

# 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*

WISCONSIN SYNOD

Milwaukee, Wisconsin

August 3, 1947

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**"Sir, Give Me This Water,  
That I Thirst Not"**

John 4:15

## "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE"

Mark 16, 15

**T**HIS command which our Lord and Savior gave to His disciples before His Ascension is still addressed to every true Christian. It points out the one great task which Christ has entrusted to His Church of believers.

*This Command Is Near to the Christian's Heart* Everyone who clings to Jesus as his Savior in faith and in such faith glories and rejoices in His free gift of pardon and eternal life will be concerned about doing what he can toward carrying out this command of his Lord. Our faith in Jesus' blood and righteousness for our soul's salvation binds us very closely to Him. His will has thereby become our will, His desire our desire, His joy our joy. We know, however, in faith that He shed His holy, precious blood to win salvation for all, and that it is His ardent desire to make sinners everywhere partakers of His salvation through the preaching of His saving, faith-engendering Gospel.

*Only A Dead Church Could Ignore This Command* A Christian artist was once given the commission to paint a picture of a dead church. Seemingly expected was a picture of an ivy-clad ruin of a church building no longer in use, probably a painting of the picturesque remains of some beautiful cathedral of the past. This Christian painter, however, had a spiritual conception of his task. Thus when he presented his finished picture to those who had requested it of him, they were greatly surprised and perplexed. What they saw on the canvas before them was the inside of a beautiful, well-appointed church with upholstered pews, a fine organ, marble altar, and beautiful stained glass windows. It was fairly well filled with people, whose appearance indicated culture and prosperity. To the artist's friend there seemed to be no connection between what they had told him to portray and what he had actually painted. Yet he finally directed their attention

to something that they had not noticed. At the corner near the exit of the church stood a receptacle with the inscription: For Missions; and there was a firm cobweb over the slot of this mission box. It was truly a picture of a dead church. For how could these worshipers be bound to Christ in living faith and yet show no concern to spread His saving Gospel? How could they be rejoicing over their Savior's gift of pardon and eternal life in a living faith and not feel moved to share that joy with others?

*Our Synod A Helpful Aid* As true Christians we will be concerned about the bidding of our Lord that we preach the Gospel to every creature. For that very reason we will cherish our membership in our Synod, the Ev. Lutheran Joint Synod of Wisconsin and Other States, for the rich measure of opportunity that it gives us to carry out our Lord's will. For our Synod is a union of 828 organized or unorganized congregations, in which you and I and 288,353 other like-minded Christians can join hands to carry out the Savior's mission command in a way in which it would be impossible for us to do so individually.

*It Helps Us to Prepare Gospel Messengers* Through participation in the work of our Synod we are enabled to train and prepare workers who can be called and sent out to preach and to teach the saving Gospel publicly in our name. It is the Lord's will that those who publicly proclaim His message of salvation have a thorough knowledge of His Word and be able to rightly divide the word of truth and to exhort and convince the gainsayers. The preparation of such messengers of the Gospel can best be carried out in our day through special schools which we could not erect and maintain as individuals. In uniting our efforts as a Synod we are, however, able to maintain a theological seminary, a college, a normal school, two preparatory departments connected with

our colleges, and two separate academies for the thorough training of pastors, missionaries, and teachers. It is principally from these schools that the present congregations of Synod draw the pastors and teachers who publicly proclaim the saving Gospel in their own midst. Without maintaining these schools, yes without enlarging them, we could not go forward in carrying out our God-entrusted mission.

*It Helps Us to Spread the Gospel* As Christians concerned about our Savior's mission command we are not content with maintaining the testimony of the Gospel there where it is already established. We desire to have it heard by ever more who have not yet heard it, or at least not in all of its purity. Through uniting our efforts as a Synod we again have opportunity to do this in a measure in which we could not do it as individuals. There is, first of all, the Home Mission Department, which enables us to do systematic mission work in the midst of the states in which our self-supporting congregations are found. It is the work of reaching the unchurched by starting Lutheran congregations in ever new localities and in new sections of the larger cities in which our congregations are found. It is the work of supplying these mission stations with missionaries and teachers and of assisting them until they have grown strong enough to support the Gospel testimony in their midst themselves. At present we are privileged to support 228 such missions and preaching stations in sixteen states. Some are quite large and very near the point of self-support, others have reached the half-way mark, while others are still very small and in need of much assistance. Some have fairly adequate church buildings and equipment; while others, still in the formative stage, use a temporary chapel or some rented building conveniently located, and thus urgently need our help to become better equipped. Through this work of the Home Mission Department very many of Synod's churches have come into existence and grown into large, independent congregations.

Through the agency of our Synod we are also enabled to hold up the torch of

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# Editorial

**In Spirit We Will Be With Them** The day is not far off that our Joint Synod will be in session at Watertown, Wisconsin. In fact, before this reaches the hands of our readers the convention will be in full swing. These will be hard and exacting days for those who were chosen to represent us at this session of synod. They will be called upon to listen for hours to the reports of the various boards and committees, to hear new proposals and to decide on these important issues and others that will be brought to their attention. These matters will demand their utmost attention and concentration; they will demand patience and endurance. Most of their time will be spent in sessions, not only during the daytime but, if necessity demands, also during the evening hours. Let no one believe that our representatives have an easy time of it. Those who have been there in years past will know that it is not a sinecure.

While these men are carrying on our work and giving their time and expending their energies, what are we who are at home going to do? Are we going to forget them and go about our daily tasks with never a thought of them and the arduous hours they are giving to the work of the Church? As surely as we are Christians, interested in the work of Christ's kingdom which He is pleased to have done through us, our hearts and minds will be in Watertown during these days. In spirit we

will share their burdens and live through those sessions as though we were actually there. We can not but do this. Those affairs are our affairs and their work is our work.

