

# 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 8:67*

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## I Am The Good Shepherd



Behold I, Even I,  
Will Both Search My Sheep  
And Seek Them Out.

Ezekiel 34:11

## JESUS THE GOOD SHEPHERD

John 10, 11-14

**V**ERY precious to us are the words in which Jesus invites us to behold him as the Good Shepherd. Hymns have been written to unfold the comfort of these words. Pictures have been painted to remind us of it. Meditating upon these words we will find ever new comfort and never quite exhaust it.

### His Sacrificing Love

*He Died  
To Rescue Us*



The shepherd in the Holy Land who owned his sheep and tended them day and night became deeply attached to them. If he had a true shepherd's heart he took great risks for their welfare, courageously meeting any wolf or lion who drew nigh to devour them. In a brave defense of his sheep many a shepherd lost his life. Jesus says: "I am the good shepherd: the good shepherd giveth his life for the sheep."

Satan as a ravenous wolf drew nigh to the human flock upon which the Creator had set His heart. By seducing our first parents to sin he brought all mankind under his pernicious power for their eternal destruction. Yet our Savior met this enemy and overwhelmed him for us. In His free love He prized us, though loathsome sinners, too highly to let us perish in hell. He took our sins, which put us under Satan's power, upon Himself and wiped them out by innocently going into death for us.

*He Lives to  
Keep Us Safe*

In this very sacrifice Jesus stands revealed as the Good Shepherd beyond compare. When earthly shepherds lovingly sacrificed their lives in the defense of their flock they had done their utmost for their sheep. Yet their very death then left them a helpless

prey. Even if the wolf or lion likewise perished in the struggle they were still scattered and shepherdless. Not so Jesus the Good Shepherd in His sacrificing love. He laid down His life to take it up again. When with His death He had broken Satan's power over us by atoning for our sins, He arose again, henceforth to shepherd His sheep in peace. The joyful Easter message that our Redeemer is risen, and that He lives for us upon His sacrificial death, makes Him the one Good Shepherd who has no equal. Glorified and exalted He now gives pastors and teachers to His church. They are His under-shepherds through whom He would feed and guide His sheep, His believers, with His holy and saving word. After the example of the Savior, who is also their Good Shepherd, they are to dedicate their lives in thankful, unselfish love to the faithful feeding, guiding, guarding of Christ's sheep.

In His loving concern for His own Jesus earnestly testifies against all spiritual leaders who are hirelings at heart; against all who, since the sheep are not their own, really do not care for them in their heart; against all who, though they may feed and guide them properly with His word for a time, do it only for their own gain, and only as long as it appears to be to their advantage; against all who as hirelings will leave the sheep exposed to danger when they are to bring sacrifices. Yet also the faithful shepherds are taken from us through death, and we would ever and again be left helpless, neglected, and exposed to danger if the Good Shepherd, who took up His life again after He had sacrificed it for us, were not there to give ever new faithful shepherds to His flock.

### His Shepherding Love

*Shepherds Knew Their  
Flocks and Were  
Known by Them*

Shepherds in the Holy Land who constantly lived among their sheep knew them individually and intimately. They knew which were strong, and which were weak and

sickly; which were young, and which were old; which were forward and apt to stray afar, and which had learned to stay close to the flock. All this knowledge of the shepherd was bound up with a deep concern and a tender solicitude for his sheep, which moved him to use it all in giving to each sheep the particular care and guidance that it needed. In consequence the sheep became aware of the shepherd's loving care and learned to trust in him. As he walked before them, leading them into green pastures and to fresh springs of water, they gave heed to his voice. Though some were wont to stray afar at times, they would again hearken to his call and rejoin the flock. A stranger, playing the shepherd, might cause them momentarily to prick up their ears. Yet they were not deceived; they had confidence only in the voice of him whom they knew. Especially when it came to pass through dark and dangerous valleys did they keep close to their shepherd.

*Jesus Knows  
His Sheep*

"I am the good shepherd, and know my sheep, and am known of mine." The sheep of Jesus are the believers whom He has brought to trust in Him as the Savior who died for them and rose again. Jesus knows them. He knows our natures and our temperament, our points of weakness and strength, all our individual failings, temptations, sorrows, and dangers. No need that is ours in soul and body escapes Him. In His deep love and ardent concern for our welfare He employs all this omniscient knowledge, even as His heavenly might and power, to meet our needs.

*He is Known  
by Them*

Through His word Jesus lets us feel and taste His love. That is His shepherd's voice through which we learn to know Him in faith. When through His Gospel word He offers us pardon for all our sins we ever perceive anew in faith that He is satisfying our greatest need. Through His word we also behold Him ever more fully as the one who can and does provide for

(Continued on page 134)

# Editorial

**At It Again** Another desperate effort is being made in the Wisconsin legislature to gain free bus transportation for parochial school children. In the fall election a proposed constitutional amendment to permit the use of state funds for the transportation of parochial school children was rejected by the voters of the state. Now Assemblyman O'Connell is seeking to foist it on the people of the state by another route. His bill proposes to permit drivers of public school busses to pick up parochial school children on the highways where a bus route has been established. The bill does not propose to create new routes, therefore there will be no extra cost for the tax payer and no transgression of the separation of church and state. So the sponsor of the bill argues. He adds a little sentimental touch by saying, "I just can't see any sense in a half-loaded bus passing up little children on the highways, especially little tots in the winter-time. When they're going that way anyway, they might as well pick them all up." This sounds innocent enough. But we will not let such language blind us and force us to tears. We agree, that he has sentiment on his side. In fact we wish it could be done so easily. We, too, love little tots as much as Assemblyman O'Connell but history teaches us to beware if the Romans come with gifts. Once the camel has the nose under the tent, which it will have if we let O'Connell get by with his new scheme, the camel will soon get inside and wreck the tent. The bill is still in committee. It has been referred to the assembly education committee which will, no doubt, hold a hearing before taking any action. We sincerely hope that this committee will do some hard and sober thinking and that it will listen to the voice of the people that spoke in no uncertain terms in the fall election. The people of the state of Wisconsin said very definitely last fall that they want no mixture of church and state. That was the issue and not should we let little tots freeze on the highways in the winter-time. Concerned parents will take care that it will not happen. But we fear to give as much as a finger lest we lose the hand. No sounder Biblical principle has ever been established than that of complete separation of church and state. "Render unto Caesar the things that are Caesar's; but unto God the things that are God's," so spake the Savior then and so He speaks now in His written Word. He would not have the two things mixed. He wanted both to be separate and serve in their respective spheres; each independent of the other. Let's believe He knew what He was talking about and just follow Him. He who loved little children more than anyone else will see that no harm comes to them who follow His instructions and trust in Him. These will always find a way.

W. J. S.

**As Sheep Having No Shepherd** That is the impression which the multitudes which He observed made upon Jesus. Sheep, left to themselves, are helpless creatures. They just mill around. They don't know what to do or where to go and just go around in circles.

That characterizes the great mass of people today. They are looking for happiness, contentment and a feeling of security but can't find it. All sorts of amusements and entertainments are indulged in, all sorts of distractions are sought out, but there remains a feeling of depression, a feeling of utter frustration and futility.

Recently a careful Gallup poll was taken, one that was checked and re-checked, to try to ascertain how many people feel happy. It was found that forty per cent of our American people consider themselves unhappy. It was found that it was characteristic of such people as a type that they seek to forget their troubles in such things as drink and going to the movies. This poll tends to confirm that the great mass of our people are as sheep having no shepherd, aimlessly milling around in the search of happiness and failing to find it. Even the distractions which they seek out so frantically do not help them to forget.

People today are in a kind of daze. They have lost their moorings. Everywhere they run into blind alleys. When they try those things which seem to promise peace and contentment, they find that it was only a mirage and they pessimistically say to themselves in effect: All is vanity and vexation of spirit.

This dazed condition and aimless milling around also reveals itself in the religious sphere. There is a feeling that only religion can supply the answer, but they are confronted by such a maze of conflicting teachings that they don't know where to look and are still like sheep without a shepherd. Our age has produced a species of, what has been called, religious tramps. They can't settle down in a religious sense. Periodically they wander from church to church. They try this one and that one but never settle down anywhere. They fall for nearly every new fantastic sect which springs up. It is an aimless drifting and futile milling around.

And that is true also of many who are members of a definite church. They are not being fed with the Bread of life. They are being taught that they must work out their own salvation by character and right living, by the Golden rule, by doing unto others as they would have others do unto them, but deep down in their hearts, especially when they come face to face with eternity, a feeling of frustration and futility takes hold of their souls. Their spirit cries out: "O wretched man that I am, who shall deliver me from the body of this death?" They are as sheep having no shepherd.

When Jesus sees that today it has the same effect upon Him as in the days of His flesh, He is filled with compassion. He wants to help them and put an end to their desperate plight. He offers Himself to them as the Good Shepherd who laid down His life for the sheep and who is ready to lead them into the green pastures of His Word and into the safety of His eternal fold. And it is our privilege, when we see the aimless drifting and futile milling around, when we see the evidence of frustration on every side, to direct them to the same Good Shepherd and the same green pastures, so that they may experience the precious truth of Scripture: "It is a good thing that the heart be established with grace."

I. P. F.

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**Will Clergymen Learn Caution?** The above caption appeared in the *Milwaukee Journal* some few days ago. Under this caption it has this to say, "Ministers, unfortunately, appear too frequently in the naive role of lending their names and support to all sorts of movements, petitions and protests without knowing the true motives and the real sponsors.

