

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

The Northwestern Lutheran

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Siftings

BY THE EDITOR

† On July 27, Henry Bauer died after a long illness. Although many of our readers were not personally acquainted with Mr. Bauer, he had much to do with the composition of the *Northwestern Lutheran*. At the time of his death Mr. Bauer was head of the composing room of the Northwestern Publishing House always ready to lend his counsel and aid in his quiet way to a bewildered editor. After the many years of his faithful service, the editors will miss his loyalty and wisdom. †

* * * *

The Northwestern Lutheran will soon feature pictures of churches which have been built within the last few years in our Synod. We already have on hand a few pictures, but if our plan is to be successful everyone must cooperate, and as quickly as possible. The pictures should be sharp, glossy prints, and a good size would be 5 by 7. With that kind of a print a good cut can be made. Please, hurry and cooperate!

* * * *

Since March of 1948 when the U. S. Supreme Court forbade instruction in religion in the public school buildings at Champaign, Illinois, considerable confusion has reigned in legal and educational quarters. Some cautiously felt that this outlawed practically the whole released time program; others were of the opinion that only when this instruction takes place in public school buildings would the ruling of the court apply. Who is right will soon be decided by that court. Brooklyn releases pupils for an hour a week to go to their own churches for religious instruction. This right has been contested. The New York State Court of Appeals ruled in favor of released time, thus upholding two decisions in lower courts. The court held that the Constitution does not demand that "every friendly gesture between church and state shall be discounted." Parents have a right to take their children out of a public school for religious training an hour a week. The case is on its way to the U. S. Supreme Court.

The Lutheran (ULC) in a recent issue carried an article by a layman who gave it the title: Pastors Should Not Be Beggars. The writer felt that one of the reasons there are so few ministers is the low salary paid to so many pastors. "No pastor," the writer claims, "can do his best under financial stress." Financial worries take the pep, vim, and vigor right out of a man. He tells of some pastors who survive only by the bounties of their parents and in-laws. The writer pointed out too that ministers are required to get an education which is equivalent, in time spent, to a doctor of philosophy, or a doctor of medicine. Sadly the conclusion is drawn: the world places a premium upon secular activity. But is our shortage of ministers due in a large part to the low salary paid them? We believe that the cause lies elsewhere and the salary has tremendous appeal only as a rationalization of a deeper seated reason. There will be no shortage of pastors where the love of the kingdom prevails, where people cannot help but speak of the things pertaining to the kingdom of God. Where these are uppermost no shortage of ministers will be of long duration, and if the salary still only provides the bare necessities.

* * * *

When there is an ill in the church there are always a dozen physicians ready to prescribe and cure. Such is the nature of man. But there is rapidly mounting evidence that the sick sermon, so popular nowadays, is losing its popularity. A layman writing in the Lutheran Outlook (ALConf.) takes rather a dim view of much modern preaching. We include a few of his choice remarks: "Some of our present day preaching reminds one of Paul's 'sounding brass and tinkling cymbals' . . . Five per cent of solids distributed through ninety-five percent of water . . . Too often congregations are put off with medicated lozenges or 'pep-talks' supposedly inspirational. The thing wanted is a renaissance of real Bible preaching. Let preachers hearken diligently to the Jeremiah oracle: 'He that hath My Word, let him speak My Word faithfully'."

Mark The Savior's Tears Over Jerusalem

Luke 19, 41-48

AT first thought the Gospel lesson for this Sunday seems to offer very little in the way of inspiration for mission work. We hear Jesus announcing dire doom and judgment to Jerusalem. We see Him in the temple filled with holy wrath, casting out them that sold therein and them that bought. Yet as we return to the first verse and consider how Jesus, when He was come near to Jerusalem, "beheld the city, and wept over it," the entire text takes on a new force and meaning for us. It was on the Sunday before His death, when Jesus rode to Jerusalem upon the foal of an ass as the prophesied Prince of Peace.

The Savior's Love In Which He Shed These Tears

Love Intent Upon Saving The Gospels tell us of only one other occasion when Jesus wept. That was at the grave of Lazarus. Then some of the Jews who were at hand made comment: "Behold how he loved him." A similar comment is in place here: Behold how He loved Jerusalem. It was Savior's love which caused His eyes to overflow with tears as the city of Jerusalem lay before them on this triumphal procession. Here at Jerusalem God had recorded His name of grace; here He had established His temple and the priesthood richly prefiguring His promised redemption; to this city He had sent His prophets; all in order to bring peace and salvation to its inhabitants. Finally Jesus, God's incarnate Son, had come to sojourn in their midst and to bring them the Gospel of their redemption. He had confirmed and attested it with great signs and wonders. Referring to the fulness of this their last day of grace Jesus now lamented with tears: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes."

Love Frustrated In Saving Christ came unto His own, and His own received Him not. By and large the people of

Jerusalem had hardened their hearts against the Lord's grace, spurned His invitation to pardon and peace. As Jerusalem's inhabitants had killed God's prophets in the past so they were now about to crucify their Prince of Peace, their Lord of Glory. Instead of acknowledging their sin and guilt and embracing His saving grace with penitent faith they vainly endeavored to establish their own righteousness and gloried in their own wisdom and strength. So persistently had they spurned His Savior's love that they had now fallen into the judgment of spiritual blindness. The things belonging to their salvation were now hidden from their eyes. Therewith their doom was sealed and the earthly ministers of divine judgment would soon swoop down upon the city like hawks upon their prey. Jesus announced: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." In the Roman destruction of Jerusalem it was all soon fulfilled to the very last letter. At His trial before Caiaphas Jesus pointed out that He Himself, as the exalted Lord and Savior, would thereby be exercising judgment upon impenitent Jerusalem. For the Father has delivered all judgment to the Son, delivered it into His hands just because He is the one and only Savior. Jerusalem met its doom not because its sins and vices were greater than those of other cities, but because its people knew not the time of their visitation when the Lord came to them with His Gospel, extending pardon and spiritual life. Yet we see that Jesus was deeply grieved that He who had come to be their Savior and who was revealing Himself as such would need to come upon them in judgment. Beholding the city He wept over it.

A Message For Us This earnest account lets us realize anew that there is absolutely no salvation for sinful men except through faith in Christ and His vicarious redemption. At the same time we are reminded what a sacred and holy thing His Gospel invitation really is, His Gospel invitation in which He freely offers and extends the full salvation which He has won for all sinners. Above all the Savior's tears over reprobate Jerusalem are to let us realize how earnestly He would have all men to be saved and to come to the knowledge of the truth. We who rejoice in His saving grace are now, in a humble way, to be co-saviors and co-judges with Him. St. Paul writes: "Do yet not know that the saints shall judge the world?" So intimate is the union of Christ and His believers that when He, our Head, will appear for final judgment we, His members, will also have a part in it. But already in this life we as His mouthpieces are to tell the indifferent, impenitent world: "He that believeth not shall be damned. Yet being of one mind with our Savior we also do so with grieving hearts, with tears in our eyes. Our joy lies in pointing sinners to Christ and His salvation, in telling them that He is the propitiation for the sins of the whole world, that the blood of Jesus Christ, God's Son, cleanseth them from all sins. It is a zeal which we learn from the Lord.

The Savior's Zeal in Which He Dried These Tears

Cleansing The Temple "And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple." Not all in Jerusalem, especially not all of its Passover guests, were as yet under the judgment of spiritual blindness. For many the day of grace was still at hand. In Savior's zeal Jesus therefore cleansed the temple that through His teaching it might again become a true house of prayer for many. The Old Covenant was still in effect and the temple was still the God-appointed place of worship where the hearts of men were to be directed to their God of grace that in

(Continued on page 246)

Editorials

The National Association of Evangelicals held its ninth annual convention in Chicago last April. This is an interdenominational body of conservative Protestants or Fundamentalists who over against the liberals and modernists uphold the inspiration of the Scriptures, the deity of Jesus, and His vicarious atonement for the sins of men. They want it to be known that they do not uphold but condemn the religious viewpoint of the liberals, found in large numbers in practically all the Protestant denominations, and do not want to be identified with them. To us it is a riddle how such Bible-professing people can remain in the same denominations with the liberals and disregard the Scriptural injunction: "Avoid them, come ye out from among them and be ye separate."

We may feel a certain kinship with these Evangelicals because of their staunch defense of some of the fundamental doctrines of Scripture. Sometimes even a Lutheran minister refers to himself as a Fundamentalist. But in spite of some similarity Fundamentalism differs from true Lutheranism in some very important respects. It has all the defects of traditional Calvinism, which tries to build the Kingdom not only by means of the Word but also via political pressure and governmental agencies.

That is apparent from the report which the Executive President of the National Association of Evangelicals sent to the religious papers on its last convention. We read the report as published in *The Protestant Herald* of Denver. The report as quoted there covers nearly two columns but only one brief paragraph deals with purely spiritual things, a criticism of Neo-Orthodoxy, which tries to straddle Fundamentalism and Liberalism, while the report as a whole deals with political pressures exerted by the convention.

It adopted resolutions concerning the dismissal of General MacArthur and the Kefauver Committee investigation. It advocated the recall of Ambassador O'Dwyer, called upon the Communications Commission to clean up television and strongly protested to the president against the appointment of another official representative to the Vatican. The Foreign Missions branch adopted a resolution against the seating of the Chinese Communists in the United Nations and the relinquishment of Formosa to them as well as favoring the employment of the military forces of Nationalist China in the fight against Communism.

As one reads the report the impression is given that the convention devoted the major portion of its time to political reforms in the world and little time to purely spiritual things and that not the spiritual Gospel of Christ but the social gospel held the center of the stage. It is one of the great disappointments that people who seem so determined to preserve the fundamental doctrines go off on tangents which destroy the feeling of kinship which might otherwise serve to warm our hearts. One wonders whether these Bible-professing people never heard of the principle which Jesus laid down: "My kingdom is not of this world." It is too bad that church people who in many respects

are so right in other respects are so wrong, so that they cause confusion in the Church.

