developed which hampered its work and finally plunged us into an almost bankrupt condition. Liberal giving never was a virtue of the constituents of our Joint Synod. The first president of our synod, Pastor Muehlhaeuser, lamented the fact that the pastors and congregations did not support the work of our synod as liberally as they ought to, that there was hardly enough money contributed by the members to pay the expenses of the delegates to the synodical meetings. President Bading, the third president, joined in this lamentation and often admonished the pastors and congregations to take their membership in the synod more seriously and show this by making liberal contribution toward its work. These admonitions bore little fruit. After as before the synod found itself in financial difficulties. Once the situation was so bad that the closing of the doors of Northwestern College seemed imminent; and again when a devastating fire rased one of the college buildings with no money on hand to rebuild it, part of the college grounds were sold to raise the necessary money to build. Financial help often came from the outside. President Bading was sent to Germany where he collected \$10,000 for a building at Northwestern College. The Missouri Synod supplied one professor at Watertown and paid his salary; that was a great help. And in addition to that our synod was absolved from sending a professor to St. Louis where the young men of our synod were being prepared for the ministry. Up to the year 1901 "synodical giving never quite caught up with synodical growing," writes Prof. Kiessling and traces this serious defect down to the present time. In his analysis he finds the cause for it in the fact that the history of our synod "began with an individual, Rev. John Muehlhaeuser, a saintly gentleman who attracted other like-minded individuals but never tried to dominate

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any of them. Most of our pastors and churches from the very beginning cherished a strong feeling of independence. One might say that they were more interested in home rule and state's rights than in a strong central government. That in itself may be quite laudable and desirable. But a sense of responsibility must accompany the spirit of independence, and there is no reason why

we can not develop both in the church of God. In fact there are plenty of signs in these last 18 years that we have gradually been doing so." The answer is with you, every pastor and every lay-member of our synod. But be sure to read all the articles contributed by Professor Kiessling. You will be edified by them.

W. J. S.

"And Forgive Us Our Debts As We Forgive Our Debtors"

(Continued from page 323)

"Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" This truth is also expressed in Paul's exhortation to the Ephesians: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Yes, if we really rejoice in God's gracious forgiveness we will be constrained to forgive others; as Luther

has worded it: "So will we surely also heartily forgive and gladly do good to those who sin against us."

When someone has wronged us our Old Adam is inclined to say: He harmed and offended me; it is his duty to take the first step, to come to me, to apologize, otherwise I will not forgive him. Our Old Adam is inclined to say: I will forgive, but I cannot forget. He has wronged me too often; I must first have definite proof that he will not again fall into the same fault before I can forgive him. Yet this is not the language of a heart that glories in God's un-

merited forgiveness. That we enjoy His pardon for Jesus' sake is God's doing from beginning to end. We were utterly unable to take the first step or any other step. Because Stephen gloried in this grace of God it gave him strength to plead even for his enemies while they were stoning him. Louis XIV of France placed a cross before the names of those who had plotted against him that he might be reminded of the redeeming cross of Christ and be merciful in dealing with them.

C. J. L.

From A Wider Field

A kindly reader who is professionally fascinated by such things has sent to this desk, at not inconsiderable cost of postage and indignation, what must surely be one of the largest auction sale bills ever printed in the name of a church. "Granite Falls Lutheran Church," it says: "Building Fund Community Auction Sale." We are pleasantly advised that the auction is to raise funds for a new church already under construction, and prospective bidders are thus assured that they will be "helping along a worthy cause."

The items offered for sale range from the magnificent to the slightly fantastic. Almost anything was available, from such imposing merchandise as a new Allis Chalmers tractor, an Oldsmobile 88 Rocket and a 1950 one-ton truck, down to the more dainty type of thing, such as a hog brooder house with partitions, a pair of knee boots, one year's residential garbage collection, a manure spreader, a Martin bird house, and even so exotic a gadget as a Teeter Babe.

There are surely better ways of financing a church building than by submitting it to the lung-power of an auctioneer and to the cut-throat competition of public bidding. He truly builds a Temple unto the Lord who does it in the spirit of love, devotion and thankfulness of Solomon, saying: "Now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence. And behold, I purpose to build an house unto the name of the Lord my God."

Where faith and gratitude prevail, there let the Christians build the house and not call in the world to pay for it.

* * * *

Religious News Service brought a report of the address delivered by John W. Boehne, former congressman from Indiana and member of the Lutheran Church — Missouri Synod, at this summer's annual convention of the Walther League in Wheatridge, Colorado.

According to the News Service, Mr. Boehne in a portion of his speech "praised the Lutheran Church — Missouri Synod for having abandoned

what he said was its previous isolationism in regard to other Christian believers." He said:

"We must recognize that there are other Christians, yes other Lutheran Christians, not of our synodical birth or persuasion, who also lay claim to the citizenship of the Kingdom of God. All of us, in our commendable zeal for purity of doctrine, have forgotten that the body of believers are by no means confined to Lutherans of any single synod . . ."

"... we must never forget that the predominant theme of the Christian Church is love. This love constrains those who would follow Christ not only to love their enemies, but also others, those of other Christian bodies. To me there is something pharisaical about the attitude that I may sit in judgment upon any person who professes Christ, and condemn him as unfit, and with whom I cannot join in common prayer to Almighty God."

It is timely and necessary that we comment upon public utterances such as this when they come from a member of the Synodical Conference.

We observe that it is Mr. Boehne, rather than the Lutheran Church — Missouri Synod, who has seemingly abandoned something. He has evidently forgotten certain of the wholesome and salutary doctrines which he once learned from his Catechism, the Catechism of his Church. Such forgetfulness is highly dangerous when it contributes to the public speaking and teaching in the Church.

Mr. Boehne should know, first, that not all who "lay claim to the citizenship of the Kingdom of God" are therefore Christians and to be fellowshiped. Jesus declared: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Mr. Boehne should know, further, that "the body of believers" is an invisible body. His catechism states this. The Bible confirms it. Members of this body are indeed present wherever the Gospel is preached, also in heterodox churches. A good many people of the Synodical Conference will be greatly astonished to hear that "all of us" have forgotten this.

But Mr. Boehne should know, finally, that he is not to fellowship everyone who calls Jesus Lord. He is not to look into hearts to see which of them actually accepts the Lord, because that is God's province. Mr. Boehne, as a believer, is to do the will of the Father. God has plainly told him and us: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." If this is pharisaical practice to Mr. Boehme, he had better consult his God about it.

Whether they be Christians or not, members of heterodox churches, Lutheran or otherwise, are knowingly or unknowingly in communion and common guilt with those who cause divisions and offenses contrary to the doctrine, they are to be avoided.

The love which we owe to all men must naturally include the members of other Christian bodies; but above it stands the love which we owe to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment." Mt. 22, 37-38. And that is not Christian love which exercises itself at the expense of obedience to God's clear Word, for obedience is the first fruit of love. "If a man love me," said Jesus, "he will keep my words." John 14, 23.

* * * *

The World Convention on Christian Education at Toronto, Canada, heard some good words from Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, when he warned the assembled educators against a religion of "success and decency."

Calling it a "degenerate form of Christianity," he said:

"You hear it said nowadays that it doesn't matter what you believe so long as you live decently. When I look at newspaper advertisements of churches and see some of the sermon topics I shudder to think how some churches have deteriorated in this direction of 'success and decency.' Christian education does not deal in the first place with morals but with the Gospel of God."

E. S.

A Story Told In Figures

PROF. E. C. KIESSLING, WATERTOWN, WISCONSIN

A new era in synodical history began with the organization of the Joint Synod in 1917. The synods of Minnesota, Michigan, and Wisconsin, which had been associated in a working union for 25 years, were now amalgamated and divided into districts. The larger body gradually took over all the properties and it immediately assumed all the debts.