"The latest example is offered by the protest against the Truman policy of extending aid to Greece and Turkey, just released by the Council of American-Soviet Friendship. Among the 200 signers of the protest were six prominent Wisconsin Protestant pastors.

"These pastors are far from being communist sympathizers and can rightfully resent being used for the devious devices of the communists. Some of them have explained that they signed the protest with reservations and with no idea that it was sponsored by the American-Soviet Friend-

ship Council. Doubtless many others of the 200 signers were similarly victimized.

"But some of these same individuals have been misled and embarrassed in the same way in the past. They should have learned caution and discretion in such affairs by now. Their predicament ought to be a warning to others who are solicited for like purposes.

"Clergymen properly are respected as counselors in matters spiritual. As such, they command deference and wield great influence for good. When they step out of that field and use their prestige to turn the course of thought or action in other affairs, they should certainly appreciate their great responsibilities to themselves, their churches and all who may be swayed by their views. It is about time they quit being deceived."

Pretty good judgment, we call that. It were well if ministers would read this bit of advise and heed it. If only those ministers that feel called upon to identify themselves with every conceivable movement would know their God-given duty in the world, to preach the Word. This and nothing more. They are to preach the "wrath of God revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. 1:18, and the blessedness and peace of God which passeth all understanding which is to be found in Christ Jesus our Lord. This ought to keep them so busy that they will find little time for anything else. Then when they earnestly and persistently prayed for the peace and well-being of the land in which they dwell they will find that they have a big job, so big, that it will keep them out of mischief.

W. J. S.

## TABLE OF DUTIES

### For Male and Female Servants, Hired Men and Laborers

*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5ff.; Col. 3, 22.*

#### II

**I**N our previous study of the duties of servants we considered several concepts which the Scriptures employ in this matter, such as "Servants," "According to the flesh," "Obedient with fear and trembling," and "In singleness of mind." Today we shall take up only one thought, a thought which Paul repeats several times, and which he thus shows to be very important. It is this that all servants, no matter what specific position they may hold and what

type of work they may be doing, should consider themselves as working for the Lord. Three times Paul expresses this thought positively when he says, "as unto Christ," or "as the servants of Christ," and again "as to the Lord." He also speaks negatively about the matter and says, "not with eye-service, as man-pleasers," and "not to men."

#### The Will of God

What is the will of God in this matter?

God clearly showed His will when He created the world. In one respect He created all men equal, He made them all in His own image. In this

respect no man received a higher rank than the others, and no one a lower rank. It was exactly as Paul wrote about the relation of Christians before God. "Ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3, 26, 28). That is the will of God which He also showed in creation: "So God created man in his own image, in the image of God created he them, male and female created he them" (Gen. 1, 27).

But in other respects, regarding the relation of man to man, God showed this to be His will that some outward distinctions should be observed. When He created Eve He said, "It is not good that the man should be alone, I will make him *an help* meet for him" (Gen. 2, 18). Although Eve in her relation to God stood exactly on the same level as Adam, possessing like him the image of God, yet in her outward relation to Adam she was to hold the position of a helper, while Adam was to be *the head* of the family. Adam was not by this arrangement to enjoy greater happiness, nor Eve less happiness, because of their different outward station. One would be as happy as the other, but with a happiness in accordance to the position which God had assigned to each.

After sin entered the world and tainted all the institutions which God had created, God did not cancel the various relations which He had arranged in the beginning, but retained them in spite of their corruption by sin. "Thy (Eve's) desire shall be to thy husband, and he shall *rule* over thee" (Gen. 3, 16).

As the human family increased, the relation of superiority and subordination spread. There were the children subordinate to their parents. There came the helpers which a man needed for his business, the maids which a woman needed in her household. There came the clans and tribes with their leaders and followers; cities and countries with government and citizens.

This will which God clearly manifested in His creation He later em-

bodied in the Fourth Commandment, and in the many explanations and applications which He made of it. This will of God every one who holds any subordinate position should recognize, realizing that a servant's position is a gift from God, as well as is a master's; and also that you can serve God as well in the one as in the other.

### Not With Eye-Service

If you look merely at the outer arrangement that one lives in servitude to another, you might be tempted to assume that everything about such an arrangement is purely human: one man hires a helper, the other offers his service for hire; one man buys a slave, the other through some unfortunate circumstances lost his personal free-



dom. One might be further led to assume that no more ought to be demanded of a servant than that his master is satisfied with his work. But Paul says, No, not as to man, not as men-pleasers. Service that aims only to satisfy the human master he calls "eye-service."

There are servants who do honest work only when they know that they are being watched; but as soon as they think that supervision is relaxing, or is missing altogether, they become careless and negligent in their work. They are guilty of the worst form of what Paul calls "eye-service." There are others who also must be charged with doing no more than eye-service, although they work properly not only when they know that they are being watched, but who at all times try to do honest work, work that will bear the

closest inspection. Yet in spite of this fact they may fail by a wide margin of doing what they ought to do, and may be producing but eye-service.

What prompts them to do honest work? They look at their work merely as a way of making a living. If they do their work as is expected of them they will receive their pay, they will be honored, they will advance; but if not, they stand in danger of losing their job. If the paycheck, or its equivalent, is the only reason that moves a person to be honest in his service, then he is nothing but a man-pleaser. His service is eye-service.

But what more can be expected of a servant? Paul is speaking to Christian servants; and Christian servants he wants to teach to see in their service a God-given opportunity to serve the Lord, to work for His praise and glory.

### Servants of Christ

We saw before that God when He created this world arranged it so that there should be superiors and subordinates. In that way He wants to govern and preserve this world. He might easily have made some other arrangement; but it pleased Him to do as He did. But what has Christ to do with all this?

The Father gave the world to Christ to save it from sin, from the curse and from the power of sin. He did not give the world to His Son to change any of its outward orders. He did not give it to His Son that all men might have equal political rights, nor that all might have an equal share in the goods of the world. Rather, Jesus once remarked very emphatically: "The poor ye have always with you." It is a grave mistake to expect of the Gospel that it should change the social order of things, or even to establish universal social justice. Jesus declined to serve as "a judge or a divider" over men in matters concerning the regulation of inheritance (Luke 12, 14). Jesus came, not to re-arrange the world, but to save sinners.

Now, since Jesus did save sinners, all power has been given to Him in heaven and on earth. He is made King, not

only to rule with grace in His Church on earth and with glory in heaven, He has received also a kingdom of power to control the affairs of this life so that they serve His purposes. Some people serve Christ willingly, while others, though plotting to destroy His kingdom, are forced to help His cause even against their will. For example, when the enemies persecuted the Church, then by scattering the Christians they at the same time spread the preaching of the Gospel; and cities and territories that otherwise might not have heard the Gospel for a long time heard it because the enemies through their persecution drove it to them.

But Paul in our text is not speaking of such service which is rendered to the Lord against one's will. He is speaking to Christians and is telling them how to regard their position of serfdom. And those Christian slaves he admonishes to consider themselves as servants of Christ and to do their work as unto Christ, as to the Lord.

That is to say that in serving their human masters they must be motivated, not by the expectation of a reward or by the fear of punishment, but by gratitude to their Savior. They know that Christ has purified their conscience. Although they are sinners, there is now no longer any guilt to burden their conscience. The power of sin has been broken, so that it no longer can control their thinking, their feeling, their striving, their talking, their doing. They have been set free by the Lord. They have been bought with a price, they are the Lord's, that they might live under Him and serve Him in everlasting righteousness, innocence, and blessedness.

When the Lord called them into His kingdom He found them as slaves, and He left them in their state as slaves. What shall they do to serve Him? Let them perform faithfully the duties of their state. Serve the Lord according to the peculiar opportunities which their state offers. A slave is beset by temptations of his own, which may never trouble a master. Let him exercise his Christian faith by meeting those temptations, and fight against sin in that special form. A slave, being

placed under the Fourth Commandment, has a special opportunity for practicing Christian obedience. He does not have to go far to look for good works. Every time his master assigns a task to him he has an opportunity, by willing obedience, to do a God-pleasing good work.

More is to be said on this, but we must break off for this time.

J. P. M.

## JESUS THE GOOD SHEPHERD

(Continued from page 130)

every other need. It moves us to grow in the confidence that whatever He permits to befall us must somehow help to make this life a true time of grace for us or others. At times we, too, are tempted to bend over this or that dangerous precipice of sin or that dangerous precipice of sin to snatch at what appears to be an invitingly green blade of earthly gain or pleasure. Only the warning voice of His word keeps us from making a fatal fall; it makes us mindful of our danger. At times His sheep are also heedless enough to stray into the dark forest ranges of temptation where Satan lurks with malicious intent. Then the Good Shepherd lets them hear the rebuking voice of His word that they may draw back to safety. Just this that they recognize in it the voice of Him who has showered them with love overwhelms them.

Often-times the Good Shepherd has difficulty in getting His sheep to hearken to His voice, because they have turned their ears away from Him. Then He may find it necessary to come and strike them with His rod, with the rod of adversity and sorrow, so that they may again be induced to listen to His word. Through His word we also know Jesus as the only shepherd who can safely lead us through the dark valley of death to the blissful meads of Paradise. Many who are continually falling back, straying to the side, and hovering on dangerous edges do not fully appreciate the Good Shepherd until they come nigh to death's dark vale. Then first do they trustfully

welcome His voice — the voice which assures them that He will go with them, and with His grace and pardon lead them safely to eternal joy.

The love in which Jesus has drawn us to himself in faith through His word, and in which He ever seeks to keep us in His grace to the end, is perfect. He knows His own. And according to the new man in us, begotten by His word, we know Jesus in blessed trust. Let us therefore crucify the Old Adam in us that our blessed knowledge of the Good Shepherd may not grow dim.