Jesus rejected the wielding of the sword and bound His Church to the proclamation of the Word, and the Apostle Paul asserted: "The weapons of our warfare are not carnal." Would to God that the churches which call themselves Christian would learn that lesson and that those who by the grace of God have once learned it might never forget it!

I. P. F.

* * * *

Progressive Education Perhaps never before has there been such widespread criticism of the public schools, especially in the large cities, as in the past year or two. This criticism has been directed chiefly against so-called progressive education, which is said to have gained a stronghold in many of the big city schools. The charge is made that an educational bureaucracy is in control, which is running the schools to suit itself and has revolutionized the whole system of education. These exponents of modern education are said to resent any suggestions or interference and feel that no one is qualified to sit in judgment of their administration of the schools, not even the parents, sharing the opinion of an old English headmaster who is said to have stated: "Parents are the last people in the world that should have children." The entrenched authorities in the public school system ascribe the agitation against them to either communistic or fascist sources.

Whatever the source may be, it is a fact that some prominent and nationally recognize educators have been casualties as a result of this agitation, as recently in Pasadena, and that in other cities there has been at least a promise of modification.

The chief charges made against progressive education are that there are too many fads and frills, that the three R's are being woefully neglected, so that many products of the public schools are being run on a child-centered basis, so that there is no real discipline and the children practically run the school, lest they be frustrated and the development of their personalities be stunted, and that the school system is working at cross purposes with the educational role of the home and church.

The National Education Association has taken notice of the widespread criticism and appointed a committee to investigate the matter. Thousands of questionnaires were sent to school administrators, and on the basis of partial returns the conclusion was reached that, though there are many complaints, they are on the whole unjustified.

Mortimer Smith, writing in the *Christian Century* after an investigation of his own, reaches a different conclusion, and the *Christian Century*, it should be noted, considers itself a champion of the public school and is an avowed enemy of parochial schools. He circularized a number of parents and teachers, and some of the replies are enlightening. We will append below a few of them.

One teacher wrote: "Here we are so 'informal' that manners as such have practically disappeared, and our halls at passing time look and sound like bedlam. Our principal, of whom I am very fond, really believes in the child-centered school. — The students know that even if I fail them, which I am definitely not encouraged to do, they will be passed on to high school. — And yet they say the school is to be a slice of 'life'! What will happen to these absurdly misguided youngsters when at last they needn't go to school any longer and find themselves in a world where they can really fail?"

Another teacher: "Last year I inspected teeth, swabbed throats, examined ears, patrolled the aisles of concerts, kept order at hot-dog roasts, solicited subscriptions for magazines, collected tin cans and scrap paper, fumbled at operating a movie camera and was interrupted almost daily by the order to file in with my class

to see a dull, poorly done film because audiovisual education is on the beam. And all the while there were 'children's faces looking up, holding wonder like a cup,' and I was allowed so little time to dig into the real job of satisfying intellectual curiosity."

A board member complains that appreciation of movies has been introduced into the curriculum and that a movement is on to introduce the appreciation of comics. A large part of the educational system seems to be subject to the ever-changing whims of novelty-seekers.

For us the lesson from this is that there is no substitute for the parochial school and that in our conducting of them we do not embrace the principles of progressive education, as we are inclined to do by nature lest we be regarded as not abreast of the time in education.

I. P. F.

From A Wider Field

TO the Man who sacrificed a whole dime as his contribution at the Mission Festival of his congregation: Greetings.

You will certainly want to know what returns you can hope for on your investment. It is good business to follow your hard-earned money through to its destination and assure yourself that it is not being squandered.

An exact estimate of the profits to be realized is not easy to give. There are so many uncertainties about mission work, so many things that we cannot see. But a smart business man like yourself does not want excuses of that kind. You want to be shown. Well, this story may comfort you and bring a gleam to your eyes. For it will show you that, if you have risked your treasure to support the undertaking of missionaries, you have become an active partner in a grim life-saving project of one sort or another. From a safe distance, at that.

What you are about to hear did not happen in *our* African mission field, but in that of the Augustana Lutheran Church. Yet it will illustrate how much can be had for a dime, and that is what interests you. (Or was it a quarter?)

Somewhere in Tanganyika territory, the natives awakened Missionary Johnson at midnight. In a village a few miles away, they had trapped a prowling leopard in a hut before they realized that not every-

body was out of that hut. The 10-year-old son of a tribal chief was peacefully sleeping in the small shelter. Now he had an angry seven-foot leopard for company. The natives were helpless and frightened.

So the Lord sent an angel or two into the hut while the tribesmen got the missionary, who raced over on his motorcycle. We will let him take the story from there:

"The window through which the leopard had leaped had been blocked up and there was no other opening through which I could peep inside.

I thought first of gathering the armed men about me, throwing open the door and advancing enmasse to rescue the child, hoping that if we stuck together we could give the leopard more battle than he would care for if he attacked. But then, remembering a similar experience some years ago when my African companions all fled as the leopard charged, I decided to advance to the attack alone.

As my light swept the inner room I saw the child fast asleep on a crude bed. Then I caught a glimpse of the leopard in a far corner. It was now or never. Switching off my light, I moved stealthily over to the left wall and again turned on my light. I found myself face to face with the leopard not more than eight feet away.

Reflecting the light of my torch, his eyes flamed like apple-sized balls of fluorescent yellow fire. As he

opened his mouth in a wide snarl I let go a shot down his throat, killing him instantly.

In rushed the chief and snatched up his son, lying only eight feet from the dead leopard. Had the boy awakened and begun to cry for help before the death of the leopard, he would in all likelihood have been attacked and killed."

Quite a bargain for somebody's mission dime, wasn't it? Now if you will only use your enlightened imagination for a moment, generous friend, and remember the Apostle's alarm: "... the devil, as a roaring lion, walketh about, seeking whom he may devour;" and if you will only remember that it is nearing midnight in the world when the lion is near to being eternally trapped and starved — then you will know where your dime went. Our missionaries do not kill leopards every day; but they are out to face the ravening Beast of Hell at close quarters over the hearts and souls of men asleep in their sins. If they look at people bearing dimes for weapons and feel as shaky about their support as missionary Johnson felt about that of his natives, who will blame them?

You are investing in a life and death struggle that goes on day and night. And don't you think that a dime is a pitiful stake to have in such a project?

Yours for paper money of good quality in the Mission Offering.

E. S.

The Ancient Church Fathers

IT would be hard to understand and appreciate the life and work of the Church Fathers, the leaders of the Christian Church in the first centuries, without having some knowledge of the conditions under which they lived and the problems which they faced. Before we begin our series of sketches of individual notable church-men of the ancient past, let us gain a picture of their times.

The second century after Christ, so far as the Church was concerned, was an age of severe conflicts. The Church was surrounded and besieged by the forces which sought to destroy her.

The attacks against the Church were two-fold in their nature. The heathen world in general tried to root out the Christian faith with the use of naked force and cruelty. The brains of this assault were men like the heathen philosopher Celsus, who with his clever pen pictured Christianity as a religion of folly and fables, holding the Scriptures up to ridicule and describing the Christians as people dangerous to the welfare of the state. The power of the attack was furnished by the authority of the Roman Empire, which proceeded against the believers with the fire and sword of persecution.

At the same time, as the Apostles had foretold, there arose men "speaking perverse things," false teachers who "bring in damnable heresies." Several powerful movements, bringing divisions caused by the advocates of error and false doctrine, threatened the life of the Church. Chief among such sects were the Ebionites, the Gnostics and the Montanists. These are strange names to us; but there is nothing strange about their errors. They are still distressing the Church today.

The Ebionites were opposed to the law-free Gospel of the Savior and the Apostles. The members of this sect were chiefly Jewish, and their enmity against the true Gospel was like that of the Judaizers against whom Paul wrote so sharply to the Galatians. The Ebionites, however, went further. They rejected the doctrine of the Virgin Birth of Christ. To them, Jesus was a mere man who was sent by God as a new

and better law-giver than Moses. The Ebionites taught salvation by works and by character. They were the Lodge brothers and the Boy Scout moralizers of the first century.

Even more dangerous and durable was the sect of the Gnostics. Gnosticism actually began as a pagan religion. Its architects were the wise of this world who were out to save the world by making it a better world. They claimed to find good things in all religions; and when Christianity became known, the Gnostics reached out for it also. Of course they could not use the foolishness of the Cross in their system; but they took what they wanted out of Christian teaching, lumped it together with the "good" in heathen religions, and came up with what they called "true knowledge." That is the meaning of their name — Gnostics, those who know. They streamlined and modernized Christianity with human wisdom. Using such Bible expressions as Salvation, The Word, Redemption, and the like, they deceived many into a counterfeit Christianity. We have their sort in abundance today. We do not call them Gnostics, but modernists, and their "Gospel" is the social Gospel. It is very popular, has many churches and shrines, the latest of them being the famous Philadelphia chapel recently dedicated to the four chaplains of World War II who went down with their ship praying together, the one a Jew, another a Roman Catholic, the others Protestant.

Montanism, the third serious error of the second century, received its name from a heathen priest who was converted to Christianity about the year 156, but soon decided that the faith taught by the Church was not complete. Joined by two women who deserted their husbands to follow him, Montanus went about claiming that he was the promised Comforter mentioned in chapter 14 of John's Gospel, and said that he was sent to complete what was lacking in the teachings of the Church, chiefly in the way of laws and rules. He forbade second marriages, ordered strict fasting, and declared only those to be Christians who obeyed his regulations.

Montanus was a fanatic. We have his followers in the holiness movements of today, in the churches which teach that Christians must reach perfection in this life. All enthusiasts who go beyond the Word of God and set up as doctrines commandments of men are disciples of Montanus and hold many souls in bondage.