These amounted to \$56,000 in 1919, the year of the first meeting, and to some \$80,000 more by 1921. The reporter for the *Northwestern Lutheran* lamented "the miserable depression caused by the unending discussion of financial difficulties" in the meeting of that year. But worse was to come. The debt rose to \$300,000 during the next biennium.

A Triple Collection

At that time — in 1923 — synod began to collect for the new seminary that had been authorized two years before. From then on our church papers carried regular reports of a seemingly endless "seminary collection." Actually two other canvasses were added to it in the course of years, one for debt reduction, the other for the new administration building at New Ulm.

When this triple collection was officially closed in October, 1933 — just ten year after it began — it was still almost a hundred thousand dollars short of its goal of \$750,000. More than enough had been collected for the new seminary, which was completed in 1929. But the fund for the new building at New Ulm — dedicated in 1928 — never reached its quota. And the debt kept mounting.

The Joint Synod wrestled with the problem of deficits in every one of its meetings. Back in 1919 and 1920 it strongly recommended the use of the envelope system, which had recently been introduced into many congregations with great success. In fact, our publishing house was instructed to send three envelopes for each communicant to all pastors who were willing to receive them. Some were not.

The Quota System

In the early 1920's the quota system was introduced. Soon after that one began to hear of congregations that made their quotas and of others — too many others — that hadn't. Some of the latter thought the plan legalistic, but they were quickly assured that quotas ought to be considered in the light of brotherly suggestions.

In 1927 the synod hit on the idea of a sinking fund to extinguish the debt over a period of ten years. The only trouble was that the plan called for raising an additional \$60,000 annually. Since we never made the ordinary budget, how could we raise another sum like this? We never did.

In the meanwhile the debt, according to the *Northwestern Lutheran* of March 27, 1932, had reached an all time high of \$752,000. Interest alone on this staggering sum amounted to \$37,000 a year or more than \$100 a day. How could such a debt ever have been run up? The most charitable answer is that we hadn't adjusted ourselves to the new times after World War I. Prices had doubled, but contributions to synod remained in the horse and buggy stage — at least with many people.

Schools and Missionaries

At the same time synodical needs multiplied. At our schools old buildings had to be replaced or renovated. An extra scholastic year was added both at Northwestern and New Ulm. A new academy was founded at Moberge in 1927. Our missions underwent similar expansion. In fact the whole character of missionary work changed. In the old days missionaries were mainly on their own. They rarely had to work long before their congregations were established. Now they were sent into states we had never dreamed of as mission fields before. It often took them years to gather enough scattered Lutherans or to convert enough non-Lutherans for a congregation. During that time they had to be supported.

In the early days it used to be the practice of the Wisconsin Synod to aid any struggling congregation to the

extent of \$200 for one year, but only on request. Now most missionary churches and — since 1917 — most missionary schools were subsidized with money from the Church Extension Fund. The schools were seed-grounds for future congregations, but they required extra money.

In spite of the rising debt, the synod never evaded its call to preach the Gospel effectively. Even in the depths of the depression when it was faced with the choice of curtailing its work or cutting the salaries of its workers, it chose the latter alternative. But the salaries would not have been slashed quite so drastically if all our people had properly supported their synod's program. Many of the congregations did much more than their share. But others found the old tradition of scanty giving too strong.

Independence and Responsibility

This tradition may have been the result of our history. The Wisconsin Synod in its first years never passed through a tragic, soul-shaking experience like that which prompted the children of Israel to flee out of Egypt or the fathers of our sister synod of Missouri to leave Germany. Such experiences created a powerful feeling of group loyalty and solidarity in the ancient church of Israel and also in the Missouri Synod.

But it was different with us. Our history really began with an individual, the Rev. John Muehlhaeuser, a saintly gentleman who attracted other like-minded individuals but never tried to dominate any of them. Most of our pastors and churches from the very beginning cherished a strong feeling of independence. One might say that they were more interested in home rule and states' rights than in a strong central government. That in itself may be quite laudable and desirable. But a sense of responsibility must accompany the spirit of independence, and there is no reason why we can not develop both in the church of God. In fact there are plenty of signs in these last 18 years that we have gradually been doing so.

The Debt Retired

The same announcement in the *Northwestern Lutheran* of March, 1932, that recorded the size of the debt also announced a plan to reduce it by an "every member canvass" dur-

ing the first week in April. For some time a small group of pastors had worked on this plan with the blessing of synodical officials. Perhaps they were over optimistic in thinking that we could wipe out a debt that had been accumulated over many years in a single week. Certainly it still loomed as formidably as an Alpine glacier after that week in April. But it had started moving downward, and the honor of having set it in motion belongs to the group of men who headed the Every Member Canvass. This project continued for two years, though the money came in slowly.

Then in 1935 the synod gave it a new slant. Since the appeal to "everyman" had not been too successful, the idea now was to ask some 6,000 of the most loyal and responsible people in the synod, beginning with pastors, professors, and teachers, to donate \$100 each. That would realize \$600,000 in all. It was also stipulated that if the whole sum were not forthcoming, each donor might ask for his money back.

This so-called "debt retirement" program went on for seven long years in customary Wisconsin Synod style, but it did finally reach its goal. Soon after the beginning of World War II the debt was a memory, the budget was balanced, part of the salary cuts had been restored, and, wonder of wonders! a surplus of several hundred thousand dollars was piling up in the treasury.

The Dead-hand Grip of Tradition

But a long overdue building and expansion program was waiting as the war drew to its close. The synod in special session in January, 1945, voted a million dollar thankoffering that was collected in little more than a year. It was the largest and swiftest financial effort we had ever made. Then came the unprecedented rise in prices and the launching of a second million dollar building collection in 1947. That one reverted to type. After lagging behind for two years, it was merged with the centennial thankoffering. We had hoped to finish it during the jubilee month of May, but it is still only 82% complete.

We ought to finish it in this centennial year, if for no other reason than to break the dead-hand grip of an old tradition. If we succeed, we may look forward to our second hundred years with new hope. The

time may even come when we can take synodical finances more or less for granted and concentrate on our

real work of extending and edifying the church of Christ.

THE END.

Nebraska District Convention

IT was fitting that for its convention in this centennial year the Nebraska District met at the home of the first congregation of our Synod west of the Missouri River — Norfolk, Nebraska. As delegates and pastors from five states drove up to the church on the morning of June 21, it was striking to consider that the first group of Lutherans coming in covered wagons from Wisconsin in 1866 had been on the road from May 14 to July 17 — over two months. Now some pastors were arriving from points in Colorado as far as 700 miles away and none were on the road even a full two days.

History tells us that those first Wisconsin Synod Lutheran pioneers had much reason to hurry on their journey for they wanted to reach their new homes in time to plant at least late potatoes. And yet we read they were never in such a hurry that they did not have time to hear God's Word in their camp regularly every Sunday morning. The speed and means of travel have greatly changed since '66, but we can give thanks that the 38 pastors, 4 teachers, and 20 lay delegates who gathered this summer at Norfolk from Iowa, Nebraska, Colorado, Wyoming, and South Dakota were still meeting to consider above all what God has to say in His Word.