It ought not to be necessary to urge and encourage a Christian to keep in intimate touch with the affairs of the synod. He will want to do that of his own accord, constrained by faith and love for the Lord who has given us this work to do. It is the Lord Himself, who called us out of darkness unto His marvelous light and made us members of His household, who asks us to be about our Father's business — to show forth the praises of His grace. And the Christian *must* do this. His very nature through his re-birth cries out for this. As little as one is able to stop a stream from running down hill so little can the Christian be stopped from doing the things His Lord wants him to do. He will permit nothing to interfere with his wholehearted support and interest in the work of the Church. It is his very life. Paul's plea to the Christian of his day, "Brethren, pray for us," is the appeal of our brethren at Watertown today. They are asking us who are at home to pray for them that the Lord may grant them knowledge and wisdom and a fearless spirit to carry out those things that will serve the best interests of His Church and redound to His glory. And we at home will do that. Let our prayers be the bond between them and us.

W. J. S.

## TABLE OF DUTIES

### For Young Persons in General

*Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. 1 Pet. 5, 5. 6.*

#### I.

**A**FTER Luther's Catechism in the Table of Duties has presented Scripture texts for various orders of life, showing how a Christian must adjust himself to his station into which God has placed him; that he may carry on his sanctification in the particular requirements of his calling, it now adds a paragraph addressed to a certain age group, irrespective of what occupation they may be following. The words, taken from the First Epistle of St. Peter, tell the young people in general what is becoming to their age and

how they must show as young people that they are Christians. But then Peter at once expands the application to all Christians. We take up the young people first.



#### Submit Yourselves

Peter connects the words which he directs to young people very closely to those which he spoke to the elders of the congregations. In the four verses preceding our text he warned the elders that

in administering their office they must carefully avoid three dangerous abuses. The first is: "not by constraint, but willingly," not as though they had been drafted to do an unpleasant job, but because their heart is moved by a God-created interest in, and desire for, the work. The second warning is: "not for filthy lucre, but of a ready mind," not as though the Ministry were just like some ordinary job for earning a living or for gaining financial advantages, but eagerly and with true devotion to the cause of the Gospel. The third is: "neither as being lords over God's heritage, but being ensamples to the flock," not merely demanding a Christian conduct from the people, but diligently practicing themselves what they preach, and thus setting a good example.

The three abuses against which Peter warns the bishops have been aptly called: laziness, greed, popishness.

Now Peter turns from those who are elders to such as are not, whom by way of contrast he calls younger. It is particularly the last warning, the one against

popishness, which he has in mind when he now continues with a "likewise." Just as the elders must always be on their guard lest they try to lord it over the people, so in a corresponding way the younger people must be on their guard lest they disobey the Word of God which the elders are speaking to them. "Submit yourselves unto the elder" he says. It is usually quite difficult for younger people to submit themselves. They are just beginning to understand a little of life, and what they have learned seems so important to them that they almost consider themselves as infallible; because they have no idea of the many, many facts which there still are of which they as yet have no knowledge. A father once summed it up in these words: "When my son was ten years old, he thought I knew everything; when he was twenty, he thought he knew much more than I, in fact, the little that I knew was hardly worth while; when he was thirty, he admitted that, after all, I did know something; when he was forty, he asked for my advice."

*Submit yourselves to the elders*, Peter says.

### The Value of Learning Submission

To most people, young or old, it may not seem like a very pleasant thing when they are asked to submit themselves. Yet the art of submission is very valuable. To have mastered it in one's youth will bear rich fruit in later years. It was well known among the ancients that no one could become an efficient leader unless he had first learned to obey. A person who has not thoroughly mastered this art will, when later placed into a position of leadership, either bribe his subordinates into obedience, or he will like an autocrat bark his orders and administer warnings and corrections by means of abusive language. This is a violation of office, as Peter pointed out in the previous verses, in the case of church leaders; it is repulsive everywhere.

There are several kinds of submission. Some people are weaklings, who have no will of their own. They are either too

ignorant or too indolent to form their own judgments, they find it easier to follow somebody else's opinion. They are indeed submissive, but theirs is not the submission which Peter has in mind. Others are submissive because of some advantage they see in it. They do not like to submit; but they are afraid that if they do not they may have to suffer punishment, or if they do, they hope to gain some reward. This also is a slavish submission, which Peter would not recommend to any Christian to practice. There is a third kind of submission, when some one fully recognizes the position into which God has placed him as one which implies obedience, and when he deliberately fits himself into that position. This is the submission which Peter asks of younger people.

They must consider that, though they may have acquired some book learning, perhaps very much of it, yet they lack the rich experience which only time can bring. They will consider also that God in His wisdom has arranged it so that the older people should apply their maturer understanding in leadership and transmit instruction to the younger, and that the younger benefit by the counsel of the older. Animals do all things by instinct; man, however, is capable of growing in knowledge and understanding.

Solomon, in the book of Proverbs, inculcates this lesson that young people should learn by obedience. We copy here but a few of the many passages. "My son, hear the instruction of thy father and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck" (chap. 1, 8, 9). "Hear counsel and receive instruction, that thou mayest be wise in thy latter end" (chap. 19, 20). "A false witness shall perish, but the man that heareth speaketh constantly" (chap. 21, 28). We repeat this last quotation in the form in which the Jews have it in their official English translation: "A false witness shall perish, but the man that obeyeth shall speak unchallenged."

### A Grand Opportunity

Youth is usually ambitious. They want to achieve something worth while in their lives. Their zeal is praiseworthy, but it must be coupled with prudence, with continence and patience.

