

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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He
Taught
Them
As One
Having
Authority

Matthew 7:29

"YE ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR"

I Cor. 12, 27

WHEN the inspired Apostle calls us Christians the body of Christ he is employing the imagery of the human body. No better imagery could be found to impress upon us that our common faith in our Savior and His pardon binds us most intimately together, that it makes us one unit with Christ as our head, a unit in which we are mutually dependent upon one another and meant to serve one another.

The Imagery of the Human Body

A Close-knit Unit Just visualize the human body as our Creator has made it. There is no better-organized unit to be found in all the world. Think of the hundreds of individual members that make up the human body; think of the variety of their tasks, some of greater, some of lesser importance, but all essential and all indispensable for the normal functioning of the body. There is the eye, for example, giving sight to the body, there is the ear giving hearing, there are the hands making it possible for the body to grasp objects, the feet making it possible for the body to move. Just to analyse further the function of the feet, think of the many muscles and the countless nerve fibres, which contribute their part to give the body the function of motion. Then there is the heart which must pour the blood-stream through the muscles, and the digestive organs which must fill that blood-stream with food to replenish and renew all these fibres and muscles of the feet.

No Schism Through Envy The one thing that arrests our attention in such an analysis of the human body is this: there is no schism, no division in the body. Each member willingly does its task together with all the other members, so that the body may function smoothly as one unit. This functioning is not marred by dissatisfaction on the part of any individual member concerning the task assigned to it. Not one single part is loath to act because its particular function seems less

important than that of another. The ear is not envious of the eye, so that it refuses to function because it cannot do the task of the eye; neither is the foot envious of the hand, so that it refuses to work because it cannot perform the more intricate motions of the hand. The individual muscle within the foot does not refuse to act, simply because its work does not appear to be as important as the walking of the foot toward which it is contributing.

No Schism Through Pride Neither does any member of the human body despise another and refuse to give recognition to its function. The eye, just because it is able to reach out to great distances, does not scorn the hand because it is able to grasp only nearby objects. Nor does the head, because it is placed so high, look down with disdain on the feet plodding along in the dust. Each member fully recognizes the necessity of all the others as it functions together with them in the body. In other words, in the human body we have a unit in which the individual parts work together so harmoniously that their individual activity is lost sight of in the functioning of the body as a whole.

Perfect Mutual Concern Looking once more at the human body as the Lord has created it we also notice this: here we have a unit in which all the component parts show a deep concern for one another. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (I Cor. 12, 26.) You know what the whole body does when a foot is trodden upon, how the eye looks alarmed, how the nose draws up, how the mouth cries out and all the members are ready to help and rescue. You know what happens when one of the members of our body is seriously infected, say the appendix or our tonsils. The whole body becomes feverish. That simply means that the rest of the cells of the body are generating heat through working overtime to

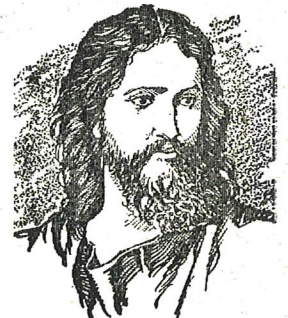
restore the afflicted member back to health. You know also what happens when our eye is favored by a very delightful sight. Our entire face brightens up, our heart beats faster, our mouth is apt to utter a cry of delight, and our hands are up to make ready to clasp for joy. Our whole body somehow takes part in such a pleasure of the eye.

The Body of Christ

Through our common God-given faith in our Savior we Christians are as closely bound together as are the members of the human body. In this common faith we all enjoy one and the same peace before God, through the assurance of the forgiveness of our sins; all rejoice in the same comfort of God's fatherly love; all possess the same privilege of prayer; all are cheered by the same sure hope of eternal life; all are entrusted with the same mission of preaching the Gospel to all creatures; all are moved to love our Savior in return, so that we have a common strength for doing His will and battling sin. This our common faith unites us in one body, the body of Christ. Through the proper functioning of all the members the body of Christ is meant to grow inwardly and outwardly. There will be inward growth if the individual members of Christ's body are edified by God's Word, so that their faith is strengthened, their Christian knowledge and judgment increased, their love deepened, their Christian life perfected. There will be outward growth if all the members are harmoniously active in confessing the Savior by word and deed, so that many others will be brought to faith.

Our Obligations as Members of Christ's Body

Many Gifts and Tasks Christ, our head, has assigned tasks and gifts to every one of His members. Some have the gifts, training, and the call to preach and to teach the Word of God in public. Others are to confess their Savior in private by word and deed. Some members



(Continued on page 215)

THE CHRISTIAN

THE CALL TO SALVATION

Trinity I

Gospel By means of "Moses and the Prophets," the Gospel, God's love reaches out to the rich man and poor Lazarus alike. The only reason that Dives enters from this life, our time of grace, to the agonies of hell, is because to him riches and voluptuous living were the "good things" which alone man should strive. Such confusion caused him to despise the means which a loving God wanted to give for salvation. Blessed are all who with the poor Lazarus hear and learn the Gospel. There are no other means by which we can escape hell. It alone is the power of God that leads unto salvation.

Epistle The Christian, who like poor Lazarus has been brought to saving faith, is constantly surrounded by God's Love that even "on the day of judgment he will have boldness." He that believeth shall not be judged (John 3, 16-18). So the believer is not dismayed by earthly discomforts, because God's love walks arm in arm with him to bring him safely from the vale of tears to heaven. Those who know and appreciate such Love will love God and the brother.

Troait O Lord, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation. I will sing unto the Lord: because He hath dealt mercifully with me. How long wilt Thou forget me, O Lord: How long wilt Thou hide Thy face from me? "O God, the strength of all them that put their trust in Thee: Mercifully accept our prayers; and because through weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed." (Collect.) I said, Lord be merciful unto me: heal me; for I have sinned against Thee. Blessed is He that considereth the poor: the Lord will deliver him in time of trouble. Give ear to my words, O Lord: consider my meditation. Hallelujah. (Psalms 41 and 7 — Gradual.)

THE CHRISTIAN

THE URGENCY OF GOD'S CALL

Trinity II

Gospel In the parable of the great supper our Lord teaches us that the Gospel call is to be more compelling for us than even our daily occupations. God will be angry with us, if because of our work, our business, or our pleasures, we disregard or even postpone His gracious invitation. If we neglect our time of grace, others will be found, even many among those who are despised by the world, to fill God's house. "Ye sinners, come, 'tis Mercy's voice; the gracious call obey; Mercy invites to heavenly joys, And can you yet delay?" (281)

Epistle The believer, who has accepted God's gracious call while remaining in this world, is nevertheless no longer of the world. Having turned to Christ and to His self-sacrificing Love, the believer has passed from death to life and no longer loves the things of this perishing world. He also becomes a judge of all the sins of the world and condemns not only external acts of sin, but also the hateful attitude of the human heart. For this reason the world will be hating the Christian. It is therefore of greatest importance that God's Love abide in us constantly.

Troait The Lord is my Stay; He brought me forth also into a large place. He delivered me: because He delighted in me. I will love Thee, O Lord, my Strength: the Lord is my Rock, and my Fortress. "O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love: Make us to have a perpetual fear and love of Thy holy Name." (Collect) In my distress I cried unto the Lord: and He heard me. Deliver my soul, O Lord, from lying lips: and from a deceitful tongue. God judgeth the righteous: and God is angry with the wicked every day. (Gradual. Psalms 120 and 17.)

THE CHRISTIAN

THE LOST FOUND

Trinity III

Gospel In order to save the world God seeks to bring salvation to each individual. In our condition under sin we were lost and God in His Love sought each one of us and brought us back into His possession. The Pharisees murmur when Jesus seeks and saves the sinner, but the angels in heaven rejoice over one sinner that repents. The knowledge that we who were lost have been found and the effort to seek and save others, one by one, should also be our greatest joy.