C. J. L.

## HE IS NOT HERE, HE HAS RISEN!

Easter bells are ringing  
Throughout the world today.  
"Christ the Lord has risen!"  
This is what they say.

Christ was buried yonder,  
In Joseph's new-hewn tomb.  
Tender hands enshroud Him,  
Hearts were filled with gloom.

It was early in the morning  
Before the sun's first rays  
Shone over saddened Jerusalem,  
Women were on their way.

Once more they bring sweet spices,  
To anoint their loving Lord.  
Remembering the comfort  
And peace of His Holy Word.

With hearts perplexed and burdened  
They walked along the way,  
Wondering who would help them  
Roll the great stone away.

Behold! they see an angel,  
All clothed in shining white;  
Within the tomb where Jesus  
Had laid for two long nights.

"He is not here, He has risen!"  
The angels' voice proclaims.  
And the earth is torn asunder,  
It is Jesus still who reigns.

Women, tell the message  
To disciples gathered near.  
Their hearts are now rejoicing;  
Which once held only fear.

Tears, now all have vanished  
Their very eyes behold —  
Their only, loving, Savior.  
Now the story is told.

Easter bells are ringing  
Throughout the world today.  
"Christ the Lord has risen!"  
This is what they say.

HILDEGARD K. NIEMAN.

April 27, 1947

# Siftings

BY THE EDITOR

**Envelopes.** In many of our congregations the envelope system is used. That is, every member at some time of the year, usually at the beginning of the year, received a carton with fifty-two envelopes in it; one for each Sunday of the year. As the respective Sunday arrives the member deposits the particular envelope for this Sunday into a repository. Why do our congregations prefer the envelope system?

The envelope system is orderly. God is a God of order. Look around in nature and see how orderly he made everything. He wants His children to do things in an orderly manner not only in their every day affairs, but above all in His house, in His church. "Let all things be done decently and in order." There are other orderly systems of handling money matters in the church; but, no doubt, the envelope system is one of the most convenient systems devised.

God wants His business to have priority. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "Seek ye first the kingdom of God." Did God first look after all the other creatures and in the end after his best efforts, so to speak, were spent, give to man what was left over? No, God made the world for man. "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." After man fell into sin God did not reverse this order. If anything we find that He intensified His "to you shall it be." For whereas before He gave orders only that all the creatures were there for man, now He informs man that even He is there in a special way for man, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him shall not perish, but

have everlasting life." God did not say this to any other creature, not to the angels, nor to the animals, but only to man! Shall man, who has experienced such great love at the hand of God not be ready to give Him first consideration with his earthly means and thus prove to God his appreciation?

On Calvary "Christ died for all that all might live." "Upon the first day of the week let every one of you lay by him in store." Christ laid down His life for the father, for the mother, for the son, for the daughter. Every father, every mother, every son, and every daughter who appreciates what Jesus paid for him or for her will welcome the opportunity "upon the first day of the week" to prove to Jesus his or her appreciation by means of his or her contribution.

Maybe I am sick and cannot personally bring my contribution to church on the respective Sunday? "Upon the first day of the week let every one of you lay by him in store." Lay by him in store, make provision for your contribution. God's blessings go on, the blood of Jesus still is your guarantee. Perhaps you realize this more when on your sick bed that when well. At this time especially I want to give the Lord tangible proof of my appreciation of His love to me. Therefore, when I must be absent from church I still make provision for my contribution to His cause.

Since the envelope system is convenient for this purpose, we use this system. If some day a better system is found we'll then change over to the better one.

T. H.

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**The Catholics In Italy.** On March 25, as has been previously reported, religious liberty was affirmed in the new Italian constitution. "From the Roman Catholic point of view," reports the *Christian Century*, "the arrangement that has been confirmed for Italy is a perfect embodiment of religious liberty at its best." This provision of the constitution recognizes Roman Cathol-

icism as the state religion in Italy; it continues the financial support of that church; insures Roman Catholic teaching (and no other) in the public schools; declares the person of the pope inviolable and sacred; recognizes the sovereignty of the Holy See; grants to diplomats accredited to the Vatican all the privileges and immunities enjoyed by those accredited to Italy; and gives the support of the constitution to such a provision of canon law as that forbidding any legislation for the legalization of divorce. There is nothing in the constitution to prevent other churches from existing if they can. The *Christian Century*, continues: "On the ground of this slender residuum of liberty, the premier tries to persuade the religious minorities of Italy and their Protestant sympathizers abroad that there is 'no discrimination' against non-Catholic groups. Nothing short of a revival of the inquisition, it seems, would be recognized as discriminatory." Embodied in the constitution is the Roman Catholic idea of religious liberty which is limited by the unique and special position of the Roman Catholic Church as the only true church. This is axiomatic: Wherever Roman Catholicism is in power there is no religious liberty!

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**Religion On The Radio.** A *Christian Century* editorial writer reports: "Recently a friend of ours was compelled to spend Sunday in a hospital bed. Being a minister, he welcomed the opportunity to hear sermons and enter into religious services different from those to which he was accustomed. So he turned on his radio. When we called on him in the middle of the afternoon, he had listened for six hours. His impression? 'I did not dream that religious radio had descended to such depths of cheapness, vulgarity, and error. What a spectacle Protestant Christianity is making of itself!'" Protestant Christianity has not only made a spectacle of itself on the radio but also in the press. This should be a grim reminder for us that it doesn't take much for a church to make a spectacle of itself!

## THE DEBATE ON UNION

### How Did We Get Into It?

BY PROF. E. REIM

**I**N our last issue we stated our intention of taking up the different matters which are at present under serious discussion within our Synodical Conference. First and foremost among these is, of course, the problem of the proposed union between the American Lutheran Church and our sister synod of Missouri. This has been the subject of vigorous debate among us for several years. Since the negotiations have been entirely between those two synods which are directly concerned, it is fair to ask just how we got into this debate. Is the whole matter really any of our business?

#### A Bit of History

Before taking up this question it may be best to look at a little history. There has always been a tendency among Lutheran synods to draw into closer relation to each other. Our own Joint Synod is a union of four former bodies, the synods of Wisconsin, Minnesota, Michigan, and the synodical District of Nebraska. Our Synodical Conference is a federation of likeminded synods which, without surrendering their independence and individuality, take this method of declaring their fellowship with each other. It is the oldest organization of this type among the three great groups of Lutherans in America. Similar developments have taken place among other Lutheran bodies resulting in the forming of the United Lutheran Church of America and the American Lutheran Conference. To this latter group belongs the American Lutheran Church, which itself is the result of a merger of the former Ohio, Iowa, and Buffalo Synods.

#### Two Directions

But this does not mean that the trend has been all in one direction. Just as there have been factors which drew different bodies together, so there have been other factors that kept some of them apart, as for instance the issues over which Iowa and Buffalo

contended with Missouri, even prior to the founding of the Synodical Conference. Sometimes these factors even caused divisions within an existing group, as when the old Ohio Synod severed its connection with the Synodical Conference. These divisive factors were consistently of a doctrinal nature. Thus it came that attempts to establish or re-establish church fellowship depended upon their success or failure in removing these existing doctrinal differences. The same doctrines which had once been in sharp dispute between these synods now became the objects of much attention and effort which aimed at bringing about agreement. Unsuccessful attempts in this direction were made in 1903-04-05 and again in the years 1918-1928.

#### Invitations

Another attempt was launched in 1935. A general invitation was issued by the United Lutheran Church, stating that since the various Lutheran bodies accept the Word of God and the Lutheran Confessions, a basis for union already exists. This invitation was declined by our synod on the grounds that such negotiations will be profitable only if the existence of doctrinal differences is frankly recognized and a sincere attempt is to be made to remove these existing differences. In the same year Missouri accepted an invitation of the American Lutheran Church and entered upon new negotiations. Wisconsin was not included in this invitation. This might have been an accidental omission, but it was subsequently admitted by the leading spokesman of the American Lutheran Church Committee, Dr. M. Reu, that this had been done "perhaps not without some purpose" ("*vielleicht nicht ohne Absicht*").

#### An Agreement Reached

Then came 1938, and with it the announcement that the representatives of the American Lutheran Church and the Missouri Synod had reached an agree-

ment. The 1938 Convention of the Missouri Synod went on record as approving this report. The American Lutheran Church Committee had explained in what sense it accepted the *Brief Statement*, a formal document in which the Missouri Synod some six years before had set forth its doctrinal position and which it had made its platform for any further discussions of the old issues. This report of the American Lutheran Church representatives, called the *Declaration*, together with other conditions specified by the Missouri convention, were then considered to be an adequate settlement of the existing controversies. Whether this is in fact the case, has been the subject of much debate ever since.

#### The Wisconsin Synod

Now we are ready to answer the question how we of the Wisconsin Synod got into this debate. The answer is very simple. Even as the 1938 Convention of Missouri reported its findings to its own districts, conferences, and congregations for their judgment, so this *St. Louis Agreement*, as we shall henceforth call it, was by resolution of the Missouri Convention referred to its sister synods for approval. Therefore it was not only proper and in order that our synod at its Watertown Convention of 1939 gave an opinion on this *St. Louis Agreement*. It had to do so. To do less would have been to dodge a serious responsibility.