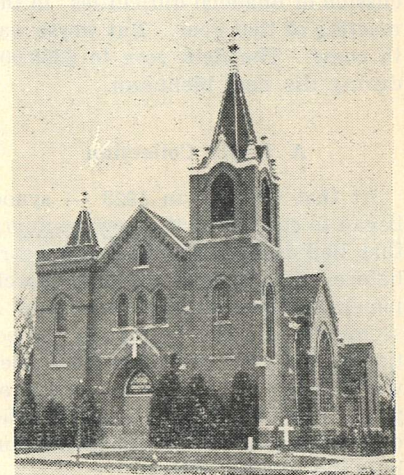
The convention opened with the local pastor, the Rev. E. J. Dreyer, conducting the service with Holy Communion. President Im. P. Frey delivered the sermon, using 1 Cor. 3, 9-13 as his text he made his theme "The Right Way to Build the Church." He emphasized that we must begin with the right foundation — Jesus Christ; we must give heed how we build thereon; and finally, we must always be concerned about building not for worldly appearance but for eternity.

Church

In the opening devotions of the first business session the Rev. Philip Martin, who entered the ministry

over fifty years ago, served as chaplain. Chaplain for the remaining sessions was Pastor W. Schaller, Cheyenne, Wyoming.

"Ask for the old paths where is the good way and walk therein." These words taken from Jeremiah 6, 16b were the fitting basis of President's Frey's report to the District. During the course of the report reviewing the happenings within our



St. Paul's Ev. Lutheran Church At Norfolk, Nebraska, the Convention

District during the last two years, tribute was paid to the late Rev. John Witt who died in January, 1949, after many years of faithful service in our District.

The doctrinal essay was presented by Prof. C. Schweppe of Dr. Martin Luther College. The subject was "The Millennium — The Doctrine that Christ Will Return to Earth to Rule for 1,000 Years." It was treated by answering four questions concerning the Millennium.

I. What Is It Supposed To Be?

Here it was shown that a great many variations of the teaching exist, but in general they fall into the two main divisions — 1. Premillennialism which looks for a literal return of Christ for 1,000 years upon

this earth with the Jews restored to their former glory, influence, and power. 2. Postmillennialism which teaches more subtly that Christ's return to earth is coming gradually through the working of the Holy Spirit until finally a perfect era of grace and prosperity is reached.

II. Who Teaches It?

It seems to have been first introduced at the end of the first century by those who held false hopes of a worldly messianic kingdom. In modern times it is still actively presented by many denominations and it was noted in passing that a form of Millennialism is tolerated and actually taught even in some Lutheran churches today.

III. How Is It Arrived At?

The answer is that false principles of interpretation are used. Figurative and literal interpretations are incorrectly mixed. People encourage the doctrine because they are led by their own natural desire for the things of this earth to continue.

IV. What Do The Scriptures Say?

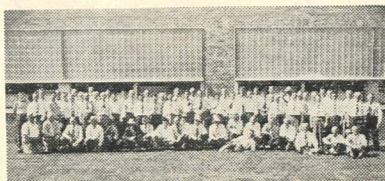
The chief text used by the Millennialists — Rev. 20, 1-6 — was examined closely and it was made clear that the language of these verses is figurative or symbolical. The 1,000 years are the New Testament era of grace and peace in the hearts of the believers made possible by Jesus when He finished the work of paying for our sins. Now when we live in Christ, Satan is bound and powerless to harm us. The Bible contains no reference to Christ's return for the purpose of setting up an external kingdom in this world, but the Bible teaches very clearly that Jesus will return once to judge the living and the dead. The only peace on this earth that the Bible knows is spiritual and the days before Christ's return for the Judgment will be days of great tribulation.

Questions and comments from the floor of the convention made this well prepared essay all the more interesting and instructive.

In the absence of the Mission Board Chairman, the Rev. L. Sabrowsky, who recently accepted a call to Portland, Oregon, the Mission report was presented by Pastor Hugo Fritze. He used the parable of the Great Supper to stir up our willingness to go out and announce "all things are

now ready." Growth in the membership of the missions as a whole was reported and building projects proposed and underway were called to our attention. In his report of the Colorado Mission District Pastor E. Kuehl led us on a brief tour through the missions of Colorado and Wyoming. Growth is experienced in all stations.

The various other reports were all carefully considered, but of special concern to the convention was the report of the Union Committee. The floor committee on this report presented a thorough study of the main points in the new Common Confession and made clear that the Confession is inadequate as a basis for union. The report also took note of the far reaching implications of the June, 1950, convention of our sister Synod in regard to the possible adoption of the Confession, their answer to our 1949 convention questions on unionism, and their stand on Scouting. All agreed that our stand should continue firm and clear in these difficult times, and at the same time there was evident a fervent desire to say or do nothing with impatient haste, but to allow time for instruction concerning the issues involved.



Delegates, Pastors, and Teachers At Convention With New Day School In Background

The convention was humbly aware of the failure of our District to raise its minimum in the Building Fund II Collection, but it was emphasized that it is the responsibility of all to continue to give out of love and gratefulness to our Savior and thus bring a hasty completion of the collection.

Taking advantage of the presence of Prof. Schweppe, the convention requested that he read the completed portion of an unfinished paper on "The Doctrine of the Church." It was pointed out that at one time there was apparent agreement on this doctrine with the Synodical Conference. Now in recent years some have spoken as though there has always been a difference and therefore it is necessary that we review this doctrine. Then it was shown on the basis of

Scripture that the Church is any body of Christians assembled to do the Lord's work.

On Sunday two special centennial services were held in the City Auditorium. In the morning Pastor Leo Gruendemann of Lincoln preached the sermon on Ezekiel 36, 27, using as his theme, "Gratitude to God for Causing our Synod to Walk in His Word." In the first part it was shown how man by nature is led by the devil to view the saving truth of God's Word in the light of reason and reject it as foolishness — rationalism. Then the devil encourages men to agree that doctrine and practice are not important if they stand in the way of larger and more impressive organizations — unionism. In the second part it was pointed out how in spite of rationalism and unionism influencing our founding fathers, God led them ever deeper and deeper into the Holy Scriptures and to the inner conviction that the Bible is God's Word and our only authority in doctrine and practice. "The Lord hath done great things for us, whereof we are glad. His name be praised for His mercy and truth's sake."

Prof. Schweppe delivered the afternoon sermon on Ps. 71, 18. He spoke first of our Centennial confession and emphasized that it is a gift from God. Then he applied the prayer of David to our Synod and asked that God would also not forsake us in our old age but give us opportunity to declare His Truth to our children.

Teacher Henry Krenz was the organist and also directed the choirs of St. Paul's Church in fitting selections at both services.

The smoothly conducted elections yielded the following results:

President: Pastor Im P. Frey.
First Vice-President: Pastor Leo Gruendemann.

Second Vice-President: Pastor W. F. Sprengeler.

Secretary: Pastor R. Roth.
Recording Secretary: Pastor M. Weishahn.

District Cashier: Mr. Herbert Riechers.

Mission Board: Pastors H. Fritze (chairman), H. Schulz and L. Gruendemann, Mr. O. Neujahr and Mr. Eggers.

The local pastor and teachers together with the congregation very adequately arranged for comfortable quarters and fine meals for the dele-

gates during the six days of the convention. The handy soft ball diamond, horseshoe courts, and spacious gym were also much appreciated by the delegates during the minutes between sessions and committee meetings. All enjoyed the opportunity to view and make use of the beautiful, modern, three-room school just recently finished at Norfolk.

Throughout the convention there was a certain serious awareness that

in future years we may find ourselves more alone in our confessions than ever before. It was with this thought in mind that President Frey adjourned the convention using the words of 1 Kings 8, 57 (on the front cover of each *Northwestern Lutheran*) as a fitting closing prayer — "The Lord our God be with us as He was with our fathers; let Him not leave us nor forsake us."

A. D. LAPER.

Missions In California

THE first two Wisconsin Synod mission fields in California have been selected. Canvassing has been done, land purchased, and buildings are on the way. The locations, both within the city limits of 453 square miles Los Angeles, are Tarzana and Mar Vista.