Epistle Those who have been found and have been brought into God's fold will also learn to "humble themselves under the mighty hand of God." They will be aware of the dangers and trials that constantly surround the believers, for the devil as a lion roaring walks about seeking to devour someone. By trusting in God's redeeming and protecting grace and by constantly looking to God "Who has called us unto His eternal glory by Christ Jesus," they will resist the guile and might of Satan. So in the midst of the sufferings of this evil world God will strengthen and establish them and in due time will exalt them.

Troait Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted. Look upon mine affliction and my sin: and forgive all my sins. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee let me not be ashamed. "O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy: increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal." (Collect) Cast thy burden upon the Lord and He shall sustain thee. I will call upon God; and the Lord shall save me: He has delivered my soul in peace. I will love Thee, O Lord my Strength: the Lord is my Rock and my Fortress and my Deliverer. Hallelujah. (Gradual. Psalms 55 and 18.)
G. W. FISCHER.

Editorials

District Meetings This is being written in June, the month in which all the eight Districts of our Wisconsin Synod are holding their biennial sessions. By the time this appears in print all these District conventions will have ended and the delegates will have returned to their homes.

Though under our setup the Districts have very little independent power, such as setting up the budget and determining the scope of the synodical work, these District conventions are of great importance and do much to promote the welfare of the Kingdom of God.

The matters considered may be grouped into two classes: doctrinal discussions and discussions of the work which is being carried on jointly. The many hours which are spent at these conventions listening to and discussing doctrinal matters do much to keep our membership grounded in the sound truth. There are many burning issues which confront the Church of our day. On some of them our Synod has taken stands which are very unpopular in the world and even in large sections of the visible church. This unpopularity rankles in the flesh, and there is a strong temptation to escape the cross by taking a more popular stand. By means of the doctrinal discussions at the District conventions we are reminded that the Word of God must decide everything for us, and we are strengthened to stand fast in the sound truth even if we thereby incur the contempt and ill will of men. In that experience we are merely experiencing what our Lord Jesus experienced and of which He forewarned us.

The other matters considered at these conventions concern the practical affairs of the Kingdom: mission work, the training of pastors, missionaries, teachers and the like. Our Lord has given us the directive to preach the saving Gospel in all the world, and we want to do that in accordance with the gifts and opportunities which our Lord has entrusted to us. On every hand there is a shortage of manpower, resulting in many vacancies, which are plaguing our congregations and mission boards. In spite of the shortage of manpower some of our educational institutions are forced to turn away applicants, who are ready to enter the work of the Church, for lack of room. The Building Fund collection was inaugurated by our Synod to meet this crisis in our synodical affairs, and the various Districts are coping with this problem in order to overcome it as soon as possible.

The various phases of our joint work are being studied by the delegates from the various congregations in the fear of God, and good counsel is being offered for the expediting of

the work. This will, in turn, be carried by the delegates into the individual congregations to arouse new interest in the work which the Lord has given us to do.

The work done at the District conventions will work as a leaven in the membership at large, and the more faithful the delegates are in reporting on the work to their congregations and in talking about it in their individual contacts the greater will be the blessing.

May the Lord bless the work done at our District conventions to the welfare of His Church and the glory of His Name!

I. P. F.

* * * *

In This Our Day The many and never-ending religious fads of our day that seem to spring up almost overnight here, there and everywhere, are a sad commentary on our age. We, who boast sometimes loudly about the high educational standard and enlightenment which we have reached, we of our age, are so easily misled into misbelief, cultism and religious fads. While some are desperately striving to unite the sadly disintegrated churches, others are as sedulously busy trying to bring about greater disruption by creating new cults and sects. The unionists wants to bring about a semblance of agreement between the various church bodies and seems outwardly at least, to be meeting with success. Both sides find ready and willing followers. The devil is surely having a rare day and is making the most of it. He is on both sides. For on both sides he has much to gain, yea, everything to gain and nothing to lose. In union and unionism he takes his cut and in new religions, fads, cults and sects he also takes his cut. It's the old story of "heads I win, tails you lose." Many fail to see the devil's machinations clearly. The unionists will deny vehemently that the devil has his hand in what they are attempting. They will solemnly and with great unction declare that they are doing all this for the sake of the Gospel of Christ and the love of God. While unionism is in the air it seems so easy to accomplish in our day — of all days. Our boasting is not good. In the first church born on Pentecost Day this is said of it by the Holy Ghost as an everlasting memorial to her, "They (the believers) continued steadfast in the apostle's doctrine." If there is one thing that Christ, the Scriptures, demand it is "steadfastness." Those are the blessed people who in the face of mockery, enmity, accusations and conflicts stand immovable upon the "foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Those are the blessed people who will, in spite of personal advantages and glory in this world, stand on every iota of the revealed Word

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TABLE OF DUTIES

For Bishops, Pastors, and Preachers

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff.; Tit. 1, 6.

IX

TODAY we take up three qualifications required in pastors. Since most of the material has been covered in previous issues, we need not repeat, but shall present the matter briefly.

A Pastor Must Be Patient

Note that Paul introduces this part of his list of qualifications with a *but*. Instead of yielding to the three faults mentioned just before, a pastor must practice patience. This is opposed particularly to the habit of *striking*. A striker is not patient; if he were patient he could not be a striker. Yet no one greedy of filthy lucre cannot practice patience, nor can one given to

Meaning

What is patience? The word is somewhat difficult to define. *Patient* is not a literal translation of the Greek word. It is used by Greek authors as the opposite of *justice*, or a rigorous and unyielding insistence on the letter of the law under certain circumstances. We all know that such handling of the law will lead to harshness and unfairness, and will produce bitterness rather than a respect for the law. The old Romans, people who are famous for the high esteem with which they regarded their laws, already had a saying: *Summum jus, summa injustitia*, the height of law, the height of injustice. Opposed to this idea of justice, and to this mode of handling the law, is the Greek word for *patient*.

The Letter Killeth

The life of the church is not governed by law. The law as such, no matter in what form it may appear, always has the effect of destroying life, as Paul says, "The letter killeth." A church will naturally do all things decently and in order, but it dare never try to enforce the proper conduct by law. Already the Psalmist pointed out that the people of the Lord would be *willing* in the day of His power (Ps. 110). And in the New Testament Jesus and His apostles always strove first to produce a new birth, to make a new creature out of a man, before they asked for any fruits of repentance.

Hence a pastor dare not do his work by a stern application of the law, but he must be patient.



Other Scripture Passages

We now look at a few more passages of the New Testament in which this word occurs. We are all familiar with the Epistle pericope for the fourth Sunday in Advent, which begins with the words of encouragement: "Rejoice in the Lord always; and again I say, Rejoice" (Phil. 4, 4). The very next verse contains the Greek word for patience, but here it is translated with *moderation*: "Let your moderation be known to all men," that is, practice moderation, and let all men get to taste your moderation. — In Tit. 3, 1, 2, our English Bible translates the same Greek word with *gentle*. Paul instructs Titus to train the Cretans properly: "Put them in mind . . . to be ready to every good work, to speak evil of no man, to be no brawlers, but *gentle*, showing all meekness unto all men." — In James 3,

17, we find the same translation, *gentle*, but we note particularly the many synonyms which St. James employs. Speaking about the wisdom which is from above he says that it is "first pure, then peaceable, *gentle*, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." — One more passage. In 1 Pet. 2, 18, we have the same translation, *gentle*, and the word is coupled with *good*; but we pay special attention to its opposite: *froward*. Admonishing slaves to be obedient, Peter says that they must make no difference, they must show the same ready obedience to *froward* masters as they would to the good and *gentle*. The Greek word for *froward* really means crooked, both in the literal and in a moral sense; not exactly the way we use the word *crooked* in English for dishonest, but in the sense of being cross and unreasonable. The opposite of this is patient.