#### Our Opinion

It is true that the opinion expressed by our synod was not favorable to the *Agreement*. After a careful study of the documents as well as of a number of events that had occurred in the course of the year and which confirmed our analysis of the American Lutheran Church *Declaration*, we stated it as our considered judgment "that there was no real doctrinal basis for church fellowship between the Honorable Synod of Missouri and the American Lutheran Church" (1939 Report, p. 61). For this judgment we must, of course, be ready to answer, and shall do so in our next issue. But that we arrived at an opinion, that we ex-



pressed our judgment, that was not an act of unwarranted interference in the affairs of a sister synod. It was an official reply to an official inquiry in a highly important matter.

### No Unwarranted Interference

Nor was it intrusion when our synod subsequently explained and defended its stand. That was the natural and proper sequel to what had gone before. Incidentally, this has been recognized by our sister synod time and again, particularly when it followed this same procedure in the case of subsequent documents, as for instance the *Doctrinal Affirmation*, in which a fruitless attempt was made to unite the *Brief Statement* and the *Declaration* into a single document. It is for the sake of our own members that this question has been discussed and answered. They should know just how and why we have gotten into this debate. It has not been because of a mischievous desire to meddle in the internal affairs of another body. It was in serious compliance with a solemn obligation which we have assumed toward each other in the fellowship of our Synodical Conference.

### God's Demand

These are good, valid grounds for our participation in this debate. But the best reason of all is that when the truth of the Gospel is at stake, be it in a major or a minor point of doctrine, no apologies are needed for a searching investigation of a proposed doctrinal basis for church fellowship. God's Word has only the highest praise for the Christians of Berea because they searched the Scriptures daily, whether those things that were being told were so (Acts 17, 11). To do likewise is something which we owe to the Truth and to Him who tells us: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8, 31).

### ECCE HOMO

Yea, I know from whence My being,  
Their Redeemer in Me seeing,  
Sinners from their guilt are free,  
Saved are all men who accept Me,  
Lost forever, who reject Me,  
God am I, assuredly.

THEODORA LAU.

## THE CHURCH'S WORK

**W**FOR some time now it has become evident that in our country there is an ever-increasing tendency to ascribe a duty to the Church which according to the Scripture does not belong to her, namely, that the Church should lay down certain rules in matters that concern the state and pertain to the government alone. In this movement we see the influence of Calvinism in our American churches by which we are surrounded, who since the days and labors of Calvin confuse church and state as does the Roman Catholic Church although in a different way. Almost every year meetings are held by church bodies whose interests are centered on matters of state.



Such a meeting was held in Pittsburgh, February 18-20, according to reports in our daily papers. This interference in state affairs on the part of the churches is more questionable and dangerous than it seems to be at first sight.

### What is the Work of the Church?

"The duty of the Church is clearly seen from the last command given by the Lord to His disciples and their successors and for all times till the end of days, 'Teach all nations, baptizing them; teach them to observe all things whatsoever I have commanded you; preach the Gospel to every creature,' Matth. 28:19-20; Mark 16:15. Nowhere does the Savior ever as much as hint that the Church should meddle with the business of the state. Certainly every Christian citizen is bound by God's Word to seek the peace of the

land wherein he dwells; but as *citizens* and in the right way as it becomes Christians.

### Paul Instructs the Romans

"The Apostles of Christ acted accordingly. They labored according to the precepts of their Lord and Master and preached the Gospel publicly and privately. St. Paul assures the Christian congregation at Rome in the first part of His letter that he would gladly come to them that he might have some fruit among them also by the preaching of the Gospel of Christ, knowing himself to be a debtor of both, Jews and Greeks, Romans 1:13-17. Not by one word does he indicate that he and the Roman congregation ought to be active in the affairs of the government in spite of the fact that Nero occupied the throne of Rome at that time who constantly exposed himself as an unjust, terrible tyrant and persecutor of the Christians and under whose regime Paul was finally put to death. But he does admonish his readers very earnestly that they should be subject under the higher powers, Romans 13:1-7.

### Peter's Admonition

"Peter does this also. He writes to the Christians in Asia Minor, who also felt the fury of the persecutions raging in those days, to obey the government, 1 Peter 1; 3:14-17; 4:12-14; 5:6-10. But he does not call upon them to enter upon worldly and political affairs but pleads with them to lead a Christian life. He says, 'Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Honor all men. Love the brotherhood. Fear God. Honor the king,' 2:13-17. This ought to be true of us. And if some one, who has the confidence of his fellow-citizens, is elected to a political office, he should do the business and duties of that office conscientiously and well according to the existing laws and ordinances for the welfare of his city, country and

people, and should prove himself to be the salt in this frequently corrupt, crooked, selfish political hub-bub.

### The Pittsburgh Meeting

"Nor dare one forget that the political, world-political, social and economical affairs are subject to the judgment of reason and that Christians may have divergent opinions in these matters.

"How much the above-mentioned meeting in Pittsburgh, which is officially composed of American Protestant church members belonging to twenty-eight different church bodies and represented by 400 members, pastors and laymen — how much these representatives busied themselves with worldly, political, state affairs, is shown by the summary which we take from the report of the meeting. They concerned themselves with the most difficult questions, factories, markets, mines and farms; they discussed wages, prices, profits, the uncertainty of economic cycles, the injustice of strikes and lockouts, the necessary conditions for steady and uninterrupted employment, full production and fair distribution; they spoke on, the just obligation of the government, the financial world, the laborer and management in our economy; they studied the problems of social security, a guaranteed annual wage, the danger of monopolies, the result of taxes, state loans and assistance, and finally decided that these questions justly come within the scope of the Christian Gospel if applied to the modern economic order of things. It was declared that the Church must freely and openly concern itself with hotly contested and debatable questions. The ministers, therefore, should be better informed on economic matters, lay-leaders should be developed by such conferences and religious education in this field should be broadened.

### Is This It?

"Is this the work of the Church? Whither is the Church drifting? What does this do to the real work of the Church? What stand a Christian should take on these questions which play such an important and absorbing part in the present world and time; what leadership the layman in general

and specifically should assume shall be treated at another time."

The above is a free translation of an article which appeared in the *Lutheraner* of April 1, 1947. The article was written by the venerable former presi-

dent of the Synodical Conference and president of Concordia Theological Seminary, St. Louis, Missouri, Dr. L. Fuerbringer. We shall be waiting for the next article by Dr. Fuerbringer on this subject. Ed.

## THE LEOPARD SOCIETY IN NIGERIA

BY PASTOR N. REIM, MISSIONARY, NIGERIA, AFRICA

SOME months ago there appeared in various newspapers in America accounts of the recent uprisings of an ancient secret society in Nigeria and other parts of West Africa known as the "Leopard Society." While reading these accounts of the many gruesome murders perpetrated by these "human leopard killers," our Synodical Conference Lutherans may have wondered whether the area in which these murders were occurring is anywhere near that part of Nigeria in which our Lutheran mission is working, and whether our mission has any contact with the people in the troubled villages.

A report on this subject might have been given through our church papers some time ago, but we had no desire to embarrass the British Government by revealing the story while it was dealing with an exceptionally difficult problem. However, since the situation is now somewhat more under control, and since the story has already appeared in the public press (e. g., the *Milwaukee Journal*, August 23, 1946) we feel at liberty to divulge to our Lutherans in America the part that their mission is playing in the matter.

The leopard men make up one of the most dreaded secret societies in existence today. Their activities had been quite successfully suppressed after World War I, but under the unsettled conditions of World War II they have managed once again to renew their terrifying activities and unspeakable rites.

The leopard men wear small flat knives bound onto their hands and wrists in such a way that when the hand is balled into a fist, the knives protrude between the fingers to resemble the claws of the leopard. To complete their role as human leopards,

the men cover themselves with leopard skins, and then lie in wait for their victims beside some lonely bush path. Leaping out at them and slashing them with their claw-like weapons, they leave the mutilated corpses in a condition resembling that of the real leopard's victims. Over 200 bodies have been found within a period of a few months. There are some cases on record where certain parts of the bodies have been eaten by the leopard men.

In spite of the fact that the native population in the area is so fearful of reprisal that few are willing to give evidence in the trials of the murderers, scores have been caught, and, after confessing, have been hanged. Unfortunately, however, these hangings have apparently not succeeded in putting an end to the troubles. For a time it rather seemed that the ferocity of the leopard men only increased at seeing some of their fellow members executed. Instead of showing fear for the strong arm of the law, they rather looked upon it as a challenge.

The area in which the greatest number of crimes has been committed is less than forty miles from the headquarters of our Lutheran mission in Obot Idim. Although so near, our work had not yet been extended into that immediate territory.

When, however, the Senior District Officer in that area noticed that little headway was being made in suppressing the cult by force, he requested an interview with our Field Superintendent, the Rev. Wm. H. Schweppe, and laid before him the plea that the Lutheran mission open churches and schools immediately in the troubled villages. He admitted quite frankly that the means at the disposal of the Gov-

ernment were apparently inadequate to cope with this situation. He said that in his opinion only religious training and education could succeed in eradicating the root of the evil.

A short time later the writer and his wife had occasion to stop in at the home of this District Officer while in that vicinity. We found him quite discouraged. He had just changed into his full official uniform after having witnessed the hanging of one of the murderers, and was preparing to go to attend the court for the sentencing of thirteen more. He repeated his belief that only light could dispel the darkness in which these people were enthralled, and that it was not within the scope of the State's powers to accomplish this. The State could punish the evil doer, but could not eradicate the cause of the evil. He urged again that we begin work as early as possible.