There is nothing new under the sun. The ancient corruptions of the Christian religion, the ancient enemies of salvation by grace alone through faith alone, are as modern as tomorrow's newspaper. In the days of the early Church Fathers these errors were new and ran strongly. To defend the Church against their falsehoods, to hold up the torch of the Satan and the world — these were the tasks of the men whom we are to learn to know in these brief studies.

E. S.

Mark The Savior's Tears Over Jerusalem

(Continued from 243)

penitent faith they might invoke His blessings and praise Him with grateful hearts. Yet this temple was desecrated. Under the pretense of providing a necessary convenience for worshippers from afar the Jewish leaders permitted the sale of sacrificial animals and the exchange of money for the temple tax to be carried on in the very confines of the temple. Their real interest lay in the handsome profit netted by these transactions.

Imagine, however, what this did to the temple, this bleating of sheep, this lowing of cattle, this clinking of coins, this hum of bargaining voices. Who could still pray with an attentive heart? Who, amidst all this bustle and confusion, could still bring his sacrifices with true devotion, mindful of the redeeming grace which they prefigured? Who could still raise his voice to teach the mercies of God? Jesus said that the temple had been converted into a den of thieves. Not that the sale of the sacrificial animals and the exchange of money was necessarily marked by fraud and dishonesty. A thieves' den is not the place where they do their stealing but their refuge and hiding place. These impotent Jews, who were wholly steeped in earthly interests

and gave little thought to God's redeeming grace, had turned the temple into a refuge against an accusing conscience. By the mere fact that they were busy in God's temple and observed the outward forms of worship they considered themselves assured of God's favor. Amidst such worship souls were not brought to salvation.

Making It A House of Prayer Having cast out those that sold and those that bought, Jesus then taught daily in the cleansed temple. He also confirmed His Gospel message with further miracles of divine healing. The chief priests and scribes, whose hearts were hardened, were, of course, only embittered by His words and works and sought for a way to destroy Him. For others, however, the temple once more became a saving house of prayer. St. Luke tells us that all the people were very attentive to hear Jesus.

Jesus, our Exalted Lord, is still active in the same Savior's zeal in the midst of a reprobate world. He is pleased to use us who by faith rejoice in His grace as His humble instruments. Ever since He has finished His glorious work of redemption the Old Covenant and its temple have passed away. We are no longer bound to any particular place of worship. Through His Church the Lord would now have true centers of worship, true houses of prayer, established throughout the world, so that sinners everywhere may hear His precious Gospel and through it be moved to embrace its blessings in faith and to praise them with grateful hearts. Where such true houses of prayer are established, Jesus is still ever teaching and healing, ever satisfying His Savior's zeal in bringing sinners to salvation. May we offer ourselves as His ready instruments.

C. J. L.

The Holy Spirit Creator

SANCTIFICATION

(Fourth continuation.)

IN studying the creative work of the Holy Spirit, who in regeneration made new creatures of us, who taught us to accept the forgiveness of our sins in faith and then in the strength of this faith to lead a life of sanctification, doing good works pleasing to God, we saw that in determining what is a good work we take the Law of God as a rule; whatever He has commanded is good, whatever He has forbidden is sin.

In this connection we must take up a little special study. There are many things on which the Law of God says nothing, neither commanding one thing nor forbidding the other. To mention just a few. On which day of the week should we have our church service? What about working on Sunday? How much must we contribute to the support of the Church? What about life insurance? About card playing? And a thousand and one similar questions. — Such things are known as *adiaphora*, meaning that in them-

selves they are indifferent, neither good nor bad.

Adiaphora deeply concern our sanctification. Since they are indifferent in themselves we might think that they do not affect our spiritual life at all; yet in a way they often furnish the supreme test for its genuineness. Such is the case because precisely in connection with *adiaphora* Christians will manifest certain weaknesses, which put our love to a test. And hence, precisely in connection with *adiaphora* it is extremely easy to give offense.

We shall now briefly take up this special aspect of sanctification under the three heads mentioned above.

Adiaphora

Romans 14. — As verses 2 and 3 of this chapter show, there was a problem in the Roman Church concerning the eating of meat. Some people freely ate of everything, while others restricted themselves to a vegetarian diet. There was also a question about observing certain days.

There is very much in the Law of Moses concerning the eating of dif-

ferent kinds of meat. Some animals, some fowl, some fish were permitted, while others were forbidden. Read *Lev.* 11. But the use of meat was not prohibited in general. God merely limited for certain pedagogical reasons, but did not abrogate, the permission He had given to Noah after the flood, *Gen.* 9, 3. — Similarly regarding days God had given commandments to the Jews.

In the New Testament, however, all such ceremonial regulations were abolished. They had been instituted as "shadows" of things to come, and when these blessings appeared themselves in Christ, there was no further need of the shadows. The laws concerning meats and days came to an end. Meats and days had become *adiaphora*.

1 Cor. 8-10. — The case in Corinth was similar, yet slightly different. When the Greeks celebrated festivals to their idols they burnt some of the meat in sacrifices, some of it they ate in a banquet in honor of their false god. If there was anything left over, they used it in their homes or sold it in the market.

To partake in a meal eaten in honor of the idol was plain idolatry, but what about these left-overs? They had once been designated for idolatrous use, but were now offered like ordinary meat in the open market.

God gave us no law concerning such meats. Eating them was in itself an *adiapheron*.

Weak Brethren

In Rome. — The weakness did not consist in this that some considered it a sin to eat meat. They knew that the earth is the Lord's. It was something else that troubled them. The Romans of those days were known for their gluttony. They would cram down delicious meats, then disgorge artificially, and start all over. It was nauseating.

When the Romans became Christians they saw the sinfulness of such surfeiting. Although they knew that the meat itself was not to blame, they had a peculiar feeling whenever meat was being served; and they may have felt the temptation of relapsing into their former sin. Hence, they preferred to abstain altogether.

In Corinth. — All Corinthian Christians knew that an idol is nothing in the world. Yet they also knew that behind all idol service there

stands the devil, who thus holds people in bondage. They remembered how powerfully idolatry had fascinated and gripped their hearts. Then they had experienced the greater power of the Gospel. It had set them free from the service of idols.

They also knew that there was no difference between the left-overs from the idol sacrifices and other meat. Yet some hesitated to eat of them. They could not, while eating, quite get rid of the thought of the idol. In their condition it was better for them to abstain until they could more fully adjust themselves to their newly won freedom. They were still weak.

Offense

Love. — How should the Christians act toward the weak brethren? Should they argue with them? The weak brethren had all the information they needed. Their weakness was not a weakness of understanding. To argue would have been an insult to them.

Should the "strong" brethren simply go to it and indulge in meat to their hearts' content, no matter how much it upset the feelings of the weaker brethren? Should they say, I am doing no sin. It is my brother's own fault if he takes offense? What, if thereby they induced him to join in the eating with a disturbed heart? What, if they forced him out of their company? Love plainly demanded that they avoid everything that would in any way mar their fraternal relations.

The weakness of the brethren was a test of their sanctification.

Acts 15, 20 (also v. 29). — In the early churches there were some Christians with a Jewish background, others with a Gentile background. The Jewish Christians had the Mosaic food laws deeply ingrained in their system from their childhood up, so that if they saw any meat not completely drained of blood, or food prepared with blood, it would simply upset their stomach. The apostles counseled the Gentile Christians to practice consideration. If they did this they would "do well" that is, things would fare well.

Again we see adiaphora as a test of love, of sanctification.

(To be continued)

J. P. M.

Guidance In Godliness

Who Will Show Us Any Good?

DAVID says in the Fourth Psalm, verse 6: "There be many that say, Who will show us any good? Lord, Lift Thou up the light of Thy countenance upon us."

Doubtless the matter involved primarily has reference to material happiness or the best way of sustaining life. It involves the question which has always been asked by the masses, and which has lost none of its interest to those to this day — the age-old and never-ceasing question asked by mankind: Where shall happiness be found? In what does it consist? How is it to be attained? What will contribute to it?

And, of course, the answers to this question are endless. There be many that put this question, the Psalmist indicates, and there are as many answers given to it, each one differing from the other, even contradicting one another. Do we not hear of countless discussions on the present world crisis in the press, magazines, and over the radio, with as many solutions of the distressing problems offered? A veritable confusion of tongues reigns over the earth on this subject. The whole unbelieving world is on this matter a Babel. Nor are men becoming any wiser as the world advances in science and inventions, except as God's revelation in His Word gives them understanding.

Such is the case with the problems of material happiness. But has the Psalmist only material happiness in mind? Has he not rather in mind what constitutes true happiness, namely, favor and friendship of God, in other words, returning to God and becoming reconciled with Him? There can be no doubt as to this view of the matter.

Hence, we may well put the question asked by many, in this wise: "Who shall show us the true good? that is, who shall show us true happiness, the happiness which consists in returning to God?" In other words, the great problem for the solution of which all mankind is crying ever since the fall of man, is this: "Whence shall we be reconciled unto God? How attain His favor?"

But alas, how many solutions are offered by man? There are ever so many religions in the world, each one

of which offers a solution. And what is the solution offered? It is, in a word, sacrifices, man-made sacrifices which would gain favor with God by doing the works of the Law in every form imaginable. But all the sacrifices offered by man and religions are in vain; they cannot reconcile God, nor can man return unto God by offering them.

There is only one religion which teaches the true reconciliation of man with God, the holy and righteous One, and the way to return to Him. It is the religion revealed in the Bible, the Christian religion. That teaches, according to the words of the Psalmist in the preceding verse: "Offer the sacrifices of righteousness; and put your trust in the Lord." Offer sacrifices, indeed, but not the self-constituted sacrifices of men, not the sacrifices of works demanded by the Law, but the sacrifices of righteousness, the righteousness which is able to blot out the guilt of sin and to justify us in the sight of God. It is the righteousness which Jesus Christ, the Son of God, our Savior, has purchased for us through His vicarious and victorious sacrifice, and by which God has become reconciled to sinners.