If we observe the youth of today in general we notice that they are without restraint. They have not learned to bridle and control their impulses. The wave of juvenile delinquencies, of acts of vandalism, of crime and vice, bears testimony to this. Nor do they want to be restrained, they resent being called to order. They take it as an insult and imagine that they are fully justified if they take "revenge." — The fruit of such lack of submission is evident everywhere, for example, in the crookedness, the graft and dirt of politics.

Where is the remedy? Peter says in our text: *Submit yourselves*, and he expects the elders to train the young in this art. The way is not that a boy pledge to do what is proper on his honor, and learn to blow up his honor to undue proportions by reporting every good turn and receiving a badge. The way is that he, as Peter instructs, learn to recognize his God-given station, that he recognize what provisions God has made for his training, and that he, in obedience to God's will, submit himself to his God-appointed elders. Then God will fulfill His promise that in this way youth shall grow into strong manhood and shall in due time qualify for good leadership.

J. P. M.

### "Go Ye Into All The World, And Preach The Gospel To Every Creature"

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the Gospel among the Apache Indians of Arizona through the testimony of nine missionaries and ten teachers. In a joint venture with the sister congregations of the Synodical Conference we are privileged to bring the precious Gospel message to the Negro population of our

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country and for the last twelve years to the promising foreign field in Nigeria. As we grow in numbers and in Christian faith and stewardship and train the required workers the Lord will assuredly grant us entrance upon further foreign fields.

*It Helps Us in Keeping the Gospel Pure* If we wish to preach the Gospel to others it is necessary that we keep it pure and untainted. It is essential that we do not mix it with human wisdom, that we do not misapply it, that we do not fall into any practices which are not in keeping with this precious message. If the individual Christian or even the individual congregation stood alone, the danger that this might happen would be all the greater. The Lord does not want us to stand alone. He wants us to teach, exhort, admonish, correct, and encourage one another. The Lord distributes His gifts in His church, giving its members different measures of spiritual knowledge, insight, judgment, and wisdom. These gifts are meant to

serve and benefit all. Just this is again effected through our Synod. It gives the pastors, missionaries, professors, teachers, and also lay members an opportunity to meet in conferences and conventions to exhort, correct, and teach one another. In our general and district conventions we hear doctrinal essays and discussions to strengthen us in Christian faith and knowledge and to warn us against errors, false practices, and dangers confronting the Church. Also through the church papers which we are able to publish as a Synod much instruction and guidance in God's pure Word is disseminated, much spiritual light cast upon current problems. When this copy of the *Northwestern Lutheran* will be reaching you the appointed delegates of our Synod will again be meeting in convention to counsel and determine its work for the next biennium. Let us implore God's blessings for these deliberations, follow the convention reports with interest, and carry out the new program of Synodical work whole-heartedly for the sake of the Lord and His mission command.

C. J. L.

error, and that such error would be divisive of church fellowship.

### So-called Doctrinal Differences in the Synodical Conference

In contrast to this conservative position a more liberal school of thought, also within the Missouri Synod, has maintained that certain differences are actually being tolerated within the Synodical Conference itself. Referring to our Wisconsin Synod by name, Dr. Theo. Graebner says in his pamphlet on *Prayer Fellowship*, p. 18: "We have now for almost a generation acknowledged sharp differences in the doctrine of the ministry and the Church." This thought has been used by some as an agreement that one may have union without complete agreement in doctrine. On the other hand some of our conservative brethren in Missouri and also in the Norwegian Synod, to whom these issues are a matter of conscience, have been seriously disturbed by the thought that perhaps they are being guilty of an inconsistency in opposing union with errorists while continuing their fellowship with us.

We are not trying to say that there is a deliberate plan to create a division among the conservatives by these means. But such may well be the effect. Wisconsin has been made suspect in the eyes of its brethren.

## THE DEBATE ON UNION

### Doctrinal Differences in The Synodical Conference?

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

**A**MONG the items mentioned when this series of articles was announced reference will be found to the doctrine of the ministry and the Church, and also to divergent policies on the chaplaincy question. It is our intention to take these matters up at this time.

We do this with some reluctance. In our judgment these issues do not in themselves play into the problem of union, and should call for no particular debate at this time. We certainly have no desire to complicate matters further. But the issues have been brought up by others, and lest it be thought that Wisconsin has something to hide it may be best to discuss these matters also in these pages. For now that these questions have been raised, they do have a certain bearing on the larger issue of union.

### A Review of Our Position

Together with other conservatives, including many within the Missouri Synod itself, we have opposed union with the American Lutheran Church on the basis of its Declaration. One of the reasons we have given is the position taken by that church, "that it is neither necessary nor possible to agree in all nonfundamental doctrines," and that there are "areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God." (From the "Friendly Invitation" of the A. L. C.) Against this liberalistic view we hold that the teachings of the Word of God are stated with such clearness that such latitude is not only not necessary, but may well serve as cover for actual doctrinal

### No Difference in Doctrine

What then are the facts? We grant that marked differences of opinion have been expressed in discussions of this doctrine of the ministry and the Church. We maintain, however, that this has been due solely to a failure to understand the position of Wisconsin. We maintain that there is no difference in the doctrine. Whatever difference there may be is confined to the application of the doctrine.

When we speak of the Holy Ministry not only Missouri, but Wisconsin as well, teaches that this office exists within the Church according to the will and order of God, that it is of divine institution. Missouri is seriously concerned that the divine nature of the ministry be clearly recognized, and rejects the thought that this sacred

office might be a human arrangement, a matter of mere human expediency. But Wisconsin takes the same stand. There is no difference here.