The members of the Nigerian Lutheran mission staff have complete confidence in the manner in which the British administration is handling this affair. Yet we do, of course, quite agree that the only means of changing the *heart* of man is by bringing light into darkness. And the only really effective means of doing that is the blessed Gospel of Christ crucified. Quite willingly, therefore, our mission undertook the task of entering this field with the Sword of the Spirit which is the Word of God. Within a few weeks one of our African pastors, the Rev. J. Ekong, moved into the area to begin work with the help of a number of teachers. We are happy to report that a number of stations and schools have already been opened, and prospects of continued growth seem most promising. It was also decided to send a white missionary into the territory to strengthen the work there. Pastor J. L. Konz has volunteered for this assignment, and plans to move with his family as soon as living quarters can be arranged.

We urge all our Synodical Conference Lutherans to join us in praying for the Lord's guidance and protection over these missionaries who are going out under difficult conditions to bring to these sin-bound souls the peace of

God that comes through faith in Christ Jesus.

Thus the Gospel goes forward to attack another stronghold now under the rule of the powers of darkness. And we are confident that, as in the past

even so again the promise of the Lord will find fulfillment: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## A PASTOR'S ANNUAL MESSAGE TO HIS CONGREGATION

**W**E are met today for our annual meeting. As usual we are hearing the various reports of our business as a Christian congregation and will make plans for another fiscal year. By the grace of God our congregation was not only permitted to survive the ravages of war, but were even privileged to show a steady and healthy growth in church attendance, in contributions for our own church as well as for the congregation's mission obligations, and in our school enrollment. For this we should be heartily thankful.

### There Is Room for Improvement

However, in three phases of our church life we have remained nearly static: 1) The lack of interest of our congregation for the study of the Word of God as evidenced by our members at Bible classes and the lack of interest in reading Christian literature such as our Northwestern Lutheran and Gemeindeblatt, is a serious symptom of a spiritual apathy, which cannot but hinder a congregation in its growth. 2) The infrequent participation of many of our members at the Lord's Supper is a sign either of a lack of appreciation of the blessings bestowed upon us in the Sacrament or an indifference to such blessings. Such a spiritual sleeping sickness is prone to spread in a congregation! (1 Cor. 11, 30.) 3) The little interest shown on the part of our members in keeping our confirmed youth within the Church and the lack of co-operation on the part of the parents and the young people themselves still confronts us as a most serious problem. Upon its solution largely rests the future strength of our congregation. The opinion that by means of all kinds of entertainments, social endeavors, athletic activities the church can be kept strong and our youth saved for our con-

gregation is still held by some, who tend to draw the interest and attention away from the God-given means of strengthening our faith, His Word, and cause time to be taken from such work which is essential to the building up of our congregation. In these matters we must be on the guard constantly.

Therefore while we rejoice in the progress that has been made in our congregation, we must humbly bow our heads in penitence before our gracious God pleading with the dresser of the vineyard: "Lord let it alone this year also, till I shall dig about it and dung it, and if it shall bear fruit, well; and if not, then after that Thou shalt cut it out." (Luke 13, 8.)

### Post War Periods

Postwar inflationary periods have always been trying and disturbing seasons for the Church and its called servants. Periods such as we have entered have a tendency to make our members restless at work, impatient at home, and self indulgent in their social life. These periods tend more and more to distract our members from the One Thing Needful. They tend to make our people wasteful and greedy for money. They tempt them to put aside their Christian obligations to their family and their congregation. As prices go higher and money becomes less valuable, our members are not likely of their own accord to increase their contributions, but will be tempted to place their church last on their list of financial obligations.

### Trying Times for Called Servants

Those servants of the Church who have been called to preach and teach in the congregation and who depend entirely upon the support of the church for their livelihood usually suffer most during inflationary periods and often find these

times most trying. During the war when most of the members earned well and were able to save money or pay off debts, the incomes of the ministers and teachers are usually not increased in proportion to the income of the members; and then during inflationary times their incomes are not increased to allow for the devaluation of the dollar but rather held down because of lack of available funds. To both His servants and the congregations God's Word gives clear directives in these matters.

The called servants of the Word are admonished by the Lord: "Let every man abide in the same calling wherein he was called." (1 Cor. 7, 20.) Those who have been called to preach and teach the Word should not in times of stress yield to the temptation to seek other work which provide for a better livelihood. "The love of money is the root of all evil." "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." (1 Cor. 9.) "Be content with such things as ye have." It is God's will that teaching and preaching the Word of God be considered a full time job for which a worker is to be properly compensated. If the congregation is poor either in earthly goods or in love and understanding for those things which God requires of them as regards His servants in their midst, then the Lord's servant should be content with such things as they will give and be not ashamed of his poverty either before the congregation or before the world. In this our Lord set us an example. The apostle Paul did run away from his work because of hardships, but "in weakness, and painfulness, in watching often, in hunger and thirst, in cold and nakedness, he continued his work out of love to Him Who gave Himself for us. Even hardships imposed unnecessarily upon the called servants of the Word must also work for their good, if they love God. Let them bring their needs to the Lord in prayer being fully assured that the Lord will not forsake His own. Let them frankly tell the congregation their needs and cheerfully carry on their God-given work.

#### The Responsibility Placed Upon the Congregation

The Christian congregation knows that its servants are a gift of the ascended

Lord, Who gives to His Church pastors and teachers. (Eph. 4, 10f.) These gifts the congregation accepts from the Lord in calling them to serve in their midst for the building up of the body of Christ, the Church. It does not call them as wage earners, but as *servants of the Lord*, who in their midst are to do the will of the Lord. The congregation has a right to expect that these workers place at the congregation's disposal *all their time, all their efforts all their interest, all their strength*, insisting that each abide "in the same calling wherein he is called."

It cannot endure workers whose love and interest, time and energy is divided between the work of the Lord and other gainful interests. It must apply to them the words: Ye cannot serve two masters. You cannot serve God and Mammon (Mt. 6). Since the service in the Word also consists greatly in studying God's Word, in meditating upon its truths, in planning for the needs of the school and church, in praying for the welfare of the flock, much leisure time is required, time which manual labor usual does not demand. No minister, no teacher, no professor can at any time claim that he does his job well in the church and still finds time outside of the service to the church to occupy himself with *other gainful occupations*. For that reason the Lord has ordained, that "they who preach the Gospel, should live of the Gospel."

All this places a serious responsibility upon the congregations. It is their duty to provide for the bodily needs of God's servants in their midst. "Let him that is taught in the Word, communicate unto him that teacheth in all good things." Here the Lord clearly instructs the congregations to share with His servants all good things in proportion as the Lord has blessed them. In sending the seventy out to preach the Lord did not provide them with food or money, but tells them to eat and drink whatever the listeners and believers shall give them. He expects those who hear the Gospel to share their food with those who brought the Gospel to them. When the Lord demanded the Israelite to contribute one-tenth of their income to the temple for the support of the Levites he shows the Old Testament application of this *principle of sharing*. In good years the servants of the church

also enjoyed prosperity, while in meager years they too had to go hungry with the rest.

And so members of the congregation should share with its servants of the Word as the Lord has prospered them: a small congregation has less to share than a large; poor members have less to share than the rich, a congregation with more servants has less to share than a similar congregation with but one servant.

The Lord does not intend that the called servants of the Word live in luxury, belong to the rich and proud, nor does His word imply that they be kept on the level of the poorest in the congregation. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. 5, 17.) The congregation that shows a selfish and loveless attitude toward the Lord's servants also in regard to their living needs is warned of the Lord: "He that soweth to the flesh, shall of the flesh reap corruption."

All these principles apply not only to ministers and teachers of the congregation, but to ministers and professors in the Synod as well.

#### Each Member's Duty

How is the congregation to provide means for such support? The Lord clearly directs those who hear the Gospel to *share* with those who teach it all good things. (Gal. 6.) The Lord expects as fruit and proof of their faith in Him and love for Him that Christians provide to the best of their ability for the support of His servants in the Work. In his letter to the Philippians Paul rejoices greatly that the Corinthians sent him a contribution, not because he desired a gift, but because he desired fruit of faith and love.

The matter of delinquent members, who among other things neglect to share their blessings with other members for the support of ministers and teachers becomes a clear responsibility of the congregation. The Lord tells us that those who are not faithful in the administration of their earthly goods, cannot long retain the treasure of the Gospel. (Luke 16.) They who selfishly withhold from their church

and the kingdom that which the church needs and which they can readily dispense with, will of their own sinful selfishness reap corruption. (Gal. 6.) It is clear then that if the congregation will endure delinquents to go unadmonished and undisciplined, it will eventually lose the Word. This principle again does not only apply to members in a congregation, but also to member congregations of a Synod. That the families of pastors, teachers, missionaries, and professor are included in this support is self-evident, because "if any provide not for those of his house, is worse than an infidel." (1 Tim. 58.)

**In Conclusion**

So my dear friends, let us seek to do the will in all things. Let us as called servants of the Lord appreciate the interest and concern that the congregation shows in our behalf, let us diligently, ceaselessly, cheerfully carry out the work assigned to us, not as men pleasers, but as servants of the Lord, doing the will of the Lord, knowing that we must give account to Him for our labors; let us work not as wage earners, who seek earthly rewards for our services, but as those who have been called to build Christ's kingdom and who are heirs of salvation. Let all our time, our interest and strength be devoted to the work assigned to us by our solemn call; let us be confident that He who is our Lord and Master will add to us all such things as we have need of.

To our members we say, continue to appreciate those whom the Lord has given you in the ministry of His Word, as pastors and teachers, pray for them that they be faithful, encourage them in their difficult tasks, provide for their bodily needs, and love them for their work's sake, for that is profitable for you. And so the Lord will continue to bless the work of our hands in our congregation, in our Synod, in the Church.