This righteousness is granted us as a free gift of God, appropriated to us through faith in our Redeemer. "Put your trust in the Lord." This trust in the Lord excludes reliance on all other things and resources; it relies wholly and exclusively on divine grace and, of course, is paramount with renouncing all sin and evil lusts, presenting him who thus returns to God through faith as a living sacrifice to Him, and his members as instruments of righteousness, leading a life of sanctification and in fear of the Lord.

That such a life offers true happiness both in this earthly abode and the life to come, is vouched for by the glorious promise: "Lord, lift Thou up the light of Thy countenance upon us." In the light of the countenance of the gracious Lord, shedding all His blessings upon us, putting joy and gladness into our heart, giving us a measure of happiness which nowhere else may be found, not even in the most prosperous worldly conditions — how

calmly and cheerfully can we lay ourselves down to rest, voicing the words of the Psalmist: "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety."

* * * *

Weak — Dying — Dead

An artist was one time asked to paint a picture of a dying church. He started out by painting a huge church beautifully decorated, and the pews filled with people. In the pulpit was painted one of the most noted ministers of the time. The picture when seen at that stage caused the viewers to remark that it looked very much like a live church, with no signs of death approaching. To these remarks the painter replied that the picture was not yet completed.

He then painted a huge box in the front of the church, upon which was written the word "Missions." With a fine brush he painted over the en-

tire box a fine but tightly-woven cobweb to complete the picture.

Yes, a weak, a dying, a dead church is one that carries on little or no mission work. It is like the Dead Sea which has no outlet. Contrariwise, the more of your Christianity you export, the more you import — a paradox which like so many others is only too true.

Lost interest, O Lord, can it be?
Lost interest in souls who are calling for Thee?

Those men whom you loved, and suffered to save?

Lost interest? when millions to sin are slave?

Lost interest? O where would I be?

Yes — lost, had some one lost interest in me.

Open my eyes, Lord, and help me to see:

Lost interest in souls means lost interest in Thee!

K. F. K.

In The Footsteps Of Saint Paul

A Letter Is Addressed To The Gentile Christians

DR. HENRY KOCH, MORRISON, WISCONSIN

THE brethren of the mother church in Jerusalem had had ample time and opportunity to study all sides of that burning question which was disturbing the early church and was causing so much unrest: Is circumcision or any other legalistic rite necessary for salvation?

The Evidence in the Case

The demand of the Judaizers was well known. It had disrupted the peace of the Christian congregation. It had been under thorough discussion. The factual report of Paul and Barnabas, in which they related their successes within the Gentile world, had also been heard. The heart warming experience of Peter with the household of the Roman centurion Cornelius had added strength to the conviction that Paul and Barnabas had done the right thing in granting the Gentiles entry into the Christian Church on the basis of their faith in Christ Jesus alone. They should not have to enter the narrow gate of Judaism

first before they could become members of the Christian Church. James finally had called attention to a prophecy, which spoke of the erection of the fallen tabernacle of David in the building of the Christian Church. This was taking place before the eyes of all who would see. Why require further evidence? Was it not the gracious will of the Lord of the Church to receive the Gentiles without troubling them with Jewish legalistic demands?

The Resolution of the Assembly

James, the elder, spoke last and summed up his opinion in the following words: "My sentence is, that we trouble not them, which from the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." When the brethren had heard the weighty opinion or sentence of James, they resolved to send a letter to the

brethren in Antioch, Syria, and Cilicia telling them of the agreement they had arrived at. This letter was to be brought to Antioch by Judas and Silas, prominent members of the congregation in Jerusalem. They were to accompany Paul and Barnabas on their homeward journey and to assure the brethren that Paul and Barnabas had taken the right and evangelical stand in receiving the Gentiles into the Christian Church without insisting on the fulfillment of any Jewish ceremonial rite. Luke tells us of the decision of the brethren: "Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas surnamed Barsabas, and Silas, chief among the brethren" (Acts 15, 23). The expression 'it pleased' is the technical term for the passing of a resolution in those days.

Delegates Chosen

Of Judas, one of the delegates, we know no more than is mentioned here. Because of the added name Barsabas it is generally believed that he was a brother to Joseph Barsabas mentioned in the initial chapter of the Books of Acts (1, 23). Before Pentecost the apostles chose an apostle, who was to take the place of Judas Iscariot. Two candidates were found, who had the necessary requisites for apostleship, Judas surnamed Barsabas and Matthias. The latter was chosen by lot to replace Judas, the traitor. The former is considered to be the brother of our delegate Judas.

Of Silas we do know that he later on became the companion of Paul on his second missionary journey (Acts 15, 40). His Hebrew name was Silas. Paul also mentions his Roman name Silvanus. Everyone requesting citizenship also had to adopt a Roman name. Thus the Jew Saul became the Roman Paul. Judas must have been a Hellenist, a Jew, who had adopted the Greek tongue in the dispersion. That he had also become a Roman citizen can be taken from the words of Paul spoken to the jailer in Philippi (Acts 16, 37). The Roman authorities in Philippi had wanted Paul and Silas to withdraw privily, without causing any commotion and further trouble to them, but Paul answered them through the jailer: "They have

beaten us openly uncondemned, being Romans, and have cast us into prison and now they do thrust us out privily? Nay verily; but let them come themselves and fetch us out."

Roman Catholic Claims

The resolution sent to the brethren in Antioch, Syria, and Cilicia was embodied in a letter. Much has been made of this form of letter. The Roman scholar Holzner thinks it was an encyclical letter. This is wishful thinking. No formal meeting had been held at Jerusalem with ordained delegates from all the churches. Only the mother church in Jerusalem had

vote in Jerusalem, but James' did. Let us remember this as Lutherans, when the Romanists try to advance their arrogant claims based on a misunderstood Peter and misinterpreted Scriptures. The arrogant advances and bold assertions of Rome must be nipped in the bud time and again. A study of the Greek word used for the translation 'decrees' reveals that these decrees were nothing but the opinions and resolutions of the body assembled in Jerusalem based on a correct and evangelical understanding of Holy Writ, the only authority in matters of doctrine and practice. The resolution had been dictated by



been asked by those in Antioch to judge the demand of the Judaizers. A formal resolution was passed and handed on to the brethren seeking their counsel, but not as a council. It is true, it was a circular letter sent not only to the brethren in Antioch, Syria, and Cilicia, but it was also taken along by Paul and Silas, when they revisited Asia Minor. Acts 16, 4 we read: "And as they (Paul and Silas) went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem." Even though the word 'decree' is used here, it was no formal decree such as Holzner and other Romanists would have it. It is not comparable to the Decrees of Trent, the official Roman Creed. Such a final decree could only be expected of a high authority like the pope. It is just too bad, however, for the Romanists that James was at the head of the church in Jerusalem at the time and not Peter. Peter's speech and opinion did not sway the

brotherly love and merely asked for mutual consideration.

Luke speaks of letters sent to the brethren. Here the plural is used as was customary in the singular sense. There may have been several copies of the same letter, however. It was the usual form of a letter written in those days. In ancient times the sender placed his own name at the head of the letter, we affix our signatures at the close. Then followed the party to whom the letter was addressed. We put the name of the addressee at the head of the letter.

Mission Zeal

The greetings and the letter are addressed to the brethren in Antioch, Syria, and Cilicia. The first dispersion of Christians from Jerusalem, brought about by the persecution of Saul of Tarsus, drove them as far north as Antioch in Syria. From there some of the Christians must have gone farther north into the more distant regions of Syria and

The Northwestern Lutheran

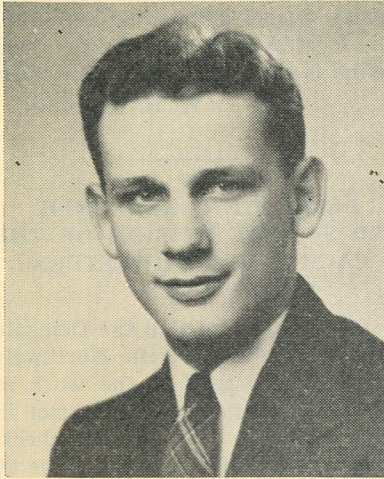
Cilicia, the home province of Saul. Every Christian of those days was a live missionary, whose heart was filled with love for the spreading of the sweet Gospel of Christ and who could not but tell others of what he had seen and heard. Such a zeal for Christ caused congregations to spring up everywhere. It would have been practically impossible for the apostles to found all the congregations that budded forth in the spiritual wastes of the lands bordering on the Great Mediterranean Sea. Much of the success of the Gospel in those early days of Christianity is the blessed fruit of the first love of thousands of lay Christians. Oh that we had more of them today and for all of us more of that first love for Christ!

Missionary Killed by Train

✠ PASTOR ALLYN
SCHUPPENHAUER ✠

The Arizona Pastoral Delegate Conference assembled at Tucson, Arizona, was suddenly interrupted with the sad news of Pastor Allyn W. Schuppenhauer's death. He had been with us at this convention the day before, Tuesday, but left that evening by bus for Bylas to bury one of the Christian young Indian men of his parish. After the noon meal with his family on Wednesday, he decided to join us again at our conference, leaving alone for Tucson in his car, a distance of about 170 miles from Bylas. Approaching the city he decided to take what he thought to be a short cut which he had never taken before. About six miles from Tucson this road crosses a railroad track at an angle so that an approaching train cannot be seen without looking back. Heavy brush also helps to conceal this crossing which had no adequate warning signal, so a driver is upon it rather quickly. Besides, it was raining and stormy weather. With car windows closed our brother very likely did not hear the warning whistle of the engineer in the approaching passenger train. The result was that the engine struck the left rear fender of the car, spun it, struck it again and carried it along for a short distance. Our brother was picked up by the train crew but died en route shortly after. The time of the accident was 3:28 P. M., Wednesday,

April 4. Soon after the train arrived in Tucson we were informed of Pastor Schuppenhauer's death. Prayer was offered by the chairman for the widow and her three little children. It was difficult for the brethren to give concentrated thought to what was before us for the remainder of the convention.