Not Laxity

The requirement that a pastor be patient does not mean that he should be lax, conniving at anything, condoning everything. Pastors of that type are, in the Scriptures, compared to sleeping dogs, who fail in their duty of keeping a faithful watch over the flock. But they must practice patience which is characteristic of the Gospel, like their Master: "A bruised reed shall he not break, and the smoking flax shall he not quench" (Is. 42, 3).

A Pastor Must Be No Brawler

On the meaning of this word Paul explains himself in 2 Tim. 2, 24, where he says that "the servant of the Lord *must not strive*." He warns Timothy to avoid "foolish and unlearned questions," because they "engender strifes." A person indulging in strifes Paul calls a brawler. In 1 Tim. 4, 7, Paul uses a different word for "foolish and unlearned questions"; there he says "profane and old wives' fables." He had warned Timothy that he must expect people to arise who will busy themselves with "foolish and unlearned questions," with "profane and old wives' fables," and urged him not to become entangled in them.

Here are his words: "Now the Spirit speaketh expressly that in the latter times

some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Tim. 4, 1-5). Thus these errorists would teach people that they are saved by some self-chosen "bodily exercise" (v. 8). Such questions will lead to endless strife. Hence Timothy should avoid them. He must not be entangled in such "brawls."

A Teacher of Faith

But what shall he do? He must practice and preach "godliness." "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained" (v. 6).

We return to 2 Tim. 2, 24, where Paul stresses the manner, or better, the spirit in which Timothy should perform his work as a "minister of Jesus Christ." "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil." The word here translated with *gentle* means *tender* and *kind*; and the one translated with *patient* means *enduring evil*.

Not a brawler, but a witness of Jesus Christ.

A Pastor Must Not Be Covetous

This is about the same as saying that a pastor must not be "greedy of filthy lucre." We shall therefore not repeat, but quote an apostolic father on this point.

In Rev. 2, 8, we read about the "angel of the church in Smyrna," that is the pastor of that church. We know his name from history. He was Polycarp. Polycarp was trained by the apostle John, and in the year 155 he suffered a martyr's

death at the age of 86. About 45 years before his death he wrote a letter to the Philippians, in which (chap. 11) he speaks about a certain presbyter who yielded to the temptation of greed.

"I am deeply sorry for Valens, who was made a presbyter among you, that he so ignores the place which was given to him. I warn you, therefore, that you abstain from avarice, and be pure and truthful. Keep yourselves from all evil. But how will one who cannot control himself in these things preach this to another? If any man does not abstain from avarice, he will be defiled by idolatry and will be judged as belonging to the Gentiles, who do not know the judgment of God. Or do we not know that the saints shall judge the world? as Paul teaches. I, however, have not noticed nor heard such a thing among you, in whose midst the blessed Paul labored, and who rank first in his epistles. For concerning you he boasts in all the churches who at that

time alone had acknowledged the Lord, for we (in Smyrna) did not yet know Him. Therefore I am very sorry, brethren, for him (Valens) and for his wife, to whom the Lord may grant repentance. Be you yourselves, therefore, also sober in this matter. And: do not regard such men as enemies, but as afflicted and erring members call them back in order to save your entire group. For by doing this you will build up yourselves." So far Polycarp.

Filthy lucre was a temptation already in the early years of the church, and not everybody mastered the lesson which Paul himself learned the hard way: "I have learned in whatever state I am, therewith to be content. . . . Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4, 11-13).

J. P. M.

CHRISTIAN STEWARDSHIP

BY PASTOR A. KOELPIN, CALEDONIA, WISCONSIN

1. Whose Is My Money, My Property?

All that we have belongs to God, because He created it. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Hag. 2, 2. Therefore we sing:

We give Thee but Thine own,
Whate'er the gift may be
All that we have is Thine alone,
A trust, O Lord, from Thee.

All that we have belongs to God, because He redeemed us. "Ye are not your own, for ye are bought with a price." 1 Cor. 6, 19-20. That includes our earthly possessions. How often we forget that. We usually speak of our money and goods as belonging to us, because we worked for it. Therefore the Apostle asks, "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4, 7.

2. What, Then Are We?

We are stewards, caretakers, trustees of that which belongs to God. Thus Joseph was made overseer in Potiphar's

house, and over all that he had. God has made us overseers over all things that He created, and that includes our personal property, our money. In 1 Pet. 4, 10 we read, "Minister to one another as good stewards of the manifold grace of God." We all know what a steward is. It is someone who manages the property of another. Are we always conscious of the fact that we are but stewards of our money and goods? Would we not view our property in a different light, if we would bear in mind that we are but stewards of God?

3. How Are We to Manage, to Take Care of God's Goods?

We are not at liberty to manage our money and goods as we please. We are to take care of them according to God's directions. You would not permit the manager of your farm or home to do as he pleases. The Creator and Possessor of all things has given us some very definite directions showing us how we are to use that which is His own. How, then, are we, God's stewards, to manage that which is God's?

a) We are to use it to support our family and life, and that of our family. God placed man into the garden of Eden and said, "Of every tree of the garden thou mayest freely eat." Gen. 2, 15. Adam, therefore, pronounces condemnation upon those who fail to use God's property in this manner. "If any provide for his own, and especially for them of his own house, he hath denied the faith and is worse than an infidel." I Tim. 5, 8.

b) God directs us, His stewards, to use the part of our money and goods to the poor and needy. He says, "Deal thy bread to the hungry." Is. 58, 7. On the last day Jesus will say to His own, "I was hungry, and ye gave Me meat, etc." Matt. 25, 35.

c) God directs His stewards to support the government. Jesus tells us, "Render unto Caesar the things which are Caesar's." Matt. 22, 21.

d) Last but not least, God directs us, as caretakers, to support His kingdom which that which is His own. And not only are we to support our own congregation, but all the work He has given us to do, our colleges, seminary, missions, Christian parochial and high schools, etc. To those who came to the temple to worship the Lord said, "None shall appear before Me empty." Ex. 23, 15. And the Apostle reminds all Christians that they that preach the Gospel should live of the Gospel. That means that the congregations owe their preachers decent living.

Stewards who do not contribute their best share toward the support of the church are accused by God of stealing from Him. In Mal. 3, 8 we read, "Will man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

Such are the directions which God gives His stewards, you and me. We must, therefore, never assume the attitude of a beggar when we collect money for the kingdom of God. God does not expect us to fall on our knees and beg. He does not want us to plead as one who has no right to ask. God wants us to assume the attitude of one who is asking God's stewards to give that which rightly belongs to Him. That lends dignity to

collecting money for the work of the Lord. Solicitors who remember that will find joy in their work.

4. Must We Give an Account of Our Stewardship?

Since our money and goods belong to God and God is the Owner of all, we must give an account of every penny He has entrusted into our care. "Give an account of thy stewardship." Luke 16, 2. The day of reckoning is coming. To the unfaithful steward He will say, "Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25, 30. To the faithful steward He will say, "Thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Solicitors should remind God's stewards that we are accountable to God for the use of our money and goods.

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"Ye are the Body of Christ, and Members in Particular"

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have a deeper Christian understanding; other members have a specially heroic confidence in God's help and assistance to take a lead in undertaking great works for the upbuilding of God's kingdom; still others have a special aptitude for comforting the afflicted, or for admonishing the erring, or for convincing the doubters, or for encouraging to liberal Christian giving. Some the Lord has especially trained in prayer through the school of cross and tribulation. Some have administrative gifts, others manual skills wherewith they can perform needed tasks in a Christian congregation. Some have more time, others more means to put into the service of God's kingdom. Some have special gifts to beautify the services of God's house.