Tarzana is 18 miles northwest of the civic center, in picturesque San Fernando Valley. It lies along the northern foothills of the Santa Monica mountains, on Ventura Boulevard, the principal east-west highway running through the heart of Los Angeles and up the seacoast to San Francisco. It has a healthful climate of low humidity, much sunshine and clean air.

While it is dotted with recently-completed and newly-begun housing projects, Tarzana is known for its many estates and semi-ranches. With hardly 800 people in 1940, this expanding community has 10,000 inhabitants. Since it has but three other churches — the largest a Catholic one, and no Lutheran church within five miles, this is a choice locale for teaching the Gospel to so many adults and their host of children. Canvassing has revealed a large number of prospects and of those who wish to join the mission and send their children to its school.

The church site is excellently located at 5525 Lindley Avenue, near Burbank Boulevard, and only three blocks north of Ventura Boulevard. It was purchased for \$10,000, and a 30' by 76' former bank building acquired for only \$3,500 has been moved onto it. The foundation, utilities, and paving are at this time being put

in. Remodeling will result in an attractive chapel (which will become a two-room school in the future), ready for services and Sunday School this fall.



Frederick G. Knoll, pastor in Tarzana, has been kept busy having the Wisconsin Synod legally incorporated in the State of California, dealing with brokers, lawyers, architects, engineers, movers, contractors, and the City Hall (which is very exacting in matters of zoning and building). He lives five miles west of the church, in Woodland Hills, the nearest a rental could be had for his family of six.

The other mission field is in Mar Vista, 17 miles south of Tarzana, 11 miles southwest of downtown Los Angeles, only 3 miles from the Pacific Ocean, and next to Santa Monica and Venice. Its eastern edge is skirted

The Northwestern Lutheran

by Sepulveda Boulevard, which plummets from the uppermost part of the city down through Long Beach and southeast to San Diego. Lying so near the ocean, Mar Vista's sea-conditioned climate remains pleasantly temperate throughout the year.

A young part of Los Angeles, the Mar Vista district is one of the six sections which has increased more than 200% in the past 20 years. In 1940, there were 11,000 people; today, 40,000. There are four Lutheran churches in nearby centers of population, which draw from the area, and only one within it (an ELC on the north side). A Mormon and a Baptist church are the outstanding of some six other denominations represented. Our mission is near the center, close to a number of young housing sections. Only 75% developed, Mar Vista is made up of 85% home owners, has no factories, yet is within a few miles of various large industries. A canvass made proves that Mar Vista is a field ripe unto the harvest. Hundreds of prospects and scores of unchurched children were encountered.

Property has been purchased for \$8,600 at 3734 Centinela Avenue, about a block north of Venice Boulevard, which runs from downtown Los Angeles to the ocean. Permission to use the land for church-school purposes had to be obtained from the City Planning Commission. This entailed a month of investigation, a public hearing, overcoming neighborhood objections, obtaining signatures in favor of the project. The entire matter has focused the attention of Mar Vista on our program and plans. Armin C. Keibel, resident pastor in Mar Vista, is at this time attempting to procure a suitable building for chapel-school use.

These, then, are the two fields chosen after an extensive survey of Greater Los Angeles (4,000,000 population) and a thorough investigation of unserved localities. A careful analysis was made of twenty possible fields. Real estate offices, chamber of commerce, and responsible citizens were contacted. A study of newspaper articles, charts, and statistics showed directions of expansion, the kinds of housing and industry springing up, and the future trends in expansion. Atlas and maps gave a thorough acquaintance of county geography, the relation of any church or address to its environs. Finally,

direct investigation was made of every likely field, with special attention given to its population, types of residents and employment, housing and community development, the number, kinds, and locations of churches, land available, property values, zoning data, trends and potentialities. The results, with four fields most highly recommended, were presented to the Arizona Mission Board for final choice. Tarzana and Mar Vista were decided upon.

Both pastors are happy that the fields have been selected. They have

been doing groundwork for the opening of their chapels and are eager to begin the direct work of preaching repentance and remission of sins in their respective parishes. Since this undertaking in the southwest corner of the United States is the concern of every member of Synod, the Los Angeles missionaries make this request: "Pray for these your new missions and encourage their God-commissioned work through regular missions support!"

F. K. — A. K.

DEDICATION OF ST. PAUL'S LUTHERAN SCHOOL

Norfolk, Nebraska

Trinity Sunday was a red-letter day in the history of St. Paul's Lutheran Congregation at Norfolk, Nebraska. It was on this day that the congregation was privileged to dedicate its new school building.

kitchen, a special infants' care room, closets, a coal storage room, a general purpose storage room, and toilet rooms. Each classroom has wardrobes equipped with sliding doors which are so constructed that kindergarten children can open and close them.

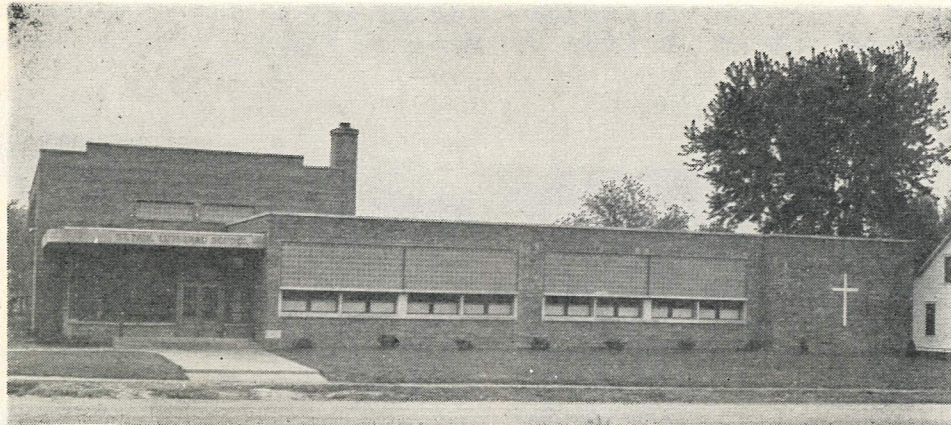
The windows have prismatic glass blocks, which throw the light to the

crete. Asphalt tile covers the floors, and the ceiling in the hall has louvers, which allow the light to filter through. Glazed tile is used for the wainscoting throughout the structure.

In the kindergarten room there are inserts in the asphalt tile of rabbits, chickens, and letters of the alphabet. Another feature of the building is the reception room in which the children can wait for their parents after school. The canopy over the reception room is balanced on a six-inch column.

The building was designed and constructed strictly for the convenience of the grade school child. The building has low windows, the doors on the outside are easy to open, and the drinking fountains are low enough so children can easily use them.

Construction work was begun in the spring of 1948 and the cornerstone was laid August 15 of the same year. The series of blizzards in the



A service was conducted in the church at which the former pastor of the congregation, W. W. Gieschen of Manitowoc, Wisconsin, preached the sermon. Dedicatory services were then held at the school, where the undersigned delivered a brief address. The mixed and junior choirs, under the direction of Henry F. Krenz sang during the service. It is estimated that somewhat over one thousand people attended the service.

The new fireproof school building is L-shaped, being 120 feet on the front and 120 feet on a side. The construction is solid brick with concrete floors and roof. It has three classrooms, which will accommodate 40 pupils each, an instruction room for confirmation classes, an office, a 40 by 80 auditorium-gymnasium, a

opposite side of the room and ceiling, thereby giving uniform light. These glass blocks eliminate the bright light that usually comes from side windows. Each window at the bottom has a vision strip, which eliminates any feeling of claustrophobia room occupants might get. The building is heated by a coal stoker plant and is so designed that all the heat coming into the room acts as a defroster on the windows. Under the windows there are book racks, cupboards, and places to store school equipment, such as blocks, molding clay, and other equipment used by kindergarten pupils. The walls are soundproof and air space between the concrete floors is used as a return air plenum, thereby avoiding all dampness and other objectionable features of con-

winter of 1948-1949 delayed completion of the building.