When we come to the doctrine of the Church, particularly of those bodies of believers who gather around the Word and who make the preaching of that Word their chief concern, then it is not only Missouri which insists that this is according to the will and order of God, that we may therefore speak of the divine institution of such churches. Wisconsin takes the same stand. It not only sees in the gathering of Christian congregations a creative act of the Holy Spirit, but recognizes the full implication of the Biblical warning not to forsake these assemblies, Hb. 10, 25. Again, there is no difference here.

#### A Difference in Application

A difference does appear, however, when we come to the application of these teachings. Rather sharply Missouri restricts its concept of a divinely instituted church to the local congregation. It restricts the idea of a divinely instituted ministry to the pastorate of such local congregation. All other offices, such as of Christian teachers, professors, synodical executive officers, etc., it considers as being branched off from this basic office, without a specific command of God, in Christian liberty. In the same way it considers all bodies of Christians beyond the local congregation, such as synods, conferences, etc., a purely human arrangement. Wisconsin, on the other hand, carefully refrains from restricting these concepts in this manner. It sees in "ministry" a comprehensive term which covers the various special offices with which the ascended Lord has endowed His Church (Eph. 4, 11-12). It finds in the descriptive name of "Church" (*ekklēsia*: they who are called out) a term which applies with equal propriety to the various groupings into which the Holy Spirit has gathered His believers, local congregations as well as larger groups.

We hold that this alone expresses the full richness of these New Testa-

ment terms. However, this is not a mere arbitrary preference on our part. If there is some clear word of Scripture that we have overlooked, one that teaches a *special* divine institution of the local congregation as against the formation and occurrence of other bodies of believers, or one that teaches a *special* divine institution for the pastorate of the local congregation, thus setting it apart from other forms of the ministerial office, then we shall be glad to restrict our application of these terms to these two limited forms, the local congregation and its pastorate. But although this offer was made many years ago, no such words of special institution have so far been shown.

#### Chaplaincy

What about chaplaincies? The reference is, of course, to the fact that during the recent war our synod could not see its way clear to endorse the applications of candidates for the posts of Army and Navy chaplains, while our sister synod did. That this constituted an unhappy difference in the policies of our two bodies is granted. But does this mean that Wisconsin in some way has departed from its former teaching, which was also the teachings of the Synodical Conference. Let the facts speak.

#### Endangered Separation of Church and State

Our synod took its stand on the chaplaincy question for conscience's sake, well knowing that it would be an unpopular one. Three points were at issue, separation of Church and State, unionism, and the doctrine of the divine call. That a careful separation of the activities of the Church and the State is wholesome for both institutions is not only sound Lutheranism, but good Americanism as well. We can conceive of situations where churches may have to endure the gradual encroachment of an overbearing State. But where there is a choice in the matter we do well to bethink ourselves before effecting a tie-up which may eventually abridge our precious

liberties. That is just plain common sense.

#### Involved Unionism

That the official government regulations under which the chaplains were to operate would, if enforced, involve unionism, that is religious cooperation with those whom Scripture tells us to avoid, was clear to all, even to the advocates of participation. The best that could be said for the system was that it depended entirely on the attitude of the commanding officer whether such disturbing results would follow or not; that there were many who gave these regulations a liberal interpretation, practically making a dead letter of some of the objectionable provisions; that some chaplains were not seriously hampered in upholding their Lutheran principles. Our synod felt that it should take these regulations at face value, rather than hope for a lenient interpretation.

#### Involved the Divine Call

The question of the divine call came up when it was asked whether a procedure in which the government prescribes the work, pays the salary, determines the rank, terminates the employment, and then on these terms asks for volunteers, may properly be spoken of as a divine call, even though a formal document to this effect is subsequently issued by a commission of the Church to such pastors who have already offered their services to the government. We held that a truly divine call can stem only from the congregation of believers to whom God has entrusted His Word and sacraments. This determined our evaluation of a call in which the government had such a considerable part.

#### A Difference in Judgment

It will be seen that our synods differed from each other in their judgment concerning a difficult situation. We deplore it deeply that more time was not given to an attempt to arrive at a common judgment. But let it not be said that Wisconsin has departed from the old doctrines. The doctrines with which we operated and the principle

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(of separation of Church and State) about which we were concerned are a principle and doctrines which have been the common property of our Synodical Conference, the specific con-

fession also of our sister synod. May we both continue to hold them, and on the basis of this common ground reestablish a common policy for the future.

## A REPORT ON SYNOD'S FINANCES

BY PASTOR PAUL PIEPER, CHAIRMAN, BOARD OF TRUSTEES

IT is with deep gratitude to God that the following report of our Synod's performance in the matter of contributions for the Lord's work in the year just come to a close is being made to the members of our Synod. It is a report which reflects spiritual growth among us also in the fine Christian art of giving, a virtue which spring from the knowledge of our Savior's love for us and from an appreciation of grace received. The preaching of the precious Gospel together with the information about the glorious

Board and tuition paid by the students at our five educational institutions, \$92,000; 2. Income on investments by our Trust Funds Committee, \$6,500; 3. Board money paid by the residents of the Home for the Aged at Belle Plaine, Minnesota, \$16,500; 4. Interest on investment of our Reserve Fund, \$2,000.