Avoid Envious Complaint Let every Christian, as a member of Christ's body, also willingly use his gifts and perform his tasks, so that the body of Christ may function as a perfect unit for its high purposes. Not a single Christian should be loath to do his

part because that part may not seem as important, as illustrious as another. The fact that you cannot greatly enlighten others should not keep you from comforting, if that is your special gift. If you have no word of advice, you probably have a word of cheer to give. If you cannot win souls for Christ as a public missionary, do what you can do, glorify Him before men by being a regular worshiper in your church. Do not refuse to give what is proportionate to your means just because others have a much greater income. Instead of enviously looking to what others are able to do, let us zealously serve in Christ's body with our own gifts.

Let Us Show Concern For One Another Our second obligation is to keep also the deep concern before our mind

which the individual members of the human body have for one another. Let us not disdain those who have lesser gifts than we may possess, but let us acknowledge and cherish them for what they are and for what they are able to do by God's grace. On the other hand, let us rejoice with those whom the Lord has chosen to labor with outstanding gifts. If one member is afflicted, troubled, in a weakened condition, let us exert ourselves all the more, exert ourselves feverishly, to help this member again to become what God meant him to be in Christ's body. Let us not look down upon the fellow-Christian whose judgment is faulty but with real solicitude endeavor to enlighten him. Also the erring brother let us not despise, nor push him aside, but in deep regard for him as a member of Christ's body seek to restore him.

Our regard for all our fellow-Christians should flow out of this consideration that we are all members of the body of Christ, of which Christ is the head. What we do to the fellow-Christian we do to Christ. What we have not done to the least of the members of His body that we have not done unto Him. When we sin against one of them, we sin against Christ. He is glorified when we function properly as members of His body. His word of Grace must supply all the strength.

C. J. L.

Siftings

Summer School. Our seminary reminds us that sometime during the week of August 11 a summer session will open. A return to normal from the accelerated course necessitated this special course. It is being offered to enable those students who accepted teaching calls during the emergency (about twenty) to enter their respective classes. It will close sometime during the week of September 8. At that time the three classes will again be on schedule.

* * * *

The Spiritual Welfare Commission is still needed and will be needed for a long time to come. Although the war is over, there is still much work to be done. There are many of our boys in the hospitals, many who are still in service, many who intend to remain in service, and many more who will be drafted under the new selective service act as amended by congress. The executive secretary, the Rev. John Raabe, who was called during the war emergency has accepted a call to Fond du Lac now that the work of the S. W. C. has let up. But let us still remember the need of the S. W. C. in peace as well as in war.

* * * *

Burning of German Books Decried. Under this title the *Christian Century* took sharp issue with a government directive which decreed that all "anti-democratic, militaristic or nazi" books in Germany are to be destroyed, with the Allied generals acting as judges as to what books fall into those categories, and a single paragraph of quotations from such books condemning the entire volume in which it appears to the flames. The *Christian Century* comments: "The allied occupying forces have decided to burn books exactly as the nazis once burned them, but on a vastly greater scale. What will such a policy accomplish? Could folly go farther?"

* * * *

Protestantism and Charles Clayton Morrison. Morrison, editor of the *Christian Century*, has been writing a

BY THE EDITOR

series of articles in that paper with the general title "What Ails Protestantism." He has come up with some astounding diagnoses. The medicine he prescribes is usually the well-know sugar coated pill of unionism. A statement which disturbed us most (we are hearing it more frequently now) is the following: "... A profound reformation of Protestantism requires, fundamentally, one thing only. It is that Jesus Christ shall be given his true place as the sole authority in the church of which he is the living head." This statement is not only a rejection of the "Words which the Holy Ghost teacheth" but it also calls our attention to his ignorance of Scripture. To accept the Bible as the inspired Word of God is to accept Christ completely, is to place Christ "as the sole authority in the church of which he is the living head." Every true Christian will resent Morrison's slighting remarks, for to the Christian Christ is the center of the Bible; Scripture is Christo-centric. What Morrison seems to be fighting desperately for is an *historic* Christ, a Christ as a rule and norm for conduct, but not Jesus Christ Who suffered and died for the sins of the world. For to deny the authority of Scripture is to deny Christ.

* * * *

Communism and Christianity. The Archbishop of Canterbury has put this in the spotlight again. He claims Scriptural sanction for communism — yes, God's blessing is upon it. That is a far-fetched statement for even the Archbishop of Canterbury. Perhaps he had reference to the communal life of the early Christians as related in Acts 2. We don't know. But we would like to remind the Archbishop that the life of the early Christians was not communism as we know it today and as it is generally recognized. A reference to Acts 5, 4 strongly emphasizes the voluntary nature of these contributions. Another fact is worth noting here also. Scripture is not democratic, nor communistic, nor autocratic, nor totalitarian. Christianity flourished under the arbitrary and bru-

The Northwestern Lutheran

tally autocratic rule of the Caesars as well as in the democratic America. What the Bible does recognize is the need of all men of the blood of Jesus Christ whether he lives in a democracy as America, or a "communistic" (we use the word advisedly) state such as Russia.

* * * *

Missouri Falls in Line. The Attorney General of Missouri, the Hon. J. E. Taylor, has ruled that transportation of parochial school children by public school carrier is constitutional. He holds that although the new State Constitution passed in 1945 holds neither the general assembly nor any State subdivision shall allot money in aid of any religious group, the State's compulsory school laws make it necessary to provide for public transportation of students who elect to attend private school.

* * * *

Protestant Churches in Poland. Concerning Protestant churches in Poland the Rev. Zygmunt Michelis of Warsaw said that all Polish churches have suffered great losses in membership, congregations have been scattered, and church institutions destroyed. He declared that the Lutheran Church had suffered most, with only sixty-four of its 150 pre-war parishes remaining. Other denominations lost large percentages because of the eastern boundary change. Methodists have been the most active among the groups, he added, pointing out that they have increased the number of their pastors from thirty to thirty-five.

* * * *

Bible in Russia. A Russian edition of the full Bible will soon be ready for distribution in the Soviet, through limited channels, the Rev. Thomas T. Holloway, field secretary of the American Bible Society, told Southern Baptist editors in their annual meeting at Mobile, Alabama. . . . From 25,000 to 50,000 copies will be run off in the initial printing. . . . No new Bibles in Russian have been printed since the late 1920's because of a ban on importation and distribution of the Scriptures imposed by the Communist government. R. N. S.

ACCEPTABLE RIGHTEOUSNESS

EVERYBODY in his right senses realizes that a righteousness of some kind is required if we are to be acceptable before God. Some people may consider God as very severe, demanding a perfect righteousness, without any flaw; others may regard Him as pretty lenient, ready to overlook faults and shortcomings as long as He finds in us a desire and some endeavor for righteousness. Every one, however, will agree that a certain righteousness is indispensable.

Jesus in His Sermon on the Mount told His disciples that their righteousness must exceed the righteousness of the Scribes and Pharisees — and if we look at the Greek original we shall find that He added an adverbial modifier: it must exceed *by far* — else they cannot enter into the kingdom of heaven. What is this better righteousness? And how do we acquire it? And what pitfalls must we avoid lest we lose it?

The Nature of the Pharisee's Righteousness

Jesus draws a comparison between the righteousness required for the kingdom of heaven and the righteousness of the Pharisees. The righteousness demanded in the kingdom of heaven must be far superior to that of the Pharisees, of a higher order. What was the righteousness of the Pharisees?

It was considered by the people in general as the highest form of righteousness which it is humanly possible to attain. They were correct in thus evaluating it. — There were some very "righteous" men among the Greeks and Romans. Their philosophers made it a point to study what might be necessary in order to achieve righteousness, and they bent every effort to produce it. The Pharisees had an advantage over them, they had the Law of God which He had Himself revealed and proclaimed from Mount Sinai. But except for this one difference the righteousness of the Pharisees and that of the Greek and Roman philosophers were on the same level.

Jesus gives us a clear picture of this righteousness in His well known parable of the Pharisee and the Publican praying simultaneously in the temple. The Pharisee enumerated a long list of sins which

he had avoided, and a long list of good works which he had done, some even greater than required in the Law. On the basis of his achievements he hoped to be found acceptable to God. His good works he considered as his righteousness.