The total cost of the building is slightly over \$100,000.00. About 85 per cent of this has already been retired. Many hours of labor were donated by the members.

The present teachers are Henry F. Krenz and F. W. Eggers. With the beginning of the next school term St. Paul's Lutheran School will inaugurate a third classroom, with Miss Ione Strega as teacher of kindergarten and primary grades.

May the gracious Lord hold His hand of protection and blessing over this new structure and keep it dedicated to the interests of Christian education and Christian fellowship.

E. J. DREYER.

PLACQUE DEDICATION FOR NEW BUILDING

Plaque dedication ceremonies for the new Lutheran High School build-

the address after the congregation had sung the opening hymns, "A Mighty Fortress Is Our God," and "Christ, Thou Art A Firm Founda-

are the Latin words *Christo et Ecclesiae*, meaning, "For Christ and His Church."

The modern new building, built by



ing were held in the gymnasium of the new structure Sunday, May 21, at 3:00 P. M. It is hoped that the two-story building, which will cost an estimated \$500,000, will be ready for use by September of this year.

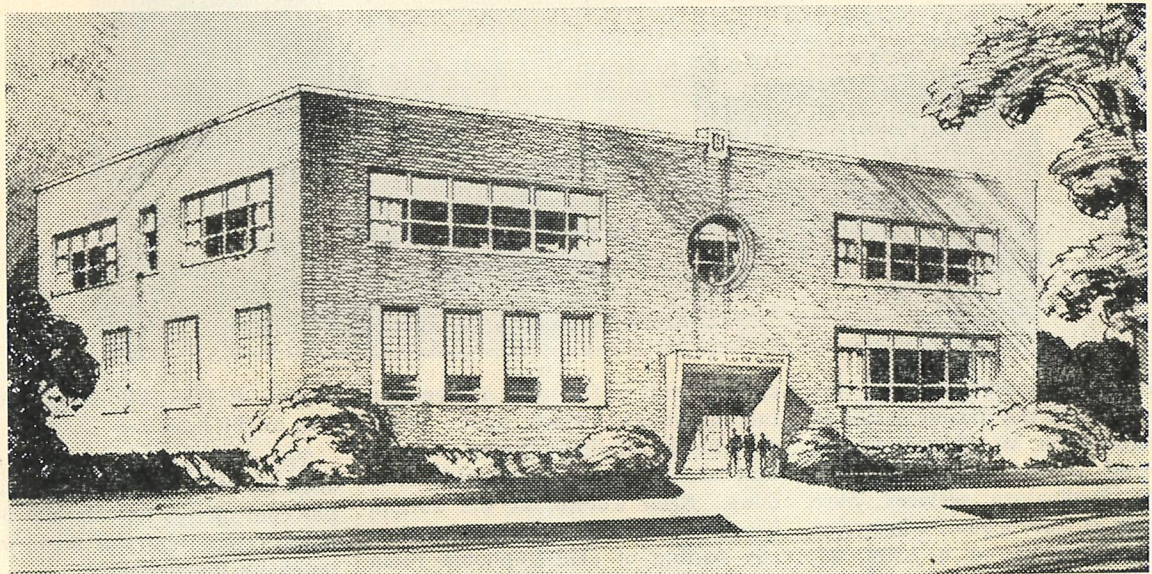
Professor Ewald M. Plass of Concordia College, Milwaukee, delivered

the address after the congregation had sung the opening hymns, "A Mighty Fortress Is Our God," and "Christ, Thou Art A Firm Founda-

tion." The Lutheran High School Band accompanied them. Following the address Architect Alfred Siewert and Mr. William Riegelman, president of the Lutheran High School Association unveiled and hung the plaque in the main lobby of the school. Inscribed on the plaque

funds raised in a campaign among Racine and Kenosha Synodical Conference members, will have nine classrooms, chemistry and physics laboratories, library, cafeteria, and a combined gymnasium-auditorium.

ADOLPH C. BUENGER.



A NEW SCHOOL ADDITION FOR ZION AT SOUTH MILWAUKEE

Construction has already begun on the new addition to the day school of the Zion Evangelical Lutheran Congregation at South Milwaukee, Wisconsin, O. B. Nommensen, pastor. This new addition will add two classrooms, a kindergarten room, a confirmation room, an auditorium for visual education and congregational activities and several offices for the teachers. Present classrooms also

are being modernized and a central heating system is being installed in the church basement, thus eliminating fire hazards in the school proper. The accompanying sketch of the proposed completed building, as taken from the architect's, Mr. W. A. Trapp's, drawings, readily indicates that it will be a school of which any community can justly be proud.

The present school was erected in 1926, shortly after the completion of the present church building. This

two-room structure after several years became inadequate and a third classroom was added. Now, and for the past five or more years already, the peak enrollment of 130 pupils hinders the encouraging of further attendance to the school. After the completion of the new structure an enrollment of 175 and more is expected and can readily be accommodated.

The entire building program is being financed by the selling of first mortgage bonds.

ANNOUNCEMENT

The General Synodical Committee will meet on Wednesday, October 18, 1950, at 9 A. M., in the building of our Northwestern Publishing House, 5616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House:

Board of Education, Wisconsin Synod — Monday, 9 A. M.

General Mission Board — Monday, 10 A. M.

Board of Trustees — Monday, 9:50 A. M.
Representatives of Educational Institutions — Tuesday, 9:30 A. M.

Lutheran Spiritual Welfare Commission — Tuesday, 7 P. M.

At St. John's School

Committee on Church Union — Monday, 2 P. M.

Conference of Presidents — Tuesday, 9 A. M.

JOHN BRENNER.

CALENDAR OF CONFERENCES

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 3, 1950, 9 A. M.

Place: St. John's Lutheran Church, Milroy, Minnesota, W. Geiger, pastor.

Preacher: G. Gerth (S. Baer). Communion Service will serve as Conference opening.

Papers: Exegesis of Psalm 24, E. R. Gamm; Exegesis of 1 Thess. 2, Theo. Bauer; A Study of Introits and Graduals, H. Kestring; The Pastor as a Member of His Congregation, N. Sauer.

Pastors are asked to notify host pastor if they cannot be present.

N. E. SAUER, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The Southern Pastoral Conference will meet on October 17 and 18 at Zion Church, Crete, Illinois. First session will begin at 9 A. M.

The speaker at the evening communion service will be A. C. Bartz; text: II Peter 3:14-18. (Substitute: Adolph Buenger; text: Eph. 1:3-14.)

Essays: (Old) Heb. 12, Alfred Nicolaus. (New) Heb. 13, Henry Diehl; B ok Review of "Faith is the Answer," William Lehmann; Isagogical Treatise of Hosea, Elton Huebner; Historical Sketch of the Patriarch Ambrose, Howard Rastow.

Because almost all pastors will stay overnight the request is made that the local pastor, Alfred Nicolaus, be notified by October 10 by all who will desire lodging for the night.

IRVIN W. WEISS, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Rosebud Pastoral Conference will meet at Batesland, South Dakota, on October 10 and 11, beginning at 10 A. M.

Papers: What is a Pastor to Consider When a Call is Received, H. Lietzau; Early Church Life as Seen in the Book of Acts, E. Ploetz; II Timothy 4, K. Molkentin; A Homiletical Study of Some Familiar Text, L. Wenzel; The Model Catechism, R. Kleist.