### Relocation of Northwestern Publishing House Necessary

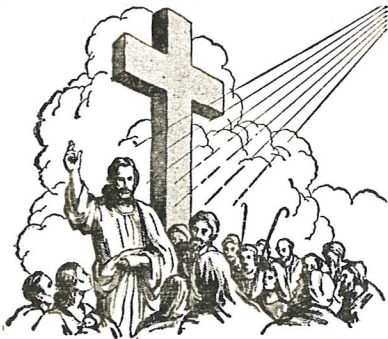
The overage of receipts above disbursements was used chiefly to meet an emergency expenditure. Perhaps most of the members of our Synod are acquainted with the fact that the City of Milwaukee desires to erect a Sports Palace east of the Milwaukee Auditorium. This calls for the acquisition by the city of the block bounded by West State Street and West Kilbourn Avenue and North 4th and North 5th Streets. Our Northwestern Publishing House is located on this plot of ground. Together with all the other buildings in this block our present Publishing House will be torn down. The Northwestern Publishing House Board received orders from the Board of Trustees to cast about for a new site and building to house our Publishing House in the future. After much time and labor a two-story building, 80x120 ft., situated on the northeast corner of West North Avenue and North 37th Street, was purchased for the sum of \$100,000. It was considered expedient also to buy the two vacant lots east of this building for \$20,000. Thus an investment of \$120,800 was made in the Publishing House with the consent of the Board of Trustees. This building and lot now belongs to the Synod and the Northwestern Publishing House will be able to take possession at the end of 1948 after certain major improvements and alterations shall have been made. The deal with the city Real Estate Board for the sale-price of the

old property has not as yet been consummated. The Board of Trustees was very grateful that sufficient moneys were on hand in the budget to meet the emergency with which it was confronted.

To come back to the performance of our Synod congregations in the year just closed. What our Synod has done by the grace of God is all the more remarkable, if we remember that during the past two years the Million Dollar Collection for our building program was raised, not to mention the unbudgeted contributions toward the War Sufferers Relief.

### About the Reserve Fund

Our members can understand that the Board of Trustees is happy over the readiness of our Christians to support the great work we are privileged to carry on. By contrast we are reminded of the dismal days of the past when there were not sufficient funds on hand to meet our obligations to our missionaries and professors and we had to resort to harsh measures to make ends meet. May those days never return! We are glad to report, too, that for a possible recurrence of evil times we have on hand today a Reserve Fund of \$400,000 which is to serve as a cushion to take up the shock of a possible cutback. We are sure that all the members of the Synod will see the wisdom of setting up such a Reserve Fund.

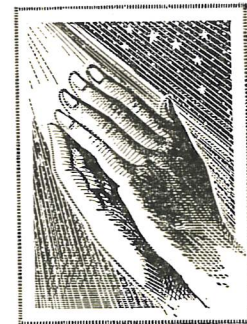


work in which we are engaged, brought to our members by their pastors, has produced good fruits which make glad the hearts of the men whom you have elected to administer the finances of our Synod. We want all members of our Synod to share this joy.

### Collections Equalled Expenditures

Possibly for the first time in our history the collections sent in by our congregations were sufficient to meet all budgetary expenditures which were \$823,040.80. The sum contributed by collections was \$868,687.48. Thus our congregations raised by collections \$45,646.68 more than the budgetary disbursements.

Besides these congregational contributions we had an income from Revenues in the amount of \$117,904.36. These Revenues consist of income derived chiefly from the following sources: 1.



God surely has been good to our Synod. We were able to do our work quietly without fanfare and the Lord has blessed us richly. Let us with the help of God continue to do the work assigned to us.

### A Million Dollar Budget

Now for a look into the future. We are a growing concern. Our work is expanding. Fields are ripe unto the harvest.

We may not rest on our laurels. The cost of our work is bound to increase even as our members increase. Due to the large enrollment at our educational institutions and the higher cost of coal and food stuffs we shall, as every one expects, have to increase our budget for the next year. Every one can understand that we shall have to bolster up the salaries of our professors and missionaries. The heads of the various departments of our Synod have submitted an estimate of the needs of their several departments and it all amounts to this that the budget for the next year will stand somewhere near the \$950,000 mark. The Synod will, no doubt, accept this budget. That means that we all will have to give just a little more than last year. While the average contribution last year was \$4.60 per communicant member, we shall have to increase that to \$5.00 per communicant in the coming year. We feel sure that our members will not shy at that figure considering their fine performance in the year past.

#### The Church Extension Fund

One thing more we shall have to bring to your attention, namely, our Church Extension Fund. This fund which on June 30, 1947, stood at \$646,466.91, is used to help newly begun mission congregations to get on their feet. While our Mission Boards exert every effort to induce the new congregations to support the work in their own midst adequately, the groups usually are too small to raise the necessary moneys to acquire a modest house of worship. The Church Extension Fund, at the disposal of the General Mission Board and under the control of the Board of Trustees, makes loans to such congregations, interest-free for several years but with the Mission Boards held to make regular monthly returns on the loans so that the fund at all times remains liquid and revolves.

#### Steps Must Be Taken to Replenish the Church Extension Fund

Now of late years, due to war and housing conditions, exceptionally heavy demands were made on the Church Extension Fund with the result that this

fund is depleted. There is at present a backlog of commitments of about \$150,000 which cannot be met. In consequence the work of the Mission Boards is being stymied. More funds must be made available for the Church Extension Fund. The only way out seems to be a special collection to boost the fund. We have the assurance of the General Mission Board that if the fund is increased from \$600,000 to \$1,000,000 the Church Extension Fund will be self-sustaining and the Mission Boards will be enabled to take on new work as conditions warrant it.

Here is a challenge to us all. Definite proposals will be made at the Synod session at Watertown to relieve the tension in the Church Extension Division. We hope that our members will heed the plea of our Mission Boards.

This gives our members a picture of our finances. Gratefully we acknowledge God's grace in using us as instruments to carry out His plan for the salvation of many souls. May He also give us new strength and courage and the willingness to set ourselves to the new tasks before us.