Yes, God moves in mysterious ways which are past our finding out. Little did we know that our young, faithful, and energetic missionary would be called away so suddenly. We do know, however, that His will is good, righteous, and holy and that all things work together for good to them that love God! This was brought out in the funeral sermons preached at Bylas Friday afternoon, April 6. The service was attended by Indians, Whites, pastors, teachers, and friends from far and near. The undersigned spoke on Isaiah 55, 8, 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Pastor F. Uplegger, Supt. of our Indian Mission, spoke both in the Apache and English language basing his words of comfort on Romans 8, 28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Immediately after this service the body was taken to Tucson from where it was accompanied by Mrs. Schuppenhauer and the three little children by train to Kenosha, Wisconsin, the home of the parents of our brother. Funeral services were conducted there on Tuesday

morning, April 9. Thereupon interment took place at Beaver Dam.

Pastor Allyn Schuppenhauer was born on December 16, 1922, at Kenosha. He is a graduate of Northwestern College, Watertown, Wisconsin, and our Seminary at Thiensville, Wisconsin, where he finished in June 1947. He had served the Indian Mission at Bylas as teacher prior to this from the end of March to the end of the school term in May, 1946. On July 6, 1947, he was joined in holy matrimony with Evelyn Koehler of Beaver Dam. This union was blessed with three children: James, 2 years six months, Ruth, one year six months, and Christine, 8 weeks old. He faithfully served our mission station at Bylas for almost four years when the Lord suddenly called him to his eternal joy at the age of 28 years, 3 months, and 20 days. Besides his wife and children he leaves to mourn his sudden departure his parents, Mr. and Mrs. Alfred Schuppenhauer, and one sister, Barbara, of Kenosha.

May the God of all grace and comfort strengthen the bereaved in humble submission to His holy will. Yes, may our brother's sudden departure inspire us co-workers to even greater consecration and deeper devotion to the Lord's cause so that we work zealously while it is day, before the night comes, when we can work no more. E. H. SPRENGELER.

† REV. E. C. HINNENTHAL †

Rev. E. C. Hinnenthal was born January 20, 1885 at Franklin, Wisconsin. He died at the age of 66 years at Forestville, Wisconsin, on July 1, 1951.

He was the son of Rev. and Mrs. Wm. Hinnenthal of Kaukauna, Wisconsin. He resided at Kaukauna until he entered into the ministry at the age of 22 years. He was educated at Northwestern College of Watertown, Wisconsin and Concordia College of Springfield, Illinois.

His first ministerial charge was at Lynch, Nebraska, where he officiated for two years. He then accepted a call from Emmanuel Evangelical Lutheran Church at Kolberg, Wisconsin. He was installed as pastor of the Kolberg Congregation in 1909 and served as its pastor for 42 years until the time of his death.

The deceased is survived by two brothers, Walter Hinnenthal of Chi-

cago, and Hugo Hinnenthal of Appleton, Wisconsin, and three sisters Mrs. Paula Uhlmann of West Bend, Wisconsin, Mrs. Ewald Gruendeman of Kolberg, Wisconsin, and Miss Martha Hinnenthal who was his housekeeper during his pastorate in Kolberg. Funeral services were held Wednesday morning at 10 o'clock at Emanuel's Lutheran Church and interment was at Trinity Lutheran Cemetery, Kaukauna. Officiating at the last rites were Pastors Theodore Baganz, Sturgeon Bay, W. F. Zink, Kewaunee, and W. Haase, Two Rivers.

MISS MARTHA HINNENTHAL.

TWENTY-FIFTH ANNIVERSARY

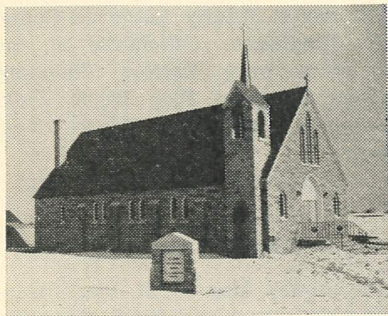
On Sunday, May 13, St. Paul's Congregation, Court and Bond, Saginaw, Michigan, celebrated the twenty-fifth anniversary of Mr. E. Backer. Mr. Backer taught at St. Paul's School, Cudahy, 1926 to 1928; at Christ School, Milwaukee, 1928 to 1939; and since 1939 at St. Paul's School, Saginaw, Michigan, where he is at present principal. The anniversary was commemorated in connection with the morning service and at a potluck supper for the entire congregation at 6 P. M., followed by a program in honor of the jubilarian at which Mr. W. Stindt of Bay City was toastmaster. At the well attended gathering gifts from the congregation, school, and societies were given Mr. Backer. Numerous selections by choir, school children, and short skits by others were presented. May the Lord bless the labors of the jubilarian in the hearts and lives of the lambs of His flock in the future as He has in the past. O. J. ECKERT.

DEDICATION

St. John's Ev. Lutheran Church Darfur, Minnesota

St. John's Lutheran Congregation of Darfur, Minnesota, was permitted, by the grace of God, to dedicate its new house of worship on April 1 for the preaching of the saving Word of God, for the administration of the Holy Sacraments, and for offering to God's glorious majesty the sacrifice of prayer and thanksgiving. A brief valedictory service was conducted by the pastor at the old church building. Thereupon the ministers and the congregation, with the elders bearing the sacred vessels, went in procession to

the new church building for its formal opening and for the initial service. The Rev. Edward Birkholz of Redwood Falls, Minnesota, preached the sermon. In the afternoon service the Rev. C. H. Schmelzer of Riga, Michigan, served as liturgist, and the Rev. Wm. Lehmann of



Libertyville, Illinois, delivered the sermon. Pastor A. P. C. Kell of St. Clair, Minnesota, brought the festival message in the evening service and Rev. C. H. Schmelzer again served as liturgist. On Monday and Wednesday evening of the following week two further dedication services were held with Pastors L. Schierenbeck of Austin, Minnesota, and Martin Lemke of Hutchinson, Minnesota, serving as the guest speakers and the local pastor and Rev. R. Ehlen of Mountain Lake as the liturgists.

The old church building, formerly a public school, served as a place of worship for the congregation since 1907, the year in which the congregation was organized. The following have served as pastors of this congregation: E. R. Bliedernicht, A. Eickmann, Edward Birkholz, G. E. Neumann, Wm. Lehmann, J. C. A. Gehm, L. Schierenbeck, M. Lemke, and E. C. Schmelzer. A building fund for a new church has been in existence since 1925. Since 1941, when the congregation joined with St. Matthew's Lutheran Congregation of Butterfield to form one parish, the congregation has not needed financial support from our Wisconsin Synod. In 1946 the lots for the location of a new church were purchased. The decision to build a new church was made in 1949. Excavation was begun April 26, 1950; the cornerstone was laid on June 4 of the the same year. The congregation numbers 62 communicants, 103 souls, 24 voters.

This new house of worship, measuring 28½×70 feet, has been built in Gothic style of Kasota stone. A copper spire, surmounted by a gold cross, rests on a bell-cote of modest proportions. The narthex is spacious and provides easy access to the nave, mothers' room, or basement. Upon entering the nave, one's attention is drawn at once to the Christus Rex crucifix hanging above the altar against the background of a claret-red velvet dossal curtain. A feeling of height has been created by the steep roof and the laminated trusses, which rise from the floor and follow the lines of the walls and roof to join at the very peak, thus permitting an unobstructed view of the entire nave. Kiln-dried, Southern oak pews seat 132 people in the nave, while the balcony has a seating capacity of 35. A double row of hexagonal, wrought-iron lanterns give light for the nave and balcony.

The chancel floor and the aisle in the nave leading up to it are covered with burgundy carpeting. Alter, pul-



pit, and baptismal font are entirely of Kasota stone construction. Lectern and communion rail are of black wrought-iron. All windows are of imported European stained glass. The triple lancet windows above the west entrance have appropriate symbols to represent the Means of Grace, those above the altar the traditional symbols of the Holy Trinity. The windows in the nave portray the life of Christ. The church also has a basement with an assembly room, a fully equipped kitchen, and lavatories. The total cost of the building is \$43,000. Of this amount \$36,000 has been collected.

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

E. C. SCHMELZER

CORNERSTONE LAYING

St. John's Congregation, Libertyville, Illinois, was privileged to lay the cornerstone of its new Lannon stone, Gothic church on Sunday afternoon, May 6. The Rev. C. Found of Bristol, Wisconsin, was the festival speaker. The church will seat five hundred and will have a spacious basement, which will be used for Sunday School and parish activities. It is located on Highway 176. Completion is expected before snow flies.

W. H. LEHMANN.

DELEGATE CONFERENCE AND SPECIAL SESSION OF THE PACIFIC NORTHWESTERN DISTRICT

By the grace of God the Delegate Conference of the Pacific Northwest District encouraged in the work of the Lord's vineyard when it met in Grace Church, T. R. Adascheck, pastor, Yakima, Washington, June 26 and 27. After celebration of the Lord's Supper, Chairman F. Tiefel called the convention to order. All pastors and a good representation of delegates were present.

The reports and Memorials of the Thirty-first Convention of the Joint Synod were studied by committees which reported their recommendations to the Conference. Outstanding was the topic "A Trying Problem." The Lord is presenting to us opportunity upon opportunity to open new fields in various parts of our country. The building of airplanes and atomic plants caused our population to move in great numbers to new places. Hundreds of houses have been built. Such developments beg description.