St. Paul also refers very frequently to this type of righteousness. In Rom. 9, 31, he says that Israel followed after the law of righteousness, but they did not succeed in attaining it because they sought it by the works of the law (v. 32), and went about to establish their own righteousness (chap. 10, 3). In Phil. 3, 9, he tells us that he, who once was a Pharisee himself, now no longer was trying to have his own righteousness, which is of the law.

Such, in short, is the nature of the Pharisee's righteousness: it is built up by human effort in leading a respectable life according to the demands of the Law.

What Is the Value of This Righteousness For the Kingdom?

According to the Pharisees themselves there is no other way of entering the kingdom of heaven than by the righteousness which a man achieves with his works. This was also the result at which the Greek and Roman philosophers arrived with their deep speculations. In fact, this is the view held naturally by all men: If you want to have a righteousness you must work it out yourself; nobody can do it for you, so they say.

Moreover, they reason, God must look favorably upon a man's efforts. It would not be fair to treat the criminal and the respectable person alike. The criminal should not be admitted into heaven, unless he first thoroughly mended his ways, while the honorable man must receive credit for his efforts. That is what the Pharisees thought, and they were deeply offended when they saw Jesus eating with publicans and sinners. The wisest of the Greek philosophers, in fact, all people are by nature inclined to agree with them.

But what did Jesus say? In Matth. 5, 20, He emphatically told His disciples: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Mark well, He does not say: Ye shall be small, or even,

ye shall be the least in the kingdom of heaven; others will have greater honor than you, or something like that; no, He flatly bars them, they will not enter at all.

What a vast difference of opinion! Where the one says yes, the other says no. Jesus is not ready to compromise with the Pharisees. He simply does not allow their righteousness. So sharp is He in condemning their righteousness as worse than worthless for entering heaven, that on one occasion He said to the chief priests and to the elders of the people: "The publicans and the harlots go into the kingdom of God before you" (Matth. 21, 31). In the parable of the Pharisee and Publican praying in the temple He pronounced the verdict: "I tell you, this man (publican) went down to his house justified rather than the other (Pharisee): for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18, 14).

In evaluating the righteousness which a man achieves by his own efforts at complying with the demands of the Law, Paul uses some very strong language. Paul himself had built up a righteousness which compared favorably with that of the best. He says that he was, "touching the righteousness which is in the law, *blameless*" (Phil. 3, 6). Yet he continues in the next verse: "But what things were gain to me, those I counted *loss* for Christ." In the next verse he repeats the word *loss* and adds the word *dung*, rubbish, filth, that does not beautify, but must be swept out before real beauty can be attained.

The Better Righteousness

Jesus says that our righteousness must by far exceed the righteousness of the Scribes and Pharisees, it must not only surpass it to a certain extent in quality and degree, it must be of an altogether different kind. — There can be no argument about this if Paul's words stand that the righteousness which he achieved as a Pharisee in reality represented a loss, and, if viewed correctly, is nothing but dung.

What is that better righteousness which Jesus demanded?

Jesus Himself gave the answer when He came to John to be baptized of him in the Jordan. When John hesitated, Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

John, the promised and God-appointed forerunner of the Messiah, must in his capacity as forerunner baptize Jesus for the work which He came to do; and that work was *to fulfill all righteousness*. If we wish to understand that better righteousness we must see what Jesus did. His entire life was devoted to that one cause of fulfilling righteousness for us; and not only His life, but His death as well.

We may be sure that He achieved what He came to do and for which He was baptized. In speaking of Jesus' baptism John writes in his First Epistle: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood" (chap. 5, 6). Jesus came by *water*. He was baptized by John in Jordan. He publicly assumed the duty of fulfilling all righteousness. But did He carry through the work to the end? Did He not shrink back when He experienced the unspeakable sufferings and agony which it entailed? No, John says, He came not by water only, but by water and *blood*. Jesus shed His blood to prepare our righteousness. Think of Gethsemane, of the judgment halls of Caiaphas, Pilate, and Herod; think of Calvary. Jesus certainly came by *blood*.

But He *came*. He came through. He not only exclaimed on the cross, "It is finished," He demonstrated that all was completed by rising gloriously from the grave on the third day. In Jesus we now have that better righteousness, a righteousness which is acknowledged by God as perfect, and is accepted for admitting any one into the kingdom of heaven. God "hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5, 21).

There is that better righteousness in Jesus, our Savior. It is a righteousness which completely covers all our sins and wipes out our guilt, and at the same time produces a fruit in us which is a new obedience to the Law of God, not an obedience induced by fear to avoid punishment, nor by the hope of meriting a reward, but an obedience induced by gratitude for the righteousness that was granted to us in Christ, and by the new

spiritual life which this righteousness engenders.

How do we acquire this righteousness of Christ? We must defer a study of this question to the next issue of the *Northwestern Lutheran*.

J. P. M.

EDITORIALS

(Continued from page 212)

of God. They may be and may ever remain the little flock, but they will receive God's approval. God loves those who are "steadfast in the apostles' doctrines." The Holy Ghost assures us of this Acts 2, 42. The fadists and the

cultists, on the other hand, decry, as they say, the corruption in the visible churches of today and for this reason, they tell us, they went out from them. They claim to have found the key to true religion and are ever so busy telling others about their "find" and, peculiarly enough, people fall for it. All this is possible in our day. Did Paul have our day in mind when he wrote to Timothy, 2 Timothy 4, 3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

W. J. S.

WAS LUTHER NEEDED

BY DR. WILLIAM DALLMANN

JOSEPH CLAYTON, the Roman Catholic historian, gives us the answer in his "Luther."

The famous abbey of Fulda with historic associations that went back to the days of St. Boniface, for Boniface himself had been given the lands of Fulda by Duke Carloman and in the lifetime of the apostle of the Germans four hundred

lived, with few monks but more than four hundred serfs to labor on the rich and highly fruitful lands, passed into the hands of the state. A long chapter in the religious history of Germany closed when Fulda became the secularised property of Philip, landgrave of Hesse, as many a similar chapter closed in England a few years later when Henry VIII dissolved the monasteries. P. 127.

In his letter to Rome (from the Reichstag of Regensburg in 1541) the Venetian cardinal (Contatini) stressed the need for reform in the German episcopate, the need for trained preachers, above all the need for education. Among the Catholic princes "there is scarcely a man, or at best very few, who serve God with honest heart. . . . These dukes, Catholic and Bavarian, have observed that Philip of Hesse and the elector of Saxony have become great lords by leading the Lutherans and so they want to become great Catholic leaders, and are ready for war. Only as they have no money they want to wage war at the expense of the people and the prince-bishops of the empire. Page 180.

Karl wanted a general council, Cardinal Contarini was opposed.

The Catholic chancellor of the Catholic duke of Bavaria urged the kaiser to suppress the Lutherans by force and at the same time tried to get the Lutheran princes to form a league under Francis



monks were settled there. The purpose of this donation had been to make the abbey subject to no other authority save that of Rome, a centre of civilization in that dark period of the eight century.

Now, eight hundred years later, the abbey of Fulda, independent but no longer a centre of civilization, no more a place of learning than a house of devotion, its abbot living as other great nobles

against the kaiser — and cause a fresh war.

Solyman took all Hungary; Francis was in alliance with the Turk, and the pope was more favorable to Francis than to the kaiser, who demanded a general council and threatened to call one himself if the pope delayed much longer. P. 181.

It was openly reported that the Turkish fleet was allowed to purchase supplies at ports in the papal states.

Paul III never forgot the interests of sons born to him when a young man, of his nephews, and the safeguarding of the papal states. P. 182.

Cardinal Morone, the papal nuncio at the Reichstag of Speyer in 1544, reported to Rome: "The bishops rush full tilt towards comprehension in the hope of peace for themselves. They care only for drink and for concubines; they have no interest in theology, no respect for the holy see; they even wish to free themselves from the authority of the pope. P. 185.