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### EDITORIAL

## THE WEIGHT OF SYNODICAL RESOLUTIONS

THESE lines are being written two weeks before our Synod convention. The Synod exists for the twofold purpose of expressing and strengthening the unity of faith and carrying on joint work in the Kingdom of God. Doctrine is still very prominent in spite of the great amount of time required to obtain information on the various enterprises of the Synod and deciding future policies. Not only are doctrinal essays read at our conventions, but there are also doctrinal matters on the program, which are burning issues in the Church of our day and which must be investigated in the light of God's Word. When the Synod takes a stand on such matters in accordance with God's Word, then we have no choice but to fall in line, not because the Synod says so but because God's Word says so. Not the number of votes but the truth of God's Word is to be the deciding factor.

In other matters where no Scriptural principle or Scriptural truth is at stake, there will not always be unanimity of opinion, nor need there be. There may be honest differences of opinion whether or not a new enterprise should be undertaken at this time or where it should be located. There may be an honest difference of opinion as to the amounts which should be appropriated for this or that cause, and the like.

But in such matters which do not involve conscience or Christian principles

the individual should bow to the judgment of the majority. If each one should insist upon his own way and go home and spend his time criticizing the resolutions of the Synod, we would hinder the work and dampen the spirits instead of supporting the work which we are carrying on jointly. Rugged individualism is a good thing when a principle is at stake, but when no principle is involved the judgment of the majority should be accepted. Luther expressed a great truth when he said that the Christian is a free man and subject to no man but nevertheless a servant of all and subject to everyone. Where the truth was involved he would not budge for any man, but in other matters he was always ready to submit.

At the convention we have a cross section of our Synod, all the various sections being proportionately represented by duly elected delegates. They are coming together in the fear of God. Those represented have various gifts and talents, which are the common property of the Church. These in charge of the various enterprises will give their reports, and those who serve as delegates will carry out their responsibility according to the ability that God giveth. May these decisions be made in accordance with God's will, and may His richest blessings rest upon what has been resolved.

I. P. F.



## I APPOINT UNTO YOU A KINGDOM

### II.

AS these lines reach our readers the opening of this year's biennial convention of our Wisconsin Synod is only a few days off in the future. Are we approaching it, as Christ wants us to, in the spirit of kings? He appointed us as spiritual kings unto His Father. Whether we attend the meeting in Watertown in person as delegates, as representing some



board or commission, or as visitors and guests, or whether we stay at home and support the work of the convention only with our prayers: we are always to act as kings.

We do our kings' business which lies beyond our immediate family in conjunction with other Christians, that is, with others who like ourselves were appointed kings and priests unto God by our Savior. We join hands with them in local churches and in our Synod.

A brief remark on the word *synod* may be of interest to our readers. The word is of Greek origin and literally means a getting-together, just as does the word *convention*, which is of Latin origin. Thus a synod is really a meeting; but we have accustomed ourselves to call also the body which holds a convention a synod.

### The Authority of Synods

The question may be asked: Did Christ institute synods? What did He institute? Christ appointed us as kings and priests unto God. We Christians are a "chosen generation, a royal priesthood (that is, kings and priests in one person), a holy nation, a peculiar people (that is, God's

own people, His special possession): that we should show forth the praises of him who called us out of darkness into his marvelous light" (1 Pet. 2, 9).

Christ did not institute any special outward form or any particular grouping of Christians in which they should show forth His praises; but He wants us to show forth His praises in any form possible. In fact in regard to all such matters St. Paul says expressly: "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours — and ye are Christ's, and Christ is God's" (1 Cor. 3, 21-23). The various gifts of the exalted Christ to His church are ours to use as kings and priests; so are all the forms of natural, economic, social life in the world. Even the "mammon of unrighteousness" is not excluded from our use. Yes, when we as kings submit to death, it will be a strong testimony for the truth, as experience amply proved that the blood of the martyrs was the seed of the church.

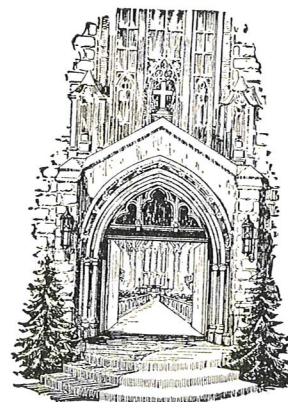
Christ simply placed His Word into our hands and said: Preach the Gospel. He gave us the water in the Word and said: Baptize. He gave us His Supper and said: This do. He did not limit this work for us in any way. He said "Go ye into all the world" (Mark 16, 15), and again: "Lo, I am with you always (literally, all the days) even unto the end of the world" (Matth. 28, 20). Paul adds that all things must be done "decently and in order" (1 Cor. 14, 40), that in all our praising (with tongues) and prophesying we are to practice brotherly love, and that we employ all our gifts and do all our work to the best advantage. That is our franchise.

### The Origin of Synods

In the Third Article of the Apostolic Creed we confess, according to Luther's splendid interpretation, that the Holy Spirit *gathers* all Christendom on earth. When the Holy Spirit brings any person to faith He thereby also *gathers* him, He unites him to the spiritual body of Christ. He teaches him to confess Christ as his Savior in word and deed; and where two Christians confess the same faith the

Holy Spirit through their common confession leads them together also outwardly, first into local groups, then into larger bodies. Not *men* found local congregations, not men organize synods, but the Holy Ghost, although He employs men as His instruments. Or to go back another step, it is Jesus who sends the Holy Spirit, the Comforter, for the purpose of guiding us and of leading us into all the truth. Jesus is doing His work through the Spirit; as He promised: "Upon this rock I will build my church" (Matth. 16, 18). Mark the word *build*. Jesus compares His work in the church to that of a builder who assembles suitable material and fitly joins it together till the building stands complete. The church is not man-made; in all its phases it is the work of Christ through the Spirit.