Let each his lesson learn with care  
And all the household well shall fare.

G. W. F.

*St. Jacobi Messenger.*

**REJOICE IN THY YOUTH**

These words have often been misapplied and misinterpreted. As it would appear upon first glance, the Lord through His Word urges mankind to enjoy itself in the days of youth, to sow the proverbial

wild oats regardless of consequences. Nothing can be farther from the truth than such a statement. God would then make Himself responsible, at least in part, of the sins of youth. God everywhere has shown Himself as an enemy of sin, as one who will seriously punish the evildoer. God does not wish to carry water on both shoulders, first encourage sin and then condemn it. A brief survey of God's intended meaning of the above statement will therefore not come amiss.

To be sure, man is told to rejoice in his youth, but in a Christian way. A Christian has ample opportunity for real joy and much joy. The very thought of God's wonderful redemption through Jesus Christ should afford every Christian real and lasting joy, endless joy. The beauties of nature surely bring the careful observer much joy. Christian fellowship and genuine friendship bring with them much happiness. We need not stoop to the carnal lusts and the low levels of the beast for joy. Such joy is only camouflage. A guilty conscience permits no rest, no joy, no happiness. A Christian is and should be the happiest person on earth.

Why rejoice in youth? As we advance in years and take upon ourselves new responsibilities and obligations, we are prone to become absorbed in the cares and worries of life and will overlook many of these occasions for real joy. Let no one open the floodgates of questionable or sinful pleasures, because the Lord's prophet is careful to add the words: "But know thou that for all these things God will bring thee into judgment." We will do well to heed the advice of the Psalmist: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Rejoice, but in a truly Christian way all the days of thy life!

— W. M. C. in ST. MARK'S MESSENGER.

**CHURCH DEDICATION**

**St. Bartholomew's Congregation  
Kasson, Calumet County, Wisconsin**

On Laetare Sunday, March 16, the St. Bartholomew's Lutheran Congregation of Kasson, Calumet County, Wisconsin, was privileged, by the grace of God, to rededicate its house of worship to the Triune God. For nearly two months the church was closed to serv-

ices while an oil-burning heating system was installed, and the entire interior of the building was redecored. On dedication Sunday the members of the congregation were joined by many brothers and sisters of the faith from neighboring communities to praise the Lord for His motivating spirit.

In the forenoon the undersigned preached, and in the afternoon the Rev. Paul Gieschen of Maribel proclaimed the Word. In both services the combined choirs of Greenleaf and Kasson blended their voices in praise to our only God.

May the Lord continue to be with this congregation, blessing it as He has these many years.

MELVIN W. CROLL.

**GOLDEN WEDDING  
ANNIVERSARY**

**Mr. and Mrs. Fred Just**

Mr. and Mrs. Fred Just, members of St. John's Lutheran Church, Wrightstown, Wisconsin, were privileged to celebrate the golden anniversary of their marriage on Sunday, March 16, 1947. A brief thanksgiving service was held at their home, at which several hymns were sung by the assembly, and one by the grandchildren. The pastor's remarks were based on Psalm 23. May the Lord continue to bless Mr. and Mrs. Just on their eve of life as He has throughout all their years.

GERHARD STRUCK.

**ANNOUNCEMENT**

The General Synodical Committee will meet on Wednesday, May 7, at 9:00 A. M., in St. John's School, Milwaukee, Wisconsin.

Group Meetings:  
The General Mission Board, Thursday, May 1, 10:00 A. M., St. John's.

In the Week of May 4:  
Board of Education, Monday, 9:00 A. M., Jerusalem School.

Board of Trustees, Monday, 2:00 P. M., St. John's Church Union Committee, Monday, 2:00 P. M., Grace Church.

Representatives of Institutions, Tuesday, 10:00 A. M., Grace Church.

Board of Support, Tuesday, 10:00 A. M., Grace Church.

Conference of Presidents, Tuesday, 9:00 A. M., Parsonage, St. John's.

Spiritual Welfare Commission, Tuesday, 7:30 P. M., St. John's School.

Boards and committees will kindly have their reports in the hands of the undersigned at noon, Friday, April 25. JOHN BRENNER.

\* \* \* \*

Mr. Alfred Gresens, Wausau, Wisconsin, was on April 2, 1947, examined as to doctrine and practice by a committee consisting of Prof. Ad. Schaller and Teachers F. W. Meyer and Emil Tretin. The result of the colloquy was "the unanimous vote of the committee to recommend Mr. Gresens as a

qualified teacher in our Christian Day Schools." He is at present teaching in Our Savior's Lutheran School in Wausau, Wisconsin.  
Western Wisconsin District.  
H. C. NITZ, President,

**CALENDAR OF CONFERENCES**  
**NEBRASKA DISTRICT PASTORAL CONFERENCE**

The Nebraska District Pastoral Conference will meet June 24, 25 and 26, 1947, at Denver, Colorado. Details will be published later.  
R. F. BITTORF, Secretary.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

This conference will convene on May 20-21, 9 A. M., C. S. T., at St. Luke's, Kenosha, Wisconsin, E. W. Hillmer, host pastor.  
Essays:  
H. Wackerfuss: I. Tim. 2, 9-15; J. B. Bernthal: II. Cor. 6, 14-18; W. Diehl: Exegesis, Hebrews 9; A. Buenger: Exegesis of Passages Relating to Disciplining of Children; E. Jaster: The Personal Manifestation of God in the Old Testament.  
Preachers: M. F. Plass; G. Redlin (alternate). Please announce to host pastor.  
WM. H. WIEDENMEYER, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Time: April 22, 1947, 9 A. M.  
Place: Reedsville, Wisconsin (Pastor H. Eckert).  
Preacher: A. Wadzinski (M. Schartz).  
ROLAND EHLKE, Secretary.

**FOX AND WOLF RIVER JOINT PASTORAL CONFERENCE**

The Fox and Wolf River Joint Pastoral Conference will convene at St. Peter's Congregation, Route 2, Antigo, Wisconsin, Pastor C. J. Seegers, on April 22 and 23, 1947. The opening session will begin at 10 A. M. Pastor W. G. Seeliger, presiding.  
Essays to be presented are: Archeology in the Light of Scripture, W. Chellew; Is the Present Liturgical Trend a Sign that the Church is Decaying Spiritually? W. Gieschen; Can a Pastor, as a Representative of the State Perform Marriages of which the Scriptures Disapprove? H. Kahrs; The Ascension of Christ in its Relation to Christian Faith and Life, C. Henning; Review of Doctrinal Affirmation, W. Pankow; Baptizein, Etymology and Scriptural Usage, E. Kanning; Birth Control in the Light of Scripture, F. Droegemueller; Dangers in the Rising Trend Toward Artificial Insemination, F. W. Boettcher; Utilizing Youth for the Building of the Kingdom, A. Klug; Exegesis of

Romans 16, 17-18, D. Brick; Technique in Adult Instruction, R. Stry; What should be our Attitude toward the Old Testament Apocryphal Books? E. Burfeind; Utilizing Visual Education in the Parish, E. Simon; Inspiration, — the Attitude of Various Lutheran Bodies in America, H. Wicke.  
Sermon: Pastor F. Franzmann — with Pastor M. Croll as alternate.  
Please notify the host pastor as soon as possible of your intention to come.  
SYLVESTER JOHNSON, Secretary.

**CORRECTIONS**

An article appearing in the March 16 issue, page 93, of the "Northwestern Lutheran" entitled, "This In America In 1946" taken from an item appearing in "Time" magazine was not true to the facts. We are sorry for this mistake and herewith withdraw the article with our apologies.  
ED.

In the March 30 issue of the "Northwestern Lutheran" Dr. Martin Luther College Music Department, New Ulm, Minnesota, listed a Memorial Wreath of \$13.00 from St. John's Congregation, Watertown, Wisconsin, in memory of the late Prof. E. R. Biefernicht. This was an error. We are sorry.

The \$13.00 were donated to our department by the school children of St. Paul's School, Fort Atkinson, Wisconsin, in memory of the late teacher, H. A. Schumacher, who was principal of St. John's School, Watertown, Wisconsin, for thirty-six years.  
Our heartfelt thanks are herewith expressed to the children of St. Paul's School, Fort Atkinson, Wisconsin.  
EMIL D. BACKER, Music Department.

**ACKNOWLEDGMENT AND THANKS**

During recent weeks a number of additional Memorial Wreaths have been added to the Seminary Chapel Organ Fund.  
In memory of Professor August Pieper, the Winnebago Pastoral Conference made a contribution of \$49.00, the Southwestern Wisconsin Conference, \$17.50, and Immanuel Ev. Lutheran Church of Kewaunee, Wisconsin, a congregation formerly served by Prof. Pieper, \$60.00.  
A donation of \$15.00 in memory of Mr. H. A. Froemming was given by the following former students of our Seminary: Rev. F. W. Heidemann, Rev. Paul G. Hartwig, Rev. E. A. Mahnke, Rev. Karl J. Otto, Rev. T. R. Thurow, and Tutor E. C. Renz.  
Through Pastor Elwood Habermann a gift of \$36.00 has been given in memory of Wm. Habermann, Sr., by the family; and another gift of \$64.00

by members of the family and friends in memory of Mrs. August Born.  
A gift of \$500.00 for our Organ Fund was given by Mrs. Charlotte Sperling of Watertown, South Dakota, in memory of her husband, Mr. Herman Sperling.  
Contributions were also received from the Ladies' Aid Society of La Crosse, Wisconsin, \$10.00; Rev. F. Zaring, Iron Ridge, Wisconsin, \$5.00; St. Matthew's Church, Milwaukee, Wisconsin, \$5.00.  
To all these donors we wish to express our sincerest appreciation and thanks for this generous evidence of interest in our Seminary.  
E. REIM, Bursar.