He has done what he could, Charles V, for the unity of Germany; it was not sufficient. Lutheranism proved too powerful a solvent of traditional beliefs; it established a mastery over the minds and feelings of men that local authority might coerce and perhaps expel. But nothing could destroy the conviction that Luther was inspired by God to reform the Church of Christ. P. 201.

Erasmus, monk and priest, friend of four popes, four kings and the kaiser, lettered a friend on August 13, 1529: "What do they expect . . . who care nothing for Catholic piety, and care only to recover their old power and enjoyments? We were drunk or asleep, and God has sent these stern schoolmasters to wake us up. The rope has been overstrained. It might have stood if they had slackened it a little, but they would rather have it break than save it by concession. The Pope stretched his authority too far, and so the first strand of the rope parted. . . . Monks and commissaries filled the world with pardons to line their own pockets . . . and the people were forced to buy. So the second strand went. Then there was the invocation of saints. . . . By and by the walls were covered with scandalous pictures. The cult ran to idolatry; so parted a third. . . . What

is more solemn than the Mass? But when the stupid vagabond priests learn up two or three masses and repeat them over and over, as a cobbler makes shoes; when notorious profligates officiate at the Lord's Table and the sacredest of mysteries is sold for money; . . . well that strand is almost gone too. Secret confession may be useful; but when it is used to extort money out of terror of fools, when an instrument designed as medicine for the soul is made an instrument of priestly villainy, this part of the cord will not last much longer either. Monks who are loose in their lives, and yet demand to be honored as superior beings, have brought their order in contempt. Careless of purity, careless of what they do or how they live, the monks have trusted to their wealth and number to rush those whom they can no longer deceive. They pretended that their

clothes would work miracles, that they could bring good luck into houses and keep the devil out. How is it at present? They used to be thought Gods. They are now scarcely thought honest men. . . . We have no right to be surprised or angry, and we ought to consider quietly how best to meet the storm. As things go now there will be no improvement, let the dice fall which way they will. . . . The Catholics, instead of repenting of their sins, pile superstition on superstition. . . . Papal constitutions, clerical privileges, are scorned and trampled on; and our wonderful champions of the Church do more than anyone to bring the Holy See into contempt."

The above description by the Catholic author Joseph Clayton about conditions and events prior to the Reformation ought to furnish a satisfactory answer to the question: Was Luther needed?

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

OUR closing exercises on June 7 were conducted in the usual way. The commencement concert, under the direction of Professor H. G. Meyer, was rendered in the assembly hall of the Academy, and the graduation exercises were again held in Zion Lutheran Church. Both the concert and the exercises were so well attended that the problem of supplying adequate room for these public gatherings is becoming more and more acute; neither the school hall nor the church can well accommodate the larger student groups and the larger audiences.

Of the five graduates, two girls have signified their intention to attend Dr. Martin Luther College, and one boy will doubtless enroll at Northwestern College. Centering his address on John 6, 68, the guest speaker, the Reverend G. J. Ehlert of Hazelton, North Dakota, stressed the need and the privilege of continuing as confessing disciples of the Lord Jesus. We have the confidence that both those who are entering the work of the church and those who wish to follow a secular calling will continue as faithful Christians.

This graduating class was the last of the smaller classes coming up from the

years of smaller enrollments. Unless an unanticipated mortality occurs in the classes following, our graduating classes during the next few years at least, will be considerably larger. Further, present indications lead us to believe that the number of freshmen next September will be larger than we shall be able to accommodate; for even when plans for providing more room are suggested, no assurance can be given that under the present unstable conditions such plans can be carried out.

The bearing all this has on our projected building program at Mobridge is obvious, and it may not be amiss to make a brief report on that program at this time, especially since we have been asked during the past year why we never publish any news on our plans.

The architect's drawing of the complete unit will give you a fairly accurate picture of the building we expect to erect at Mobridge as soon as all things are ready. (We are sorry that we are unable to use the submitted sketch. We hope to be able to present this later. — Editor.) I write "building" advisedly, since the drawing shows two buildings — the combined unit of administration build-

ing and gymnasium-auditorium and an L-shaped building to the left, which is the proposed girls' dormitory. The present boys' dormitory and the recitation building (White Building) are to the right and, of course, have not been included in the architect's sketch.

Something ought to be said about the proposed girls' dormitory. According to the original plans the White Building was to be remodeled into a girls' dormitory, and the dining room and the kitchen were to be moved into the basement of that remodeled structure. This arrangement drew rather much criticism from several quarters, and the cost of the remodeling would be so high that, what would seem to be a far more satisfactory plan, was evolved. According to this new plan the White Building would be utilized as kitchen, dining room, cook's quarters, and the like, and an additional building, simple in design, would be erected as a girls' dormitory. In short, the proper authorities of the Synod, or the Synod

itself, will have to weigh the question whether the proposed girls' dormitory is to be included in the Mobridge project. It is certain that we cannot continue housing girls at our institution as it has been done in the past and is still being done.

Smaller changes and adjustments in the plans of the administration building and gymnasium may still be made, since work on the final working specifications has not yet been undertaken. During the next schoolyear, however, we expect to complete all plans and specifications and to have them ready by next April, when we earnestly hope that the Building Fund Collection will have gone considerably over the top to take care of inflated costs and that economic conditions within the country will have settled down to something near normalcy.

May the Lord grant us the patience that is born of faith, and may He continue to bless the work of our hands.

R. A. FENSKE.

Department. There would have been more if we had not drafted some from this class last year in order to fill some of the most crying needs in our schools. Next



Meyer



Moldenhauer



Mundstock



Petermann

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

JUNE 7 was Commencement Day. On the evening before one of the largest audiences ever assembled here packed our auditorium for the final concert of the year to such an extent that many had to stand. The attendance the next morning

inspiration it was to look over that sea of friendly faces while the closing exercises were in progress.

They began as they have for so many, many years, with Prof. G. Burk at the organ. His very presence there is always



Sauer

year we hope to have twenty. This year's graduates have been given calls to the following places:

- Carolyn Bathke, Liberty, Wisconsin.
- Elaine Bogenschneider, South Milwaukee, Wisconsin.
- Walter Bonitz, St. Paul, Minnesota.
- Marcia Goehring, Medford, Wisconsin.
- Marie Meyer, Thiensville, Wisconsin.
- Robert Moldenhauer, Sparta, Wisconsin.

Bernice Mundstock, Oconomowoc, Wisconsin.

Kurt Petermann, Stanton, Nebraska.
Eunice Sauer, Mankato, Minnesota.

For two of our professors this commencement had a special significance. For Professor R. M. Albrecht it meant the completion of fifty years of continu-



Bathke



Bogenschneider



Bonitz



Goehring

was only slightly smaller. The local paper placed it at 1,400, which was about right.

We spent two pleasant days in the company of old friends. The Class of 1921 had a reunion, and, for a change, we had no rain on either day. People who have been here for similar occasions will mark that as an exception. What an

a treat for all of us. Pastor I. Frey of Denver, Colorado, the president of our Nebraska District and the father of one of the graduates, delivered the address, basing it on 1 Cor. 1, 25: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Nine were graduated from our Normal

ous service in the church. He has taught at St. Mark's school, Watertown, Wisconsin, at the Jerusalem school in Milwaukee, and for thirty years at Dr. Martin Luther College. May the Lord enable him to add still more years to those thirty!

For Professor O. Naumann it was the last commencement he would share with us as a member of our faculty. He will leave in a few days to assume the pastorate at St. John's congregation (Pastor J. Plocher), St. Paul, Minnesota. Our sincerest good wishes accompany him.