The tie that binds Christians together in the universal church and in visible groups is their common faith as it is operative through love. Christ expressed it in this way: "Where two or three are gathered together *in my name*." His name is the uniting bond. St. John writes (1 John 5, 1): "Every one that loveth him that begat (that is, God) loveth him also that is begotten of him (that is, the fellow Christian). Mark the word *love*. That is not a dormant, inactive feeling of affection. John himself says: "My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John 3, 18).



Thus where two or three Christians are born of water and the Spirit within reach of each other, there the Holy Ghost has called a local church into being. And similarly, where the Holy Ghost has created several congregations in the same territory, He at once unites them by the

bonds of their common faith and mutual love. Naturally, the local congregation is first, but a larger church body, whether organized or not, is sure to follow.

That is the origin of synods.

### Some Traces in the New Testament

When the apostles in Jerusalem heard that through the service of Philip the Evangelist Samaria had received the Gospel, they at once sent Peter and John to them: not to inspect the work of Philip, not to take over the direction of the new church, but to express the unity of faith, on the urge of the Holy Ghost. When these two had testified and strengthened the brethren by preaching the Word of the Lord they returned to Jerusalem. — When tidings came to the ears of the church which was in Jerusalem that a church had been founded in Antioch, they at once sent forth Barnabas to establish contact and to help the brethren in their work.

Neighboring congregations often had to face common dangers. On his first mission journey Paul had established several churches in southern Galatia. Then Judaizers came and disturbed them; and Paul wrote his Epistle to the Galatians, not an epistle to each separate group of Christians, but one epistle to the district. They belonged together as a larger unit. Later, when he organized his great collection for the needy in Jerusalem, he again treated the churches in Galatia as a group for itself (see 1 Cor. 16, 1).

Speaking of the collection, Paul treated the churches in Achaia as a unit. We know of three churches in that province, but likely there were more. The largest was in Corinth. There was a second one in Cenchrea, a suburb of Corinth (Rom. 16, 1). A third one, rather small, was in Athens. See how Paul groups these together in a unit: "Achaia was ready a year ago" (2 Cor. 9, 2). In a similar way he combined the three churches in Macedonia: Philippi, Thessalonica, Berea (2 Cor. 8, 1).

The contact in this latter group must have been pretty close. Paul commends the Thessalonians for the brotherly love which they practiced "toward all the brethren which are in all Macedonia" (1 Thess. 4, 10). Note the regular contact between the churches of this province.

In 2 Cor. 8, 18, 19, Paul refers to a brother who was known for his Gospel work "throughout all the churches" in Macedonia. The same man was also elected jointly by the Macedonian churches as a fellow traveler with Paul, to represent this group of churches in Jerusalem. Note the close cooperation of these churches.

The church in Corinth had a case of discipline (1 Cor. 5). Paul addressed his second letter to the Corinthians not only to this church but to all the saints in Achaia (2 Cor. 1, 1). About the sinning brother he says that he had, at least in part, grieved *them all*, and then he urged them, seeing the sinner was now repentant, to forgive him and to *confirm*

(a word denoting an official act) their love toward him (2 Cor. 2, 7, 8).

Other instances might be cited (about Corinth, about Asia) to show how Paul cultivated Christian life not only within the congregations, but very strongly stimulated joint work of neighboring churches.

In this same spirit the Holy Ghost today gathers Christians in synods and other larger church bodies. Also our Synod is an instrument through which He would perform His work.

May God then strengthen this mind in us, especially during the coming synod week, that we do our work in the spirit of kings and priests appointed by Jesus unto God. J. P. M.

## THE CONVERSION OF MRS. LUCE

THE conversion of Clare Booth Luce to Catholicism has occupied front line space for some time. The Roman Catholic Church made much of her conversion. It was heralded as a great victory for the Roman Catholic religion and a proof positive that eventually all must return to the "mother church." But her conversion is not such a bright spot at all if the facts connected with it and the conditions under which she came to the Roman Catholic faith were known. Mrs. Luce, in a series of articles announced by *McCall's Monthly*, writes on "The Real Reason for My Conversion to Catholicism." The *Lutheran* commenting on this series of articles has this to say: "Clare Booth Luce, beautiful, best dressed, wealthy, socially prominent, orphan, matron, divorcee, happily married, journalist, Republican, Congress woman, Cultist, has had a variety of captivities to the array of 'isms' and 'psychs' that our restless age of negations and deceptions provides.

### Experimenting

"The two classes of pre-conversion attachments are described in articles one and two. Mention an ism — material, political or economic — and it was among the systems to which she gave at least a degree of attention. In her second article, she relates her efforts to reach a haven of conclusion by one or another process

of psychiatry. But in each experiment, the period of hope was superseded by a sense of the system's vanity. It is in her third article that she relates having been led to state her spiritual bankruptcy to Monsignor Sheen, Catholic teacher and broadcaster. He, over a considerable period of time, gave her the instruction which the two of them thought necessary for admitting her into Roman Catholicism.

"Mrs. Luce does not resort to abuse of non-Catholics, not even of Protestants. We suspect that she most enjoys an objective representation of herself and her own relationships. In this, by the way she is wise, since her knowledge of what we call Protestant doctrine is either vague or erroneous. She has lacked opportunity to acquire its true facts and principles, while of Catholicism her instructor of course, explained what in his opinion as a skilled teacher she needed to know. There was thus no occasion for balancing the claims of Protestantism and Catholicism.