This is especially true of the Pacific Northwest Pastor T. R. Adascheck, chairman of the local mission board, reported that "since 1930 the increase of the Pacific Northwest has been second highest among all other population regions. The numerical increase in the Pacific Northwest in the last decade was 1,106,000. Washington had 625,000; Oregon 420,000 and Idaho 61,000. Increase in our metropolitan areas was as follows: Seattle, 211,075 or 43.8%; Tacoma 92,641 or 50.9%; Portland 199,927 or 39.9%; Spokane 55,476 or 33.7%. Because of the vast areas that are now being brought

under irrigation and because of the industrial developments the trend to move West will not only continue but will greatly increase—Over 80% of the increase experienced in our missions during the biennium was added to the church through adult instructions.”

The General Mission Board has placed this problem before the members of our Synod by requesting the “Joint Synod Convention to grant \$100.00 annually from the annual budget” for the purpose of helping erect mission chapels, schools, parsonages, etc. This proposition was discussed at length. Before we proceed with the deliberation, let every one ask himself “Am I giving same percentage of my income as I used to?” The granting of this request would necessitate increasing our donations for synodical purposes. It was suggested that a study of the economic conditions might possibly devise another system of financing which would relieve the pressure to a certain extent.

The same thought might be applied to the new professor’s dwelling at the Seminary that has been suggested. Here too the future must be considered.

The question of Chaplaincy received considerable attention. The recommendations of the committee were accepted.

On Thursday, June 28, President M. J. Witt convened the District for a special session to study the Common Confession. After a brief introduction by President Witt in which he reviewed the development of the Common Confession into the present form. Pastor E. O. Schulz read a paper on “Verbal Inspiration—a Pillar of True Lutheranism” and Pastor Wm. Zell one on “Scouting as it Propagates the Religion of Deists.” Besides these the articles of Justification, Conversion and Election of the Common Confession were discussed. The District reaffirmed its position of last year in declaring that the Common Confession is not adequate in view of the present day controversies.

We again wish to express our sincere gratitude and thanks to Professor John Meyer of our Seminary for giving us such an interesting and spirit-uplifting interpretation of 2 Corinthians in portraying the glory of the ministry and the glorious

power of the Gospel: also for his explanations of the articles of the Common Confession which were under consideration by the District. The Good Shepherd will bless his words in the hearts of all that heard them.

Pastor F. Tiefel was re-elected chairman of the next delegate conference and Pastor L. Bernthal secretary.
E. F. KIRST.

CALENDAR OF CONFERENCES

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet at Hyde, Michigan, on the 21st of August, beginning at 9:30 A. M. (C.S.T.) Kindly announce to the host pastor, A. A. Schabow.

F. C. DOBRATZ, Secretary.

* * * *

EASTERN DELEGATE CONFERENCE

Date: September 9, 1951, 2 P. M.
Place: Calvary Lutheran Church, Thiensville, Wisconsin.
Delegates to Synod reporting.
L. HALLAHUER, Secretary.

RED WING DELEGATE CONFERENCE

Date: August 28, 1951.
Place: St. John’s Ev. Lutheran Church, Frontenac, Minnesota.
Pastor: Walter G. Voigt.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Carl A. Hinz (alternate: Otto Klett).

Reports on Joint Synod convention to be presented. Please inform host pastor of number of delegates and of your intended presence or absence.

NORBERT A. REINKE, Secretary.

ANNOUNCEMENT

The dedication of Centennial Hall, the new dormitory for girls at Dr. Martin Luther College, will take place on Sunday, August 12. The service will begin at 3 o’clock. Professor J. P. Meyer will deliver the sermon. We extend a hearty invitation to all of our friends.
CARL L. SCHWEPPE.

CHANGE OF ADDRESS

- Pastor**
Kesting, Herbert H., Gibbon, Minnesota.
Press, Philip, Box 212, Theresa, Wisconsin.
Engel, Norman, 4473 N. 100 Street, Milwaukee 16, Wisconsin.
Brenner, John F., 1404 West Territorial Road, Battle Creek, Michigan.
Schroeder, Loyal, Loganville, Wisconsin, Route 2.
Mohrhardt, R. W., Juneau, Wisconsin, Route 1.
Broitzman, Archie, Belview, Minnesota, Route 1.
Albrecht, Jerome, 1091 East Jessamine Avenue, St. Paul 6, Minnesota.
Juroff, Henry, Mound City, South Dakota.
Kock, Norval W., 907 South 15th Street, La Crosse, Wisconsin.
Wagner, Wernor E., Crivitz, Wisconsin.

Teacher
Kock, Robert W., Chilton, Wisconsin, Route 4.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

- Pope, Reinhart, in First Lutheran Church, Racine, Wisconsin, by H. J. Diehl; assisted by Th Volkert, E. Jaster, C. F. Boeger; Sixth Sunday after Trinity, July 1, 1951.
Scheitel, G., in St. John’s Church, Milroy, Minnesota, by E. R. Gamm; assisted by W. Scheitel; Sixth Sunday after Trinity, July 1, 1951.
Schroeder, Loyal, in St. John’s Church, Tp. Washington, Sauk County, Wisconsin, by W. E. Schulz; assisted by A. Looock and K. Hauser; Sixth Sunday after Trinity, July 1, 1951.
Mohrhardt, R. W., in St. Peter’s Church, Oak Grove, Wisconsin, by Martin J. Nommensen; assisted by Wm. Eggert; Seventh Sunday after Trinity, July 8, 1951.
Schaller, Loren, in Grace Church, Nye, Wisconsin, by P. R. Kurth; assisted by R. C. Ave-Lallemant and Harold Sauer; in Trinity Church, Osceola, Wisconsin, by R. C. Kurth; assisted by L. W. Meyer, E. W. Penk, F. H. Tabbert; Eighth Sunday after Trinity, July 15, 1951.
Kesting, Herbert H., in Immanuel Church, Gibbon, Minnesota, by Oscar J. Naumann; assisted by Henry Boettcher, C. Wm. A. Kuehner, K. Plocher, S. Baer, W. F. Vathauer, O. W. Rohde; Seventh Sunday after Trinity, July 8, 1951.
Broitzmann, Archie, in St. John’s Church, Sheridan Tp., Redwood County, Minnesota, by S. Baer; assisted by H. Kesting; Eighth Sunday after Trinity, July 15, 1951.
Gawrisch, W. in Good Shepherd Church, West Bend, Wisconsin, by Jonathan Mahnke; assisted by Robert Reim; Fourth Sunday after Trinity, June 17, 1951.

Teachers

- Rauschke, Martin, in Trinity Church, Waukesha, Wisconsin, by Harry Shiley.
Busse, Walter C., as St. Matthew’s teacher in St. Martin’s School, at St. Matthew’s Church, Winona, Minnesota, by A. L. Mennicke; Eighth Sunday after Trinity, July 15, 1951.
Albrecht, Quentin, as principal of St. Paul’s School, Green Bay, Wisconsin; by A. W. Voigt; Eighth Sunday after Trinity, July 15, 1951.
Kock, Robert W., as principal and teacher of St. Peter’s School, Collins, Wisconsin, by V. J. Weyland; Ninth Sunday after Trinity, July 22, 1951.

Ordained and Installed

Pastors

- De Rose, Daniel C., in St. John’s Ev. Lutheran Church, Rising City, Nebraska, by Henry C. Gieschen; assisted by W. R. Hoyer, L. Gruendemann, H. Kruschal, M. Weishan; Tenth Sunday after Trinity, July 29, 1951.
Schroeder, Loyal, in Trinity Church, Lime Ridge, Wisconsin, by W. E. Schulz; assisted by G. A. Kramer; Sixth Sunday after Trinity, July 1, 1951.
Albrecht, Jerome, as assistant pastor in St. John’s Church, St. Paul, Minnesota, by Oscar J. Naumann; assisted by C. Bolle, Chr. Albrecht, G. Thiele, A. Eberhart, G. Ehlert; Eighth Sunday after Trinity, July 15, 1951.
Broitsman, Archie, ordained in St. Paul’s Church, Seaforth, Minnesota by Herbert H. Kesting, assisted by Pastor George Scheitel on Sunday, July 15. Pastor Broitsman was installed the same evening in St. John’s Church, Sheridan Tp., Redwood County, Minnesota by S. Baer, assisted by Herbert H. Kesting.
Press, Philip, in St. Peter’s Lutheran Church, Theresa, Wisconsin, by Gerhard L. Press, assisted by Dr. Paul Peters and Pastor Adolph von Rohr. President Halboth preached the sermon. Sunday, July 1, 1951.

Juroff, Henry, in St. Paul's Church, Mound City, South Dakota, and in Peace Church, Tp. Gale, in a joint service at Mound City; by H. G. Meyer; Eighth Sunday after Trinity, July 15, 1951.

Kock, Norval W., as assistant pastor in First Lutheran Church, La Crosse, Wisconsin, by T. E. Kock, assisted by Fritz H. Miller; Eighth Sunday after Trinity, July 15, 1951.

Wagner, Wernor E., in Grace Church, Crivitz, Wisconsin, by A. A. Gentz; Eighth Sunday after Trinity, July 15, 1951.

MISSION FESTIVALS

First Sunday after Trinity

Immanuel Church, Ward, South Dakota. Offering: \$231.66. Wm. Lindloff, pastor.

Third Sunday after Trinity

Zion Church, Morton, Minnesota. Offering: \$598.62. S. Baer, pastor.

Fourth Sunday after Trinity

St. John's Church, Darfur, Minnesota. Offering: \$193.45. E. C. Schmelzer, pastor.

Fifth Sunday after Trinity

Immanuel Church, Hadar, Nebraska. Offering: \$1,050.00. Harry H. Spaude, pastor.

Trinity Church, Tp. Norton, Winona Co., Minnesota. Offering: \$496.00. A. Hanke, pastor.

Trinity Church, Elkton, South Dakota. Offering: \$178.80. Wm. Lindloff, pastor.

Cross Church, Rockford, Minnesota. Offering: \$718.50. T. E. Kock, pastor.

St. John's, Arcadia, Wisconsin. Offering: \$48.00. Howard Henke, pastor.