\* \* \* \* \*  
The Dr. Martin Luther College Music Department, New Ulm, Minnesota, received the following Memorial Wreaths: \$4.00 from relatives and friends in memory of the late Mrs. Gerhard Schapekam, New Ulm, Minnesota; \$5.00 from the Gamm family, Watertown, Wisconsin, in memory of the late Prof. E. R. Biefernicht, New Ulm, Minnesota; \$5.00 from the New Ulm classmates of Dorothy Winter in memory of the latter's father, the late Ernest Winter, Lebanon, Wisconsin. Total: \$14.00.  
We herewith express our heartfelt thanks to the kind donors.  
EMIL D. BACKER, Music Department.

**MEMORIAL WREATHS**

Dr. Martin Luther College Library has received further Memorial Wreaths in memory of Prof. E. R. Biefernicht from the following:  
Mr. and Mrs. Herbert Kietzer, Vernon, Center, Minnesota ..... \$10.00  
Class of 1944 (Dr. Martin Luther College Normal Department) R. Grunze ..... 38.00  
Rev. and Mrs. W. Wichmann, North Fond du Lac, Wisconsin ..... 3.00  
Michigan Teachers' Conference — V. E. Gerlach ..... 28.00  
Our heartfelt thanks!

\* \* \* \* \*  
In memory of Mr. Edward Kaphingst, brother-in-law of Prof. H. R. Palmbach, our Dr. Martin Luther College Library received Memorial Wreaths amounting to \$22.00. The donors:  
Erwin Palmbach and family, Appleton, Wisconsin ..... \$ 7.00  
Children of Edward Kaphingst, Appleton, Wisconsin ..... 10.00  
Miss Ethel Schroeder, Dale, Wisconsin ..... 2.00  
Mr. and Mrs. Carl Retzlaff, Ellendale, North Dakota ..... 3.00  
Thank you!  
RICHARD J. JAHNKE.

**MINNESOTA DISTRICT**  
**October, November, December, 1946**  
**Red Wing Conference**

	Budgetary	Non-Budgetary
Reverend	\$ 283.00	\$
L. W. Schierenbeck, Austin	206.00	
Theo. Haar, Bear Valley	51.65	
E. G. Hertler, Brownsville	1,322.12	15.00
Karl A. Gurgel, Caledonia	375.50	80.87
H. F. Muenkel, Dexter	215.00	325.00
Karl A. Nolting, Frontenac	230.00	
T. E. Kock, Goodhue	268.11	
F. W. Weindorf, Goodhue, Grace	551.78	
F. W. Weindorf, Goodhue, St. John's	45.00	
E. G. Hertler, Hokah	193.50	
E. G. Hertler, LaCrescent	1,092.03	195.75
T. H. Albrecht, Lake City	369.00	84.00
Theo. Haar, Mazeppa	75.00	
T. E. Kock, Minneola	309.64	
Otto Klett, Nodine	84.67	
N. A. Reinke, Poplar Grove	366.08	25.00
J. R. Baumann, Red Wing	95.00	
E. G. Hertler, South Ridge	218.96	
Karl A. Gurgel, Union	62.00	
G. Rattke, Wabasha	10.00	267.25
Karl A. Nolting, West Florence	1,870.65	12.00
Paul E. Horn, Zumbrota		

**Mankato Conference**

M. J. Lenz, Alma City	249.51	
W. Schuetze, Belle Plaine	1,284.59	
H. H. Schaller, Helen	279.75	78.00
L. F. Brandes, Jordan	934.00	16.00
F. E. Traub, LeSueur	130.70	
A. Ackermann, Mankato	1,307.61	126.60
A. Martens, New Prague	772.58	
R. A. Haase, North Mankato	569.22	
A. H. Mackdanz, St. Clair	315.27	10.00
Ernst C. Birkholz, St. James	683.82	328.75
O. K. Netzke, Smith's Mill	18.10	
Martin Birkholz, West Mankato	127.66	10.00

**St. Croix Valley Conference**

O. P. Medenwald, Amery	567.48	
E. W. Penk, Baytown	509.65	24.00
A. W. Saremha, Cady, Wisconsin	112.00	
F. A. Werner, Centuria	188.96	
O. P. Medenwald, Clear Lake	138.83	
E. H. Bruns, Delano	817.65	32.50
L. W. Meyer, Farmington	435.95	
E. W. Penk, Grant	195.46	32.00
P. R. Kurth, Hastings	287.21	25.00
R. J. Palmer, Minneapolis	826.34	
Paul C. Dowidat, Minneapolis	636.02	661.62
R. C. Ave Lallemand, North St. Paul	325.00	
A. H. Leerssen, Nye	169.82	
A. H. Leerssen, Osceola	321.07	
F. A. Werner, Rock Creek	142.84	
F. H. Tabbert, St. Croix Falls	282.48	
A. E. Frey, St. Paul	901.67	50.00
C. F. Bolle, St. Paul	755.20	275.00
G. A. Ernst and G. A. Thiele, St. Paul	767.39	130.23
A. C. Haase, St. Paul	.25	6.15
C. P. Kock, St. Paul	1,347.09	9.29
J. Plocher and O. Naumann, St. Paul	518.23	35.00
W. Schaller, South St. Paul	12.72	
J. W. F. Pieper, Somerset	289.61	
J. W. F. Pieper, Stillwater	44.50	
E. J. Zehms, Vacancy, Woodbury		

**Redwood Falls Conference**

J. G. Bradtke, Arlington	1,539.65	357.00
A. C. Krueger, Cedar Mills	788.89	161.50
H. C. Schnitker, Danube	1,168.44	
Theodor Bauer, Echo	488.36	3.00
I. Lenz, Vacancy, Emmet	192.70	15.00
E. Habermann, Essig	36.19	
Im. F. Albrecht, Fairfax	1,311.10	50.00
M. J. Wehausen, Vacancy, Flora	351.33	5.00
Hy. Boettcher, Gibbon	2,199.76	215.50
W. A. Geiger, Marshall	579.74	
Waldemar A. Geiger, Milroy	151.00	
M. J. Wehausen, Morton	484.55	
I. F. Lenz, Olivia	175.14	5.00
A. W. Fuerstenau, Omro	558.95	

Edw. A. Birkholz, Redwood Falls	364.31	
W. F. Dorn, Renville	166.00	
E. Habermann, Ridgely	95.92	
Waldemar A. Geiger, Seaforth	117.19	
Walter P. Scheitel, Sheridan	327.87	
E. G. Fritz, Wellington	441.00	
W. F. Dorn, Winfield	115.00	10.00
C. W. A. Kuehner, Winthrop	382.39	59.50
G. F. Zimmermann, Wood Lake	370.88	90.00

**Crow River Valley Conference**

W. G. Voigt, Acoma	458.76	
E. R. Berwald, Buffalo	307.09	
R. L. Wiechmann, Vacancy, Crawford Lake	181.60	
Karl J. Plocher, Interim, Ellsworth	400.00	91.00
Chr. Albrecht, Glenwood	17.91	
H. A. Mutterer, Graceville	272.62	14.00
H. C. Duehlmeier, Hancock	207.16	
Arthur W. Koehler, Hutchinson	3,642.11	750.69
P. R. Kuske, Johnson	405.37	
Karl J. Plocher, Litchfield	570.55	293.85
W. P. Haar, Loretto	139.25	125.00
A. C. Krueger, Interim, Lynn	714.04	34.45
H. A. Mutterer, Malta	97.44	
F. R. Weyland, Montrose	60.70	
E. L. Mehlberg, Pelican Lake	260.25	
S. Baer, Rockford	292.52	

**New Ulm Conference**

H. C. Sprenger, Balaton	1,250.50	
M. C. Kunde, Brighton	67.10	8.76
Martin Lemke, Butterfield	36.35	
M. C. Kunde, Courtland	15.31	
Martin Lemke, Darfur	221.37	
H. A. Scherf, Eden	175.00	
Dr. Paul W. Spaude, Lake Benton	335.13	
W. Frank, Morgan	2.00	6.00
G. Hinnenthal and W. J. Schmidt, New Ulm	3,371.97	116.85
E. Schaller, Nicollet	867.07	
G. Theo. Albrecht, St. Peter	551.75	88.13
R. Schierenbeck, Sanborn	884.50	
Wm. C. Albrecht, Sleepy Eye	1,648.98	202.50
R. F. Schroeder, Tyler	207.63	
Wm. Lindloff, Vacancy, Verdi	179.95	
Edw. A. Birkholz, Interim, Vesta	360.97	21.50
	\$ 56,112.23	\$ 5,557.24