Please announce to the host pastor, Rev. Robert W. Kleist, Batesland, South Dakota.

A. K. HERTLER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Time: October 24 to 25, beginning at 10 A. M.

Place: Altamont, South Dakota.
Preacher: H. Rutz (R. Reede). Communion Service October 10 at 8 P. M.

Papers: Exegesis of II Tim. 1, R. Beckmann; Exegesis of Hebrews 7, B. Borgschatz; The Pastor at the Sick Bed and Hints for Sick Calls, W. C. Nickels.

Essayist, H. Winkel.

H. A. HEMPEL, Secretary.

FOX RIVER PASTORAL CONFERENCE

The Fox River Pastoral Conference meets at Bethlehem Lutheran Church, Hortonville, Wisconsin, on Tuesday and Wednesday, October 10 and 11, 1950. Pastor H. Wicke is the host pastor. The Tuesday session begins at 10 A. M.

Old Papers: Isagogical Treatise on Micah, Hinnenthal; Why Do We Not Observe the Old Testament Sabbath?, O. Henning; Biography of Dr. Ernst, Gieschen; The Liturgy, Reier.

New Papers: Exegistical-Homiletical Treatise on Psalm 37, 25-40, Brandt; Isagogical Treatise on Habakkuk, Hoepner; Biography on Wrede and Weinmann, Lehninger; Church at Pergamos, Heidemann; Church at Thyatira, C. Henning; The Manifestation of the Holy Spirit in the Days of the Apostles and in Our Day (with special emphasis on Acts 8, 12-16; 19, 1-6; 10, 44), Baganz; A Study of the Lutheran Confessions in the Matter of Justification, Fuhlbrigge; Does the Greek of Luke 2, 14 Permit the Translation: "Peace on Earth to Men of Good Will?"; Hoepner; Was the Possession by Devils Peculiar to the Times of Jesus, or are Cases of it Still Found Today?, O. Henning; Catecheses on the First Article, Kuether; alternate, Lehninger.

A Communion Service will be held on Tuesday evening. The sermon will be delivered by E. Lehninger, alternate, P. Oehlert.

Kindly notify the host pastor of your intended presence or absence.

DELMAR C. BRICK, Secretary.

WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Conference of the Dakota-Montana District will convene at Mandan, North Dakota, Paul Kuehl, pastor, October 24 to 26. The first session begins at 10 A. M., M. S. T.

Max Herman, speaker.
H. Lange, alternate.
Essays: A New Translation of Haggai, L. Schaller; How to Read Luther, H. Wiedmann.

PAUL ALBRECHT, Secretary.

RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference will convene October 10, 1950, at Cross Lutheran Church, 314 1st Avenue, Charles City, Iowa, the Rev. Ruben A. Kettenacker, pastor.

Opening session will begin at 9 A. M. with Holy Communion. Confessional speaker: Carl A. Hinz (alternate: Paul E. Horn).

Essays: Catholic Action, H. Scherf; The Danger Associated with the Study of Comparative Religion, T. Albrecht; Exegesis of 2 Timothy 2:15, H. Muenkel.

Please inform host pastor of your intended presence or absence.

N. A. REINKE, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Central Pastoral Conference of the West Wisconsin District will meet on Tuesday and Wednesday, October 31 and November 1, at Columbus, Wisconsin, beginning at 10 A. M.

Conference Papers: Exegetical Study of Colossians, Prof. C. Toppe; Doctrine of the Church and Ministry, Prof. E. Kowalke; Pastoral Counseling, M. Nommenson; Sermon Criticism, sermon by F. Naumann; Stewardship, R. Mueller; The Pastor and His Conference, A. Paap; Reports.

A Communion service will be held on Tuesday evening with Pastor W. Wegner preaching the sermon.

Kindly announce early to the host pastor, F. Blume.

OTTO PAGELS, Secretary.

ANNUAL CONFERENCE OF MISSIONARIES AND MISSION BOARD OF MINNESOTA DISTRICT

The Annual Conference of the Missionaries and Mission Board of the Minnesota District will meet at Minneapolis, Minnesota, October 24, at 9 A. M. The conference will be the guests of Pilgrim Lutheran Church, Roman Palmer, pastor.

ARIZONA PASTORAL CONFERENCE

The Arizona Pastoral Conference of the Southeast Wisconsin District will meet at

St. Paul's Church, Douglas, Arizona, I. G. Frey, pastor, on October 24 to 26, 1950.

Tuesday

11:30—12:15—Devotion, Roll Call, Excuses, Conference Program, Announcements.
1:30—1:40—Devotion.
1:40—2:30—Sermon for Discussion.....
.....K. Neumann
2:30—3:00—Visitor.
3:00—3:10—Recess.
3:10—3:45—Appropriate Church Publicity.
.....A. Guenther

Wednesday

9:00—10:00—Communion Service.
10:00—10:20—Adoption of Minutes.
10:20—11:30—Exeg. of 1 Cor.....
.....A. Sprengeler
11:30—12:00—Mission Board Report.
1:30—1:40—Devotion.
1:40—2:50—Sermon on the Mount...Rosin
2:50—3:00—Recess.
3:00—4:00—Pastoral Ethics.....Sitz
4:00—4:45—Casuistry.

Thursday

9:00—9:10—Devotion.
9:10—9:20—Adoption of minutes.
9:20—10:30—What is the essential in the doctrine of justification viewed in the light of Habakkuk?.....V. Winter
10:30—10:40—Recess.
10:40—12:00—Exeg. of Colossians.....
.....Hohenstein
1:30—1:40—Devotion.
1:40—2:50—What may well be the proper measure of ritual and vestment in public worship?....
.....Schaller
2:50—3:00—Recess.
3:00—3:45—Unfinished papers, Steering Committee report, Business, Adoption of minutes.

Substitute Papers:
The Growing Menace of Millennial Teaching within the Lutheran Church in America, Zimmermann.

What Should be the Guiding Principle in the Founding and Maintaining of Mission Policy, V. Schultz.

Pastors of the conference are requested to notify the host pastor of their intended presence or absence as early as possible. Lodging and the morning and evening meals will be provided by the congregation.

R. HOCHMUTH, Secretary.

NEBRASKA DISTRICT TEACHERS' CONFERENCE

The Nebraska District Teachers' Conference will meet at Zion Ev. Lutheran School, Mission, South Dakota, on Monday and Tuesday, October 23 and 24, 1950.

Monday, October 23

9:00-9:45—Opening Service
.....Pastor E. H. Ploetz
9:45-10:00—Initial Business.
10:00-10:15—Recess.
10:15-11:45—Physical Education
.....Prof. J. Oldfield
11:45-1:30—Noon Recess.
1:30-1:45—Devotion.....Mr. W. Neujahr
Reading of Minutes.
1:45-3:00—Children's Literature
.....Mr. W. Neujahr
3:00-3:15—Recess.
3:15-4:15—Bible History for the Lower Grades (Practical Lesson).....
.....Miss L. Schewecke
4:15-4:30—Official Written Report of the Executive Secretary, Mr. E. Trettin.

Tuesday, October 24

9:00-9:15—Devotion.....Mr. W. Neujahr
Reading of Minutes.
9:15-10:15—Science in the Upper Grades..
.....Mr. H. Krenz
10:15-10:30—Recess.
10:30-11:30—The Sunday School: An Asset or Detriment to the Christian Day School.Pastor D. Grummert
11:30-11:45—Report of School Visitors.....
.....Teachers Krenz and Schmidt
11:45-1:30—Noon Recess.
1:30-1:45—Devotion.....Mr. W. Neujahr
Reading of Minutes.
1:45-2:30—Report of the District School Board...Pastor W. Sprengeler
2:30-3:15—Business Meeting — Elections.
3:15-3:30—Recess.
3:30-4:30—General Discussion of Classroom Problems.