Sixth Sunday after Trinity

St. John's Church, Alma City, Minnesota. Offering: \$634.00. E. E. Kolander, pastor.

Seventh Sunday after Trinity

St. Matthew's Church, Butterfield, Minnesota. Offering: \$101.16. E. C. Schmelzer, pastor.

Eighth Sunday after Trinity

St. John's Church, Pigeon, Michigan. Offering: \$1,021.21. Fred A. Schroeder, pastor.

St. John's Church, Shennington, Wisconsin. Offering: \$108.50. August Saremba, pastor.

NOTICE

Any congregation wishing a dark oak pulpit may have the same by calling for it at 230 N. Park Place, Libertyville, Illinois, W. H. Lehmann, Pastor.

PEWS FOR SALE

Due to the closing of our small church namely the St. John's Ev. Lutheran Church of Carlton, we are offering our pews for sale.

MR. DAYTON IHLENFELDT
KEWANEE, WIS. ROUTE 1

ANNOUNCEMENT OF APPOINTMENT

To succeed Mr. F. W. Eggers, who has resigned because of his removal to another state, Mr. Walter Gutzman, 1203 Nebraska Avenue, Norfolk, Nebraska, has been appointed to the Nebraska District Mission Board.

IM. P. FREY, President.

ANNOUNCEMENT

Since St. John's Congregation of Little Suamico, hitherto associated with the parish of Abrams-Brookside, has refused all scriptural pleas and admonition on the part of its pastor and conference visitor in matters pertaining to lodge affiliation and has broken contact with our Synod, it is our sad duty to announce herewith that the congregation cannot henceforth be regarded as being in fellowship with our Synod.

W. L. STROHSCHNEIN, President.

ANNOUNCEMENT

The new school year of Winnebago Lutheran Academy at Fond du Lac, Wisconsin, begins September 4th with an opening devotion at 9 A. M. Registration for all students, new and old, takes place immediately after the devotion. The Academy still has openings for students, especially for such who wish to prepare for work in the church. Write for catalog and information to PROF. WINFRED SCHALLER, Principal, 84 North Park Avenue, Fond du Lac, Wisconsin.

ANNOUNCEMENT

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Tuesday, September 11, at 8:30. Students residing in dormitories should, if possible, arrive one day earlier.

CARL L. SCHWEPPE.

NOTICE OF OPENING DATE

Northwestern Lutheran Academy will begin its new school year with an opening service at Zion Lutheran Church, at 2 P. M., Tuesday, September 4. Directly after the service new students will register, attend to book purchases, and otherwise ready themselves for classes, which will begin at 8:15 A. M., Wednesday, September 5.

R. A. FENSKE.

THANKS

On my return from the Pacific Northwest District Convention I found the following letter in my mail: "The enclosed . . . is given to be used for vacation expenses." Signed: "Friends."

Since I have no way of knowing who the kind donors are I take this way of expressing my thanks. — I applied the money on my trip to Yakima.

JOH. P. MEYER.

ACKNOWLEDGEMENT AND THANKS

Northwestern Lutheran Academy has received the following donations for its equipment fund: From the Peil family, Batesland, S. Dakota, \$5.00 in memory of William Douglas Dohse; from Rev. W. T. Meier, Watertown, S. Dakota, a memorial wreath in amount of \$43.00 in memory of Mr. John Kuhlmann.

To the donors — Thank you!

R. A. FENSKE.

Northwestern Lutheran Academy has received a memorial wreath for its equipment fund in memory of Mr. John Bame, Jenera, Ohio, from the following donors: Mr. and Mrs. Clarence Arras: \$1.00; Mr. and Mrs. Ralph Bibler: \$1.00; Mr. and Mrs. R. Schaller: \$2.00; Mr. and Mrs. A. Schaller: \$1.00.

Heartiest thanks to the donors!

R. A. FENSKE.

During the past school year Northwestern Lutheran Academy received many donations in foodstuffs, such as potatoes, carrots, beets, onions, squash, pumpkin, cucumbers, rutabagas, poultry and meats, butter and eggs, shortening, and a great variety of canned fruits and vegetables. In addition, donations, including such items as dish towels, potholders, table cloths, bedding, ironing board cover, sewing machine, were made to the sickrooms, the laundry, and the kitchen. Contributions to our commissary as well as those to our other departments have helped greatly to carry us through a costly year. The following congregations with their pastors are listed as the contributors: St. John's, Altamont, and Trinity, Clear Lake — Rev. F. Schultz; St. John's, Arco, Minnesota, and Trinity, Hendricks, Minnesota — Rev. R. Bretzmann; St. John's Dempster, and Mt. Calvary, Esteline — Rev. H. Birner; Trinity, Elkton, and Immanuel's, Ward — Rev. W. Lindloff; St. Peter's, Florence, and St. Paul's Henry — Rev. W. TenBroeck; First Ev. Lutheran, Gary — Rev. H. Hempel; St. Peter's, Goodwin, and St. Paul's, T. Havana — Rev. E.

Semenske; Bethlehem, Raymond — Rev. R. Beckmann; Immanuel's, South Shore, and St. Luke's T. Germantown — Rev. H. Winkel; St. Paul's T. Argo, and Zion, T. Hide-wood — Rev. R. Reede; St. John's T. Mezeppa — Rev. W. Nickels; Immanuel's, T. Oxford — Rev. H. Rutz; T. Rauville — Rev. B. Borgschatz; St. Martin's, Watertown — Rev. W. Meier; Christ's, Bison — Rev. W. Herrmann; St. John's, Bowdle — Rev. P. Albrecht; Salem, Circle, Montana — Rev. H. Wiedmann; First English, Dupree, S. Dakota — Rev. H. Bauer; Trinity, Flasher, N. Dakota — Rev. E. Otterstatter; St. Jacobi, Glenham, and Zion, Moberidge — Rev. K. Bast; St. Paul's, Hazelton — Rev. S. Baer; Our Savior's, Jamestown, N. Dak. — Rev. W. Schuetze; Christ, Morrissetown — Rev. M. Radtke; St. Luke's, Lemmon — Rev. H. Winter; St. Paul's, Mound City; St. Paul's, Roscoe.

In addition to, or in lieu of, vegetables we received the following moneys toward subsistence: Rev. H. Birner: \$34.00; Rev. H. Hempel: \$4.50; Rev. R. Reede: \$42.00; Rev. W. TenBroeck: \$10.00; Rev. F. Schultz: \$6.00; Rev. E. Semenske: \$6.00. Rev. R. Beckmann: \$5.00; Rev. H. Rutz: \$5.50; Rev. W. Lindloff: \$55.75; Rev. R. Bretzmann: \$1.00.

For all donations received during the past year we wish to express our heartiest thanks. We feel assured, especially in view of the present promising crop outlook, that the generosity of our donors will help us through the coming school year as it has done in the past.

R. A. FENSKE.

NORTHWESTERN COLLEGE

Watertown, Wisconsin

During the past year Northwestern College received the following gifts, for which we express our sincere thanks and appreciation.

For dormitory furniture: In memory of Gilbert Ums from the E. W. Tacke family, \$3.00; in memory of Mrs. John Kremer from Mr. and Mrs. L. P. Mitchell, \$5.00; St. Mark's Ladies Aid, Watertown, \$50.00; Marshfield Ladies' Aid, \$25.00; Ladies' Aid, Altura, Minnesota, \$10.00; in memory of Herman Mellecke, \$100.00; from Carl Sagermann, Brillion, \$3.00; YPS, Gibson, Wisconsin, \$5.00; Ladies' Aid, Helenville, \$10.00; in memory of Rev. Emil Dornfeld by Rev. I. Uetzmann, \$10.00; Ladies' Aid, Marke-san, \$50.00; Ladies' Aid, Globe, Wisconsin, \$10.00; in memory of Mr. J. O. Boeldt by Rev. Heier, \$39.00 and for library building, \$12.00; Congregation at Waukegan, Illinois, \$25.00; Ladies' Aid, Jefferson, \$25.00; Ladies' Aid, Mt. Olive, Appleton, \$100.00; Ladies' Aid, Dalton, \$10.00, and Ladies' Aid, Friesland, \$10.00; Ladies' Aid, Monroe, \$10.00; Sewing Club, Marshfield, \$10.00; Ladies' Aid, Slades Corners, \$25.00; Ladies' Aid, Mosinee, \$10.00; Ladies' Aid, Richwood, \$10.70; Ladies' Aid, Johnson Creek, \$25.00; Ladies' Aid, Wisconsin Rapids, \$10.00; H. Scherf, Nelson, Wisconsin, \$5.00; Ladies' Aid, Norwalk, \$15.00; Dorcas Society, Morrisonville, \$50.00; Ladies' Aid, Wausau, Rev. L. Koenig, \$10.00; in memory of Mr. August Gesch from Mr. and Mrs. H. Bohlmann and Mrs. August Gesch, \$3.00; Ladies' Aid, Bess Corners, \$25.00; Dr. Kosanke, \$25.00; Dorcas Society, Waterloo, \$25.00; Ladies' Aid, Brodhead, \$9.00; Ladies' Aid, Escanaba, Michigan, \$50.00; Salem Ladies' Aid, Whitehall, \$5.00; St. Martin's Church, Watertown, South Dakota, \$30.00; St. Paul's Ladies' Aid, Appleton, \$25.00; Ladies' Aid, First Evangelical Lutheran, La Crosse, \$47.00; St. Jacobi, Milwaukee, Ladies' Aid, \$10.00 and Dorcas Society, \$50.00; Mr. and Mrs. J. Mattek, Two Rivers, \$15.00; Lutheran Ladies' Mission Society, Lake Mills, \$5.00; Ladies' Aid, Reedsville, \$10.00; Ladies' Aid, Medford, N. N., Watertown, a memorial wreath, \$7.00.