We thank God for his divine guidance and protection during the year now ended. On June 25 we shall begin a summer session for such as also plan to teach this year. Our regular school year will open on September 17. We look forward to it with mingled emotions. We are happy to know that we shall again have a large enrollment; we are sorry that we can not accommodate all who apply. We do hope though that those who are still planning to come will not give up that desire even though they must postpone it for a year. Our Lord has shaped things so for us that we can not at this time accept any more applications. S.

OBITUARY

† ANNA KAROLINA RIEN †

On May 27, Anna Karolina Rien, widow of the sainted Pastor John Rien, entered the rest of the people of God. Funeral services were held in St. Matthew's Church, Iron Ridge, Wisconsin, on Friday, May 31. The undersigned, her pastor, preached the sermon, using as his text Luke 2, 29. 30. Pastor F. Zaring conducted the altar service and also officiated at the grave. Interment was made in the church cemetery at Iron Ridge.

Anna Karolina Rien was born at Taylorville, Illinois, October 12, 1859, as the daughter of Henry and Karolina Rawe. On October 28, 1888, she was united in holy wedlock with Pastor John Rien of Vandyne, Wisconsin, with whom she was privileged to observe the golden wedding anniversary in 1938. This union was blessed with one daughter. As the helpmeet of her husband, Mrs. Rien sojourned at Vandyne, Wisconsin; Escanaba, Michigan; T. Maine, Marathon County, Wisconsin; Iron Ridge, Wisconsin. After her husband had resigned from the ministry, she and her husband made their home with their only daughter, Mrs. Frank Moldenhauer, first in Iron Ridge, later in Milwaukee. On September 18, 1939, the husband died.

Mrs. Rien attained the age of 86 years, 7 months, and 15 days. She is survived by her daughter, four grandchildren, and one greatgrandchild.

PHILIP KOEHLER.

ANNIVERSARY GOLDEN WEDDING ANNIVERSARY

Mrs. and Mrs. August Bertram

Mr. and Mrs. August Bertram, members of Emanuel Congregation, Sheridan, Michigan, were permitted by the grace of God to celebrate their golden wedding anniversary on June 8. A thankoffering of \$10.00 was given for mission.

Lord, abide with us, for it is toward evening, and the day is far spent.

E. E. RUPP.

ANNOUNCEMENTS THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

will open its thirty-ninth convention with a service on Tuesday, August 6, 10:30 A. M., at St. Matthew's Church, West Garfield Avenue and North 10th Street, Milwaukee, Wisconsin. The Rev. F. A. Hertwig will deliver the sermon. Holy Communion will be administered in the same service. The convention essayist is Prof. Theo. Laetsch, D. D., who will speak on the topic, "The Holiness of God." Dinner and supper will be served

in the congregation's parish hall at moderate prices. Delegates who desire quarters must send their request to the Rev. Arthur F. Halboth, 2221 North 10th Street, Milwaukee 5, Wisconsin, by July 15.

GEORGE V. SCHICK, Secretary.

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

Pastor G. E. Boettcher having resigned on account of advancing age, I have appointed Pastor Ewald W. Tacke, R. 2, Box 396, Hales Corners, Wisconsin, statistician of the Synod.

JOHN BRENNER.

All remittances of the North Wisconsin District are to be sent to the new treasurer, whose name and address is:

MR. GERALD HERTZFELDT, c-o Aid Association for Lutherans, Appleton, Wisconsin.

This is to certify that the persons named below were chosen by the North-Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States in regular sessions, June 10-13, 1946, at St. Peter's Ev. Lutheran Church at Fond du Lac, Wisconsin, as delegates to the sessions of the Ev. Lutheran Synodical Conference in session at St. Matthew Ev. Lutheran Church in Milwaukee, Wisconsin, August 6-9, 1946:

Pastors

- Rev. I. Habeck, Weyauwega, Wisconsin. (Alternate: Rev. J. D. Krubsack, Eagle River, Wisconsin.)
Rev. Geo. Tiefel, Stambaugh, Wisconsin. (Alternate: Rev. F. A. Reier, Waupaca, Wisconsin.)
Rev. L. Koeninger, Manitowoc, Wisconsin. (Alternate: Rev. G. Pieper, Fond du Lac, Wisconsin.)

Teacher

- E. Schulz, 709 East North, Appleton, Wisconsin. (Alternate: M. Zahn, 406 10th Street, Oshkosh, Wisconsin.)

Laymen

- Max Hellermann. (Alternate W. Abendroth, Rhinelander, Wisconsin.)
Gustav Kahlfahs, Neenah, Wisconsin. (Alternate: R. Arndt, Green Bay, Wisconsin.)
Your brethren in Christ,
I. J. HABECK, Chairman.
F. A. REIER, Secretary.

INSTALLATIONS

Authorized by Pastor E. Behm, President of the Northern Wisconsin District, the undersigned installed Myron Hilger as principal of St. Paul's Ev. Lutheran Christian Day School at North Fond du Lac, Wisconsin, on Trinity Sunday, June 16, 1946. May our heavenly Father for Jesus' sake bless teacher and school to His eternal glory!

W. F. WICHMANN.

Authorized by President Im. P. Frey of the Nebraska District, the undersigned installed Rev. Walter Sprengeler as pastor of Trinity Lutheran Church, Hoskins, Nebraska. Pastor W. Gieschen assisted.

Address: Rev. Walter Sprengeler, Hoskins, Nebraska.

H. H. SPAUDE.

NORTH WISCONSIN DISTRICT January, February, March, 1946 Fox River Valley Conference

Table with columns: Name, Budgetary, Non-Budgetary. Lists members like Toepel, K. F., Weyland, V. J., Hallemeyer, D. E., etc.

Table with columns: Name, Amount, Amount. Lists names like Franzmann, Gerhard, Thierfelder, F., Henning, Carl, etc.

MICHIGAN DISTRICT
January 1, 1946 to March 31, 1946

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 93.46	
E. J. Berg, Benton Harbor.....	70.88	
R. A. Gensmer, Coloma.....	354.04	
E. Lochner, Dorr.....	67.80	
C. J. Kionka, Dowagiac.....	228.60	
E. Lochner, Hopkins.....	179.31	
A. Hoenecke, Muskegon.....	112.05	
A. J. Fischer, Sodus.....	159.45	
W. Westendorf, South Haven.....	276.00	
H. Hoenecke, Sturgis.....	169.87	

Southeastern Conference

A. Baer, Adrian, including \$48.47 from Ladies' Aid, \$50.00 from Altar Guild, and \$25.00 from Men's Club \$	618.76	\$ 87.47
H. Buch, East Ann Arbor.....	42.30	
K. Vertz, Detroit.....	191.60	25.00
E. Rupp, Detroit.....	346.77	
W. Valleskey, Detroit.....	100.88	
E. Frey, Detroit.....	75.28	
G. Albrecht, Dexter.....	19.75	
F. Schroeder, Findlay.....	64.80	
A. Tiefel, Greenwood.....	50.00	
J. Gauss, Jenera.....	342.00	
K. Krause, Lansing.....	1,457.77	
E. Hoffman, Lansing.....	14.95	
T. Sauer, Livonia.....	216.83	5.00
S. Westendorf, Monroe.....	304.94	
H. Muehl, Monroe Twp.....	129.05	
A. Maas, Northfield.....	141.76	
E. Hoenecke, Plymouth.....	126.98	
C. Schmelzer, Riga.....	483.44	
H. Engel, Saline.....	146.64	10.00
A. Wacker, Scio.....	249.00	
J. de Ruitter, Tecumseh.....	128.39	
R. Timmel, Toledo.....	500.00	
F. Zimmerman, Toledo.....	68.90	
P. Heyn, Van Dyke.....	73.24	
A. Bloom, Waterloo.....	83.65	
G. Press, Wayne.....	256.39	