THE PROGRAM COMMITTEE.

TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

The Teachers' Conference of Watertown and Vicinity will meet at Hustisford, Wisconsin, October 6, 1950.

MORNING SESSIONS
Upper Grades

9:00—9:10—Devotion.
9:10—9:40—Catechism, 9th and 10th Commandments... Rev. E. Zank
9:40—10:05—Language, Grades 5 and 6, Punctuation of Direct Quotations Orville Degner
10:05—10:25—Discussion.

Lower Grades

9:00—9:10—Devotion.
9:10—9:40—Bible Story, Grades 3 and 4, The Baby Moses..... Mrs. M. Schwimmer
9:40—10:05—Language, Grades 3 and 3..... Gudrun Madson
10:05—10:25—Discussion.

Joint Sessions

10:35—11:15—Demonstration Lesson in Penmanship..... P. Kolander
11:15—11:45—Business.

AFTERNOON SESSIONS

1:50—2:15—How Much Outside Aid May A Congregation Accept?..... Rev. G. Redlin
2:15—2:45—Singing.
2:45—3:50—Book Review..... Prof. E. Kiessling
ESTHER M. BUCHHOLZ,
Secretary and Treasurer.

MICHIGAN STATE TEACHERS' CONFERENCE

The 1950 conference will convene in Owosso, Michigan, Rev. K. Vertz, on October 26, 27, 28. Please send information regarding meals and lodging to A. W. Schleaf, 524 W. Stewart Street, Owosso, Michigan.

PROGRAM

Wednesday Morning

9:00—9:45—The Ascension G. Cudworth
Sub: A Hymn Study..... E. Zimmermann
9:50—10:50—Reading (Lower Grades)..... Mrs. W. Stindt
Recess.
10:45—11:25—Reading (Intermediate Grades) I. Raddatz
11:30—11:50—Reading (Upper Grades)..... W. Stindt

Wednesday Afternoon

Chairman's Address.
Round-Table Discussion.
Reading: Grades 1, 2, 3..... Leader, Mrs. W. Stindt
Reading: Grades 4, 5, 6..... Leader, Mr. I. Raddatz
Reading: Grades 7, 8..... Leader, Mr. W. Stindt

Thursday Morning

Modern Trends in Reading.....
Laidlaw Brothers Representative

Thursday Afternoon

Methods of Grading..... L. Found
Handicraft A. W. Schleaf and Mr. Kaschinski

Friday Morning

Reports and Unfinished Business.
All teachers are urged to bring choir

music, busy work, new text-books, and any other materials which might be of interest to the conference.

G. MUELLER, Secretary.

WISCONSIN STATE TEACHERS CONFERENCE
(Wisconsin Synod)

The Wisconsin State Teachers Conference (Wisconsin Synod) will convene, God willing, at St. Marcus Church and School, 2215 North Palmer Street, Milwaukee, Wisconsin, on November 2 and 3, 1950, with opening service at the church on Thursday at 9 A. M. Please send request for quarters to Mr. Wm. Kirschke as soon as possible. Address: Mr. Wm. Kirschke, 2215 North Palmer Street, Milwaukee 12, Wisconsin.

WALDEMAR NOLTE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Ordained and Commissioned
Barenz, Norman J., in St. Paul's Church, Livingston, Montana, for work in the newly opened mission field in White Sulphur Springs, Montana, by Alfred Walther; Thirteenth Sunday after Trinity, September 3, 1950.

Ordained and Installed

Baumann, Marcus T., in St. Peter's Church, Globe, Arizona, by William A. Baumann; assisted by Norman Berg, Victor Schultz, William Wiedenmeyer, Henry Rosin; Tenth Sunday after Trinity, August 13, 1950.

Installed

Kuckhahn, Herman F., in St. Katherine's Church, Beyer Settlement, and St. John's Church, Poplar Creek, Wisconsin, by H. A. Pankow; assisted by E. E. Prenzlow, K. Nolting, R. Mohrhardt, B. Hahn; Fifteenth Sunday after Trinity, September 17, 1950.

Professor

Installed

Sitz, Herbert, as professor of History and English in the High School Department of Dr. Martin Luther College, New Ulm, Minnesota, by E. Schaller, in the opening service of the new school year, September 12, 1950.

Teachers

Installed

Mammel, Otto, in Epiphany Church, Racine, Wisconsin, by Edwin Jaster; Twelfth Sunday after Trinity, August 27, 1950.

Raddatz, Ivan A., as teacher and principal of Trinity School, Bay City, Michigan, by Emil E. Kasischke; Twelfth Sunday after Trinity, August 27, 1950.

Meyer, Vernon, as teacher of the Intermediate Grades of St. Paul's School, Wisconsin Rapids, Wisconsin, by E. H. Wather; Fourteenth Sunday after Trinity, September 10, 1950.

Wessel, Roger, as teacher of St. John's School, Fairfax, Minnesota, by Im. F. Albrecht; Thirteenth Sunday after Trinity, September 3, 1950.

Leimer, Adolph, as teacher in the Lutheran Indian Mission School, Peridot, Arizona, by F. Uplegger; Fourteenth Sunday after Trinity, September 10, 1950.

Strehler, Arnold, as teacher of the Christian Day School of St. Matthew's Church, Appleton, Wisconsin, by Sylvester Johnson; Seventh Sunday after Trinity, July 23, 1950.

CHANGE OF ADDRESS

Pastors

Kuckhahn, Herman F., R. 2, Menominee, Wis.
Diehl, Walter A., 5419 So. 1st Ave., Phoenix, Arizona.
Keibel, Armin C., 11906½ Venice Blvd., Los Angeles 34, California.
Knoll, Frederick G., 22132 San Miguel St., Woodland Hills, California.

Teachers

Mammel, Otto, 1520 Quincy Avenue, Racine, Wisconsin.
Raddatz, Ivan A., 1121 Marsac St., Bay City, Michigan.

ACKNOWLEDGMENT AND THANKS

For the Academy Library, \$5.00 from Mrs. G. Schlegel and Eleanore Hepper, Mobridge, South Dakota, in memory of Mr. Clarence Buehlow, Rauville, South Dakota.
Heartiest thanks to the donors.

R. A. FENSKE.

For the Music Department, \$21.00 by St. John's Choir, Rauville, South Dakota, in memory of Clarence C. Buelow.

To Tuition Fund, \$1.00 by Mr. and Mrs. H. Hinderaker and Carolyn, Clear Lake, South Dakota, in memory of Mr. Donald Woolworth, Altamont, South Dakota.
Heartiest thanks to the donors.

R. A. FENSKE.

Dr. Martin Luther College received \$194.50 in memory of the Rev. E. G. Fritze; also \$33.75 from the Young People of the New Ulm area for furnishings for the new dormitory for girls. Thank you.

CARL L. SCHWEPPE.

The Dr. Martin Luther College Music Department received a memorial wreath in honor of the late Mr. Theo. D. Pape, Iron Ridge, Wisconsin, a former student and graduate of our High School Department. The gifts were designated for an electronic organ and bequeathed as follows: Mrs. Joseph Prausa, Dorothy Marilyn and Donna, \$5.00; Miss Louis Pape, \$25.00; Mr. and Mrs. W. A. Pape, \$5.00; Mr. and Mrs. Russel Grube, Mr. and Mrs. Arthur Pape, \$20.00; Mr. and Mrs. G. A. Pape, \$5.00; Henry Grube, Sr., \$5.00; Mr. and Mrs. H. Stecher, Mr. and Mrs. J. Stricker, \$5.00; Mr. Norman Balge, \$1.00. Total: \$71.00.