**Memorial Wreaths**

In Memory of	Reverend	Amount
Robert William Heitman	T. H. Albrecht, Lake City	\$ 19.75
Mr. Wm. Buck	T. H. Albrecht, Lake City	20.00
Mrs. Wm. Buck	T. H. Albrecht, Lake City	16.00
Mrs. Margaret Dose	T. H. Albrecht, Lake City	58.00
Mrs. Eugenie Horn	P. E. Horn, Zumbrota	414.00
Wm. Hopkins	F. A. Werner, Centuria	8.00
Mrs. Barbara Dehmer	A. H. Leerssen, Osceola	15.00
Emma Auge	A. C. Haase, St. Paul	3.00
Mrs. Theodore Cordes	W. Schaller, South St. Paul	32.00
Wm. Flohr	E. J. Zehms, Woodbury	20.00
Pastor R. Heidmann	J. G. Bradtke, Arlington	61.00
Mrs. Albert Roschild	Rev. I. Lenz, Interim, Emmet	96.50
F. Kramer	Hy. Boettcher, Gibbon	64.00
C. W. Milbradt	Waldemar A. Geiger, Milroy	31.75
Beverly Brockhoff	G. F. Zimmermann, Wood Lake	20.50
Mrs. Albert Dettman	W. G. Voigt, Acoma	37.25
Mrs. Ulrike Prochnow	Arthur W. Koehler, Hutchinson	24.50
Marie Reckow	Arthur W. Koehler, Hutchinson	37.00
Mrs. Albert C. Treichler	Arthur W. Koehler, Hutchinson	197.00
Miss Bertha Fisher	Arthur W. Koehler, Hutchinson	2.00
Rev. F. Koehler	Arthur W. Koehler, Hutchinson	83.00
Walter Lange	Karl J. Plocher, Litchfield	58.00
Rev. F. Koehler	E. Schaller, Nicollet	14.50
R. C. Mielke	Wm. C. Albrecht, Sleep Eye	43.50
Mrs. P. E. Horn	E. G. Hertler, Brownsville	5.00
Rev. F. Koehler	E. G. Hertler, Brownsville	5.00
Rev. J. Bade	E. G. Hertler, Brownsville	5.00
Rev. R. Heidmann	E. G. Hertler, Brownsville	5.00
Adam Becker	Karl A. Gurgel, Caledonia	4.00
Edward Studer	H. F. Muenkel, Dexter	6.50
Ernest Studer	H. F. Muenkel, Dexter	38.00
Mrs. K. Buchholtz	P. E. Horn, Zumbrota	1.00
Mrs. P. E. Horn	P. E. Horn, Zumbrota	5.00
Mrs. Martha Proehl	H. H. Schaller, Helen	76.00
Mr. and Mrs. Charles Ballweber	A. Ackermann, Mankato	30.00
Miss Anna Bathke	A. Ackermann, Mankato	24.50
Mrs. Ernestine Barth	A. Ackermann, Mankato	32.00
Mary Helen Johnson	M. Birkholz, West Mankato	5.00
F. Neisinger	Aug. W. Saremha, Cady	26.00
Rev. F. Koehler	W. Schaller, South St. Paul	10.00
Louise Schultenberger	J. G. Bradtke, Arlington	22.50
Albert A. Meyer	J. G. Bradtke, Arlington	12.00
Fred Dreier	Henry Boettcher, Gibbon	113.00
Mrs. B. Ehrreich	W. A. Geiger, Marshall	26.00
Mrs. Bertha Volinkaty	C. Wm. A. Kuehner, Winthrop	60.50
David Mutterer	H. A. Mutterer, Graceville	99.50
August Schlueter	Arthur W. Koehler, Hutchinson	11.00
Mrs. Charles Faue	W. P. Haar, Loretto	27.00
Carl L. Schleif	W. P. Haar, Loretto	60.00
John Tessmer	W. P. Haar, Loretto	20.00
Carl H. Bleck	W. P. Haar, Loretto	80.00
Fred H. Koenig	Mrs. John Ibeling, Treasurer, Darfur St. John's Luth. Ladies' League	5.00
Rev. John E. Bade	Paul W. Spaude, Lake Benton	60.60
Rev. J. E. Bade	G. Hinnenthal-W. Schmidt, New Ulm	110.00
Rev. F. Koehler	E. Schaller, Nicollet	1.00
Wm. Burmeister	L. F. Brandes, Jordan	11.00
Chas. Greve	L. F. Brandes, Jordan	28.00

H. Liefer	L. F. Brandes, Jordan	11.00
Mrs. Emma Wrucke	A. Ackermann, Mankato	100.00
Henry La Hann	A. Ackermann, Mankato	97.00
Carl H. Beinke	A. Ackermann, Mankato	20.00
Mrs. Frank Borchardt	E. H. Bruns, Delano	126.55
Mrs. Herman Barfknecht	E. H. Bruns, Delano	1.00
Mrs. Ida Hauneman Hupfer	G. A. Ernst-G. A. Thiele, St. Paul	50.00
Lawrence F. Steffenhagen	W. Schaller, South St. Paul	12.00
Louise Schultenberger	J. G. Bradtke, Arlington	2.00
Otto Templin	Henry Boettcher, Gibbon	134.50
Lieut. John Jacobson	M. J. Wehausen, Morton	8.00
Mrs. Albert Scheer	G. F. Zimmermann, Wood Lake	29.00
Sharon Ruth Sonniehsen	G. F. Zimmermann, Wood Lake	13.50
Mrs. Gustav Giese	G. F. Zimmermann, Wood Lake	47.00
Walter Lange	Karl J. Plocher, Vacancy, Ellsworth	5.00
Emil Felling	Arthur W. Koehler, Hutchinson	55.00
Emil Felling	Arthur W. Koehler, Hutchinson	1.00
David Eugene Hoffman	Karl J. Plocher, Litchfield	174.00
Deloris Scott	Karl J. Plocher, Litchfield	51.76
Mrs. Hans Didrickson	Karl J. Plocher, Litchfield	13.00
Fred Koenig	Martin A. Lemke, Darfur	21.00
Mrs. Albert Beilke	Wilbert Frank, Morgan	8.00
Wm. Kosel	R. Schierenbeck, Sanborn	44.50
Mrs. Paul Froelich	Edw. A. Birkholz, Vesta	32.75

H. R. KURTH, District Treasurer.

**TREASURER'S STATEMENT**

July 1, 1946 to February 28, 1947

Receipts	
Cash Balance, July 1, 1946	\$ 53,952.94
Budgetary Collections:	
General Administration	\$198,675.24
Educational Institutions	53,759.70
Home for the Aged	3,783.37
Spiritual Welfare Commission	5,041.23
For Other Missions	309,004.76
Indigent Students	2,029.06
General Support	13,551.14
School Supervision	1,127.58
Revenues	78,870.47
Total Budgetary Collections and Revenues	\$665,842.55

Non-Budgetary Receipts:	
Bequests from Hannah C. Stock Estate	1,114.68
Payments on Mortgage Receivable	1,300.00
U. S. Government Bonds Sold	100,000.00
Total Receipts	\$768,257.23
	\$822,210.17

**Disbursements**

Budgetary Disbursements:	
General Administration	\$ 34,054.67
Theological Seminary	26,883.03
Northwestern College	67,828.49
Dr. Martin Luther College	83,769.67
Michigan Lutheran Seminary	30,622.13
Northwestern Lutheran Academy	17,570.44
Emergency Building Projects	2,398.51
Home for the Aged	9,911.21
Missions—General Administration	142.90
Indian Mission	33,826.21
Negro Mission	18,741.55
Home Missions	187,912.10
Poland Mission	4,943.03
Madison Student Mission	1,146.91
Spiritual Welfare Commission	7,022.55
Winnebago Lutheran Academy	1,200.00
General Support	25,336.00
School Supervision	3,198.27
Total Budgetary Disbursements	\$556,507.27
Non-Budgetary Disbursements:	
Advance to Church Extension Fund	\$ 75,000.00
Accounts Receivable	25,000.00
Synod General Offices and Northwestern Publishing House Building and Lots	120,800.00
Total Disbursements	\$777,307.27
Cash Balance, February 28, 1947	\$ 44,902.90

C. J. NIEDFELDT, Treasurer.

P. S. Collections from the Minnesota District for February were not received in time for this report. C. J. N.

**Donations Sent Directly to Treasurer's Office for February, 1947  
For Spiritual Welfare Commission**

Miss Emma Boe, Shickley, Nebraska	\$ 1.00
Mr. Carl Greif, Mesa, Arizona	1.00
	\$2.00

**For Church Extension Fund**

Memorial Wreath in memory of Ferdinand Schumann, by Mr. Harold Schumann and Rev. W. A. Schumann	\$ 5.00
Memorial Wreath in memory of Clarence Bredendick, by Mr. and Mrs. John Eichhorst and Rev. and Mrs. Amos Schwerin	3.00
	\$ 8.00

C. J. NIEDFELDT, Treasurer.

# For Your Information ---

Rev. M. Lemke  
Butterfield

Jan 48  
Minn

A brief analysis of two vital topics  
of interest to every Lutheran:

## Boy Scouts of America Veterans' Organizations

### SCOUTING IN THE LIGHT OF HOLY SCRIPTURE

BY ERHARD C. PANKOW

Per Copy .....\$ .25  
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EV. LUTHERAN JOINT SYNOD  
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ARE THE PRINCIPLES ON WHICH THESE  
ORGANIZATIONS ARE FOUNDED IN HARMONY  
WITH SCRIPTURE?

CAN A LUTHERAN BOY OR GIRL, OR A  
LUTHERAN VETERAN BE AFFILIATED WITH  
EITHER ONE OF THESE ORGANIZATIONS?

IS THE ATTITUDE OF OUR CHURCH TO-  
WARD THESE ORGANIZATIONS UN-AMERICAN  
OR UN-SCRIPTURAL?

These and many other important questions are  
answered in the tracts listed on this page.

These tracts are written by Lutheran pastors —  
based on a thorough study of available sources in the  
light of Scripture.

They are brief, reliable and clear — a suitable  
medium for topic study in Bible Classes, Ladies' Aid,  
Men's Club, Young People's Societies, or Adult Mem-  
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