For the library: In memory of Paul Kempfen by Rev. E. Hillmer, \$2.00; in memory of Rev. Allyn Schuppenhauer from Mr. and Mrs. A. C. Schuppenhauer, \$50.00; Carl Nowack, Watertown, \$30.00; Oscar and Robert Braeger, Milwaukee, \$250.00; in memory of W. Dittberner by Rev. G. Redlin, \$13.50; in memory of Mr. W. Gaulke by Mildred Gaulke, \$27.00; and from Mrs. Eitel, O. Stallej and G. Schulz, \$7.50; Henry Mulberger, Watertown, \$100.00; in memory of Harold Tacke from the E. W. Tacke family, \$500.00; and from friends in Milwaukee and Hales Corners, \$16.00; and from Mr. and Mrs. Helmuth Tacke, \$10.00;

In memory of F. Wehausen from H. Carsten family, \$2.00; Ladies' Aid, Theresa, \$10.00; Ladies' Aid, Wautoma, \$5.00.
 For a chapel fund: \$20.00 in memory of H. Ranney, Sr., from Rev. M. Schwartz. For the kitchen, 1500 paper plates and a box of wooden spoons from Rev. A. C. Bartz.

E. E. KOWALKE.

LUTHERAN THEOLOGICAL SEMINARY
 Thiensville, Wisconsin

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Baganz, T., supplies; Behm, E., supplies; Bode, E., \$6.00 and supplies; Boldt, G., supplies; Brown, M., supplies; Buenger, A., \$13.00 and supplies; Diehl, H. J., supplies; Geiger, A., supplies; Buerger, R. O., \$2.00; Gieschen, P., \$3.00 and supplies; Hallauer, L. \$4.00 and supplies; Heckendorf, H., \$6.00

and supplies; Heier, O. W., \$10.00; Henning, C. J., \$17.00; Kahrs, H. A., \$3.00 and supplies; Knueppel, F. C., supplies; Koch, H., supplies; Kuske, C., supplies; Lehmann, L. G., \$6.00 and supplies; Lemke, H. J., supplies; Lorenz, A., supplies; Hillmer, E. W., \$10.00; Mahnke, W. C., supplies; Marti, R. O., supplies; Otto, R. P., \$13.00 and supplies; Pieper, G., supplies; Schroeder, E. C., \$2.00 and supplies; Siegler, V. J., \$7.00 and supplies; Vogel, H. J., \$15.00 and supplies; Voss, L., supplies; Wadzinski, A., \$20.00 and supplies; Weyland, V. J., \$7.00; Wiechmann, R., supplies; Zarling, W., supplies.

The following gifts have been received from societies and individual donors:

Montello Lutheran Ladies' Aid, Montello, Wisconsin, \$34.50; Dr. F. E. Kosanke, Watertown, Wisconsin, \$5.00; Christ Church Ladies' Guild, Big Bend, Wisconsin, \$10.00; Trinity Lutheran Ladies' Aid, Milwaukee, \$35.00; St. John's Bible Class, Milwaukee, \$101.25; St. Lukas Evangelical Lutheran Ladies' Aid, Milwaukee, \$10.00; Resurrection Ladies' Aid, Milwaukee, \$10.00; Trinity Ladies' Aid, Neenah, Wisconsin, \$10.00; St. Stephan's Mission Aid, Beaver Dam, Wisconsin, \$10.00; Mothers and Daughters Circle, Neenah, Wisconsin, \$25.00; Siloah Ladies' Aid, Milwaukee, \$10.00; St. Mat-

thew Ladies' Aid, Milwaukee, \$22.50; St. Peter's Ladies' Aid, Milwaukee, \$10.00; St. Paul's Ladies' Aid, East Troy, Wisconsin, \$10.00; Lutheran Girl's Club, Lake Mills, Wisconsin, \$10.00; Gethsemane Ladies' Choir, Milwaukee, \$5.00; Young People's Society of Peace Lutheran, Hartford, Wisconsin, \$15.00; St. James' Lutheran Ladies' Aid, Milwaukee, \$83.00; First Evangelical Lutheran Ladies' Aid, La Crosse, Wisconsin, \$47.00; St. John's Ladies' Aid, Wauwatosa, Wisconsin, \$10.00; Jerusalem Church Ladies' Guild and Frauenverein, \$29.00; Miss Meta Iwer, \$5.00; Mrs. Ernst von Briesen, \$5.00; Anonymous, \$1.00; Anonymous, \$1.00; Anonymous, \$150.00; Mr. Hassey, West Allis, Wisconsin, supplies.

The following Memorial Wreaths were added to the Seminary Gift Fund:

In memory of Charles Kuphall by Rev. L. Hallauer, \$3.00; In memory of Mrs. I. Brandenburg by Rev. Carl Thurow, \$4.00; In memory of Mathilda Bading by Elsa, Eleonore and Lydia Schmidt, \$5.00; In memory of Allyn Schuppenhauer by Mr. and Mrs. A. C. Schuppenhauer, \$50.00.

To all these donors we wish to express our sincerest appreciation and thanks.

Lutheran Theological Seminary,
 E. REIM, Bursar.

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

For May, 1951
 For Missions

N. N., Detroit, Michigan.....	\$ 9.00
N. N., Detroit, Michigan.....	9.00
Memorial Wreath in memory of Mrs. Andrew Kragh, given by friends and members of Trinity Congregation at Hendrick, Minn.....	7.00
	\$ 25.00

For Spiritual Welfare Commission

Memorial Wreath in memory of Mr. Albert Buss, given by Dr. and Mrs. A. L. Peters and Mr. and Mrs. Gottfred Beck.....	\$ 5.00
N. N., Detroit, Michigan.....	5.00
Walter R. Buhl.....	5.00
St. Paul's Ladies' Aid, Neosho, Wisconsin.....	16.00
Gordon Brandenburg, North 2nd Street, Milwaukee, Wisconsin.....	2.00
Geo. Hernig, Chicago, Illinois.....	3.75
	\$ 36.75

For Refugee Mission

Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
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For Church Extension Fund

Memorial Wreath in memory of Mr. Herman Zabel of Montello, Wisconsin, given by Mr. and Mrs. Harold Zabel, Prof. and Mrs. Carl Lawrenz, Rev. and Mrs. Paul Heckmann, Mr. and Mrs. Franklin Woldt.....	\$ 17.00
Memorial Wreath in memory of Mr. Gilbert Umbs by members of the S. E. Wis. D. M. B.	20.00
Memorial Wreath in memory of Erick Mielke, given by Rev. and Mrs. Hugo Fritze.....	2.00
	\$ 39.00

For Wisconsin Building Fund

Mrs. Minnie Giese.....	\$ 3.00
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C. J. NIEDFELDT, Treasurer.

TREASURER'S STATEMENT
 July 1, 1950 to May 31, 1951

Receipts

Cash Balance July 1, 1950.....		\$ 62,205.54
Budgetary Collections	\$ 993,748.99	
Revenues	159,413.74	
Total Collections and Revenues	153,162.73	
Non-Budgetary Receipts:		
U. S. Government Bonds Sold	50,000.00	
Payments on Accounts Receivable	1,500.00	
From Trust Funds for Michigan Luth. Seminary	3,575.27	
Reimbursement of Budget from Building Funds.....	24,624.90	
Miscellaneous	1,489.35	
Total Receipts	\$ 1,234,352.25	
	\$ 1,296,557.79	

Disbursements

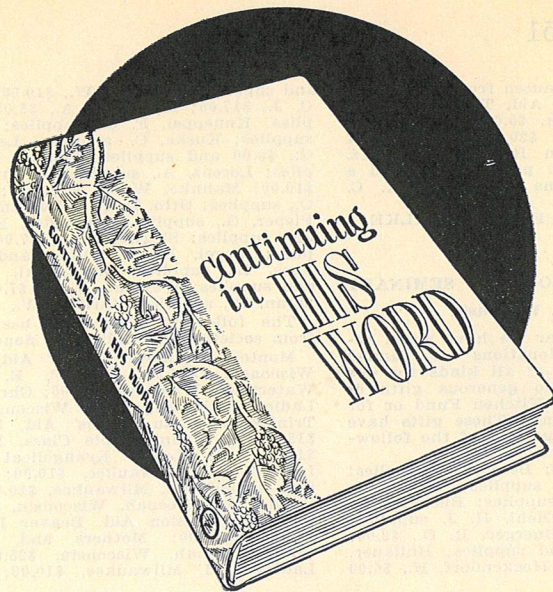
Budgetary Disbursements:		
General Administration	\$ 90,809.90	
Theological Seminary	46,049.46	
Northwestern College	146,805.21	
Dr. Martin Luther College	149,895.13	
Michigan Luth. Seminary.....	72,961.67	
Northw. Luth. Academy.....	31,370.33	
Home for the Aged.....	19,644.80	
Missions — Gen. Administration	337.50	
Indian Missions	147,525.63	
Negro Missions	36,787.85	
Home Missions	360,038.69	
Refugee Mission	33,005.25	
Madison Student Mission....	3,505.09	
Spiritual Welfare Commission	12,487.15	
General Support	59,390.75	
Indigent Students	1,612.00	
School Supervision	8,335.38	
Total Budgetary Disbursements	\$ 1,220,561.79	

Cash Balance May 31, 1951....	\$ 75,996.00
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C. J. NIEDFELDT, Treasurer.

Jan. 52

292-N
Mrs. H. C. Berndt
229 South Main
40 Hartford, Wisconsin



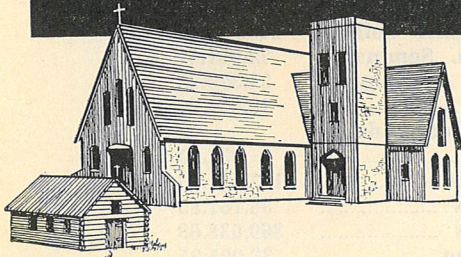
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of the men who contributed to that growth
of the Christ-centered concepts which form the core of its
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in the evaluation of current developments within the Lutheran
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