Northern Conference

M. Schroeder, Bay City.....	\$ 476.94	\$
A. Westendorf, Bay City.....	685.00	4.00
J. Vogt, Bay City.....	45.11	
E. Kasichke, Bay City.....	521.95	
R. Hoenecke, Brady.....	154.20	
D. Metzger, Broomfield.....	16.60	
R. Hoenecke, Chesaning.....	156.86	
E. Leyrer, Clare.....	113.05	
W. Sauer, Elkton.....	99.60	
V. Winter, Flint, including \$15.10 from Sunday School	268.09	
A. Kehrberg, Frankenmuth.....	239.10	92.50
A. Schwerin, Freeland.....	191.95	
G. Schmelzer, Hale.....	63.75	
E. Leyrer, Hamilton.....	36.30	
R. Frey, Hemlock.....	250.45	
W. Steih, Kawkawlin.....	315.25	
E. Rupp, Manistee.....	151.46	
R. Schaller, Mayville.....	49.19	20.00
G. Schmelzer, Mikado.....	8.00	
W. Voss, Owosso.....	507.66	
A. Hueschen, Pigeon.....	187.12	
D. Metzger, Remus.....	5.00	5.00
O. and O. J. Eckert, Saginaw.....	1,151.33	
O. Frey, Saginaw.....	75.00	
H. Eckert, Saginaw.....	93.49	
N. Luetke, Sebewaing.....	283.29	
E. Rupp, Sheridan.....	55.84	
R. Schaller, Silverwood.....	8.00	
J. Zink, Sterling.....	71.45	
C. Leyrer, St. Louis.....	37.85	
G. Cares, Swan Creek.....	71.25	
J. Roekle, Tawas City.....	220.50	20.00
W. Kehrberg, Vassar.....	100.99	
R. Koch, Zilwaukee.....	227.83	
Total.....	\$ 14,864.98	\$ 268.97

NOTE: Of the non-budgetary money there was \$34.00 for Church Extension and \$234.97 for Non-Synodical Activities.

Memorial Wreaths
(Included in Above Monies)

In Memory of	Sent in by	Amount
Mrs. A. Leffelhardt.....	Adrian.....	\$ 10.00
Mrs. Magdalene Strieter.....	Bay City (St. John).....	4.00
John Gey.....	Frankenmuth.....	3.00
Henry Bierlein.....	Frankenmuth.....	2.00
Norman Haubenstricher.....	Frankenmuth.....	5.00
Mrs. Fred Goetzinger.....	Frankenmuth.....	29.50
Mrs. Clarence Reif.....	Frankenmuth.....	47.00
Leonard Trinklein.....	Frankenmuth.....	5.00
Mrs. Fred Goetzinger.....	Frankenmuth.....	1.00
Martin Rupprecht.....	Frankenmuth.....	1.00
George Bernthal.....	Frankenmuth.....	1.00
Mrs. Barbara Hoffmann.....	Frankenmuth.....	3.00
George Trautner.....	Hemlock.....	2.00
Mrs. Elizabeth Von Stein.....	Jenera.....	342.00
Julius Landau.....	Livonia.....	5.00
Hermine Jacobi.....	Manistee.....	5.00
Fred Soll.....	Mayville.....	2.00
Mrs. Fredericka Felton.....	Saginaw (St. Paul).....	1.00

August Ihlenfeldt.....	Saginaw (St. Paul).....	2.00
Ed. Trommer.....	Saginaw (St. Paul).....	3.00
Pfc. Robert Hubinger.....	Saginaw (St. Paul).....	2.00
S. 1/C John Blass Smith.....	Saline.....	5.00
Mrs. Mathilda Ottmar.....	Saline.....	10.00
Mrs. Minna Sommerfeldt.....	Sheridan.....	25.50
Mrs. Marie Kionka.....	Tawas.....	1.00
Miss Olive Olson.....	Tawas.....	1.00
Wm. Schmally.....	Tawas.....	6.00
Mrs. Herman Schulz.....	Tawas.....	12.00
Mrs. Dorothea Lowe.....	Tecumseh.....	4.00

ALWIN R. BURKHARDT, Treasurer.

TREASURER'S STATEMENT
July 1, 1945 to May 31, 1946

Receipts	
Cash Balance, July 1, 1945.....	\$ 54,881.14
Budgetary Collections:	
General Administration.....	\$215,096.87
Educational Institutions.....	73,158.51
Home for the Aged.....	6,165.00
Spiritual Welfare Commission.....	50,906.79
For other Missions.....	346,354.69
Indigent Students.....	3,291.19
General Support.....	19,415.95
School Supervision.....	1,832.20
Revenues.....	96,165.59
Total Budgetary Collections and Revenues.....	\$792,386.79
Non-Budgetary Receipts:	
U. S. Government Bonds sold and matured.....	\$203,000.00
Proceeds from sale of lots.....	800.00
Bequests.....	1,665.12
Payments on Mortgage Receivable.....	1,700.00
Sale of S. W. C. Parsonage.....	10,791.06
Total Receipts.....	1,010,342.97
	\$ 1,065,224.11

Disbursements

Budgetary Disbursements:	
General Administration.....	\$ 45,337.75
Theological Seminary.....	33,119.80
Northwestern College.....	76,368.38
Dr. Martin Luther College.....	78,679.02
Michigan Lutheran Seminary.....	59,072.83
Northwestern Lutheran Academy.....	18,902.87
Emergency Building Projects.....	26,718.00
Home for the Aged.....	11,298.11
Missions—General Administration.....	409.67
Indian Mission.....	41,758.13
Negro Missions.....	18,630.55
Home Missions.....	218,275.18
Poland Missions.....	7,019.75
Madison Student Mission.....	1,523.66
Spiritual Welfare Commission.....	33,241.17
Winnebago Lutheran Academy.....	1,650.00
Indigent Students.....	1,117.00
General Support.....	32,786.65
School Supervision.....	17,731.69
Total Budgetary Disbursements.....	\$721,640.21
Non-Budgetary Disbursements:	
Institutional Missions—Parsonages.....	\$ 10,826.10
Advance to Church Extension Fund.....	100,000.00
Mortgage Receivable.....	14,000.00
U. S. Government Bonds purchased.....	152,905.00
Total Disbursements.....	\$ 999,371.31
Cash Balance May 31, 1946.....	\$ 65,852.80

Donations Sent Directly to Treasurer's Office
May 31, 1946

For Spiritual Welfare Commission	
Lionel H. Ames and Edward Nimmer, West Allis, Wis.....	\$ 5.00
Michigan Federation of the Aid Association for Lutherans.....	15.00
Carl Greif, Mesa, Arizona.....	1.00
Pfc. Vernon Sprengeler.....	10.00
Werner Neitzke, Wausau, Wisconsin.....	10.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	1.00
Memorial Wreath in memory of Mr. Wm. Sengbusch given by Mr. and Mrs. Tom Davis, Sr., Mr. and Mrs. Geo. Davis, Mr. and Mrs. Harvey Davis, Mr. and Mrs. Tom Davis, Jr., La Verne Davis	8.00
Carl J. Greif, Mesa, Arizona.....	1.00
Arthur Barfknecht, Watertown, Wisconsin.....	1.00
	\$ 52.00

For Missions

Memorial Wreath in memory of Glen C. Darrington by: C. J. Bolland, Mr. and Mrs. Clarence Opsahl, Mr. and Mrs. Harry Zimmerman.....	\$ 3.00
Mrs. Ida Peters, Bangor, Wisconsin.....	100.00
	\$ 103.00

For Church Extension Fund

Memorial Wreath in memory of Mrs. Augusta Greve, by members of First Eng. Lutheran Church, Aurora, South Dakota.....	\$ 5.00
Memorial Wreath in memory of Mrs. August Lippert given by Mr. and Mrs. Carl Huebner, Manitowoc, Wisconsin.....	1.50
	\$ 6.50

C. J. NIEDFELDT, Treasurer.

Notice to Our Subscribers!!!

In compliance with Postal Regulations we find it necessary to inform all readers of the Northwestern Lutheran of the following change in our Subscription policy

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