Mr. and Mrs. August Busse donated \$1.50 to the College Library Fund.

We herewith express our heartiest thanks to the kind donors. May the Lord bless them and comfort them in their sorrow.

EMIL D. BACKER,
Music Department.

TREASURER'S STATEMENT

July 1, 1950 to July 31, 1950

Receipts

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections.....	\$ 38,970.70
Revenues.....	5,165.50
Total Collections and Revenues.....	\$ 44,136.20
Non-Budgetary Receipts:	
U. S. Government Bonds Sold....	50,000.00
Payment on Accounts Receivable.....	500.00

Miscellaneous 192.43

Total Receipts 94,828.63

\$157,034.17

Disbursements

Budgetary Disbursements:

General Administration.....	\$ 2,503.03
Theological Seminary.....	3,863.44
Northwestern College.....	12,877.06
Dr. Martin Luther College.....	10,500.85
Michigan Lutheran Seminary....	12,946.42
Northwestern Luth. Academy....	2,840.84

Home for the Aged.....	1,560.45
Missions — Gen. Administration	72.47
Indian Mission	22,597.50
Negro Mission	199.54
Home Missions	32,802.70
Refugee Mission	3,572.93
Madison Student Mission.....	150.28
Spiritual Welfare Commission...	277.03
General Support	5,330.00
School Supervision	642.06
Total Budgetary Disbursements....	\$112,736.60
Cash Balance July 31, 1950.....	\$ 44,297.57

C. J. NIEDFELDT, Treasurer.

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

For July, 1950

For Spiritual Welfare Commission

Carl J. Grief	\$ 1.00	
In memory of Mrs. D. Bramstadt from Mr. and Mrs. Howard Schultz, St. Paul, Minnesota.....	2.00	
In memory of Mrs. E. Callon from Mr. and Mrs. Steve Cronobra, St. Paul, Minnesota	1.00	
		\$ 4.00

For Indian Mission

Dennis Bodem, Milwaukee, Wis.....	\$ 1.00
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For Church Extension Fund

Memorial Wreath in memory of Gustave Luedtke from St. John's Congregation, Pigeon, Mich.....	\$ 10.00	
Memorial Wreath in memory of Christian Bauer by: Theo. Bauer, Elsie Bauer, Andrew Bauer, Bill Bauer, Leonard Her- man, Ed. Lechner, Ad. Herman, Emil Bauer, Gerh. Bauer, Math. Widmann, Theophil Bauer, Theo. Hafner, Christ Bauer, Ed. Huber, Jacob Hafner, Chr. Bauer, Henry Bauer, Art. Bauer, Ed. Rutchke, and Chr. B. Bauer, Zeeland, No. Dak.....	50.00	
Memorial Wreath in memory of Miss Emily Radtke given by Rev. and Mrs. R. F. Bretzmann..	2.00	
N. N., Detroit, Michigan.....	20.00	
		\$ 82.00

For Wisconsin Synod Building Fund

N. N., Detroit, Michigan.....	\$ 10.00
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C. J. NIEDFELDT, Treasurer.

NEBRASKA DISTRICT

January 1, 1950 to March 31, 1950

Central Conference

Congregation	Budgetary	W.S.B. Fund	Non- Budgetary
Brewster	\$ 64.47	\$	
Broken Bow	27.53		
Council Bluffs	22.16		
Des Moines	57.70		
Grand Island	80.00		
Hadar	154.86		127.17
Hamburg			
Hoskins	342.05		
Merna	84.46		

Newton		
Norfolk	577.75	
Omaha (Geth.)	157.18	
Omaha (G. S.)		
Omaha (G. H.)		
Sioux City	107.45	
Stanton		
Conference Total	\$ 1,675.59	\$ 127.17

Colorado Conference

Byers	\$	\$
Cheyenne	32.85	
Colorado Springs	100.51	
Cowans		1.46
Denver (Mt. Olive)	111.49	
Denver (Pilgrim)		14.00
Denver (St. Luke)		
Fort Morgan	81.68	
Greeley		
Golden	21.55	
Hillrose	99.01	
Ignacio		5.35
Lamar	64.75	
Las Animas	17.50	
Littleton		
Loveland		
Mancos		25.00
Montrose	51.00	
Ordway		
Platteville	16.15	
Pueblo (Grace)		
Pueblo (Our Savior)	23.28	
Rocky Ford		
Conference Total	\$ 619.57	\$ 45.81

Rosebud Conference

Batesland	\$ 90.00	\$
Bonesteel	117.26	
Burke	46.93	78.50
Carlock		153.10
Colome	34.19	
Herrick	322.26	
Martin	50.00	10.00
McNeeley		
Mission		
Naper	100.00	75.00
Platte		
Valentine (Cal.)		
Valentine (Zion)	580.70	116.50
Whiteriver	22.70	
Witter	251.08	
Wood		
Conference Total	\$ 1,615.12	\$ 433.10

Southern Conference

Aurora	\$ 106.47	\$
Beatrice (Christ)	4.56	
Beatrice (Emmaus)	66.70	17.60
Clatonia	321.35	40.00
David City	151.02	
Firth	56.75	64.71
Garrison		
Geneva	112.10	34.66
Grafton	127.83	90.00
Gresham	152.87	
Hastings	153.17	
Lincoln	16.75	
Milford		
Plymouth	793.95	76.91
Rising City	59.98	
Sutton	44.25	13.50
Conference Total	\$ 2,167.75	\$ 74.66 \$ 389.91

Memorial Wreaths

In Memory of — Remitted by	Amount
George Kracke—Rev. S. Kugler, Clatonia, Nebr.....	\$ 40.00
George Kracke—Rev. S. Kugler, Clatonia, Nebr.....	88.25
Wilhelmina Pepperkorn—Rev. M. Weishan, Aurora, Nebr.	6.25
Mary Buchmeyer—Rev. F. W. Weindorf, Plymouth, Nebr.	64.00
Ernstine Wunnenberg—Rev. Weindorf, Plymouth, Nebr.	21.00

Receipts

Budgetary	\$ 6,078.03
W. S. Bldg. Fund	553.57
Non-Budgetary	517.08
Total Receipts	\$ 7,148.68

Disbursements

Ev. Lutheran Joint Synod of Wisconsin.....	\$ 6,631.60
Foreign Relief	132.19
Fremont Orphanage	233.49
Apache Indians	25.00
Wheat Ridge Sanatorium	82.15
Ev. Lutheran Institute for the Deaf	15.00
Bethesda Lutheran Home	15.00
Lutheran Old People's Home	14.25
Total Disbursements	\$ 7,148.68

DAVID J. MOLL, District Treasurer.

Jan 51

88-N
Rev. Armin Engel
R. R. 1 Box 44
26 Larsen, Wis.

Announcing NEW STORE HOURS

MONDAY THRU THURSDAY
9:00 A. M. -- 5:00 P. M.

FRIDAY
9:00 A. M. -- 9:00 P. M.

SATURDAY
9:00 A. M. -- 12:00 Noon

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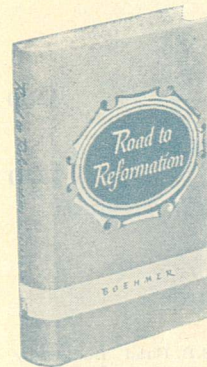
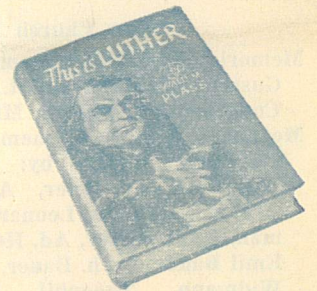
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