### Let Lutherans Take Heed

"We are content to state one distinction between — we shall now say Lutheranism and modern Catholicism. We choose to introduce this comment to your notice by stating a parallel recently offered in the U. S. Congress. Said a speaker, 'Any system of government based on *persons*

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will sooner or later become a dictatorship. Only a government based on laws can endure as a democracy.' Therein is revealed the fallacy of Catholicism. Its ultimate source of both doctrine and practice is a *person*. He may be priest, or he may be a pope to whom the attribute of infallibility is attached.

"The neglect of doctrine is the danger which Lutheranism must avert or degenerate into the kind of wandering loyalties which Mrs. Luce so skillfully describes. Let Lutherans once more submit their principles to such acceptance as will make them the equivalent of our laws. Thus Luther arrived at the convictions which he championed but which the man-in-the-market-place found worthy of acceptance and defense.

"By the doctrine of averages Mrs. Luce may live long enough to become restless over her present leader, Monsignor Sheen, and enroll under a different person. Anyhow, her conversion is no flaming torch by which to discern an early entrance into the kingdom of God . . ."

The above analyses of the case of Clare Booth Luce so much publicized ought to put to rest many a mind that has been bothered and confused by her "conversion" to the Roman Catholic faith.

### "A Two-Way Street"

The *Christian Century* in a recent editorial commenting on Rome's boast in connection with the conversion of this same Mrs. Luce calls attention to the fact that "conversion is a two-way street." We quote, "Band-wagon psychology is a treacherous thing. The impression it creates can evaporate very quickly when people discover that neither logic nor facts support it. Even those who attempt to use this ancient device of propaganda are often betrayed by it. So Clare Booth Luce's articles in *McCall's* magazine inspired the usually cautious *New World*, 'Chicago's Official Catholic Paper,' to plunge into an editorial column with these words: 'The number of converts entering the Catholic Church is astonishing. Nearly every week some prominent person embraces the faith. Each day dozens of unknowns capitulate. . . .' The statement may be true, but the inference which it seems to invite is false. The Roman Catholic Church is not sweeping the

country. One of the reason is that for every well publicized convert, hundreds of persons quietly fall away. By far the largest share of these lapse into indifference to all religion, but a proportion turns to protestant Christianity. How numerous that proportion is will continue to be a mystery, so far as the public is concerned, until other denominations begin to keep the kind of record kept by the Missouri Synod Lutheran Church. That . . . . . Lutheran denomination reported a total of 1,280 converts from Roman Catholicism in 1945. According to the *Lutheran*, which quoted this figure, the *Catholic Register* tried to prove from it that not more than 25,600 Roman Catholics became Protestants in that year. That was a considerable admission for a Catholic paper to make, but the truth is that the figure is probably three or four times as high. The Missouri Synod con-

tains about one-fortieth of all the Protestant church members in the country. Multiply the number of converts received into that church by 40 and the total is a little over 50,000. But that assumes that no other Protestant church is more attractive to Catholics than is this rigorously fundamentalist body. This is possible but unlikely. So the figure of Missouri Synod converts still has validity as a basis for comparison, but it would have to be multiplied by a larger factor. In any event, this Lutheran statistic proves that conversion is a two-way street."

So, we say, don't get excited over the conversion of Mrs. Luce and the bold claim of the Roman Catholic Church based on it. They love to hear the echo of their own voice. Mrs. Luce is doing the Roman Catholic Church no good turn in her published articles.

W. J. S.

## IN THE LAND OF THE REFORMATION CHURCH HISTORICAL SKETCHES

BY DOCTOR HENRY KOCH, MORRISON, WISCONSIN

### Introduction

**I**N a series of articles we should like to sketch some of the more important phases in the development of the Christian Church in the Land of the Reformation, Germany, beginning with the earliest times up to the present day. We are not merely interested in a chronological development of external historical facts, but rather in the inner development and its causes. From such a study we should like to draw some valuable conclusions for the history of the Christian Church in our own country and especially for our Lutheran Church. The study of history must always retain its practical aspect. It is too unfortunate that man so readily ignores the experiences of others and rather learns from his own sad experiences. This holds true for nations and churches in like manner. We are only inclined to learn, when it strikes home and then it is often too late.

### The Visible Church is Corruptible

Everything visible and that includes churches bears the stamp of corruption. Only the invisible Church is incorruptible and eternal. Visible churches are to be

judged by their attitude toward the pure Word and Sacrament. These are the signs or marks of the true visible church. Churches may continue to exist for a time without these marks, they may carry on and flourish outwardly and create the impression of grandeur, but finally God's inevitable judgment sets in and lets them disintegrate and disappear. The only exception to this rule is the Church of the Antichrist, the Papal Church, which is kept as a warning to Christendom by Christ, the Head of the Church, and will ultimately be destroyed by Him at the end of time. Its history, with which we still have to deal extensively in these sketches as well as the history of all visible churches should serve as a special warning to us.

### A Warning for Us

Our Lutheran Church has received a special opportunity from Christ, the ruler of the universe and head of the Church, to develop unhindered in the land of religious liberty. Just as Germany was blessed by the Lord in becoming the Land of the Reformation our country has been signally blessed with the treasure of re-

ligious liberty. How long we shall retain it, is an altogether different question. The Lord gives and takes away His blessings, if we are ungrateful and despise His love and grace. "Unto whomsoever much is given, of him shall much be required" (Luke 12:48). Symptoms of decay can be seen, wherever we look within our Lutheran Church. Its greatest days are a thing of the past. The coming centennials cannot deceive us as to the impending fate, if our true Lutheran Church as represented in the Synodical Conference departs from the principles of the Reformation. It is one thing to sound the bugle of the Reformation and quite another to go to battle for its principles, come what come may.

The danger confronting our Lutheran Church is the desire for greatness and recognition in this world, expansion at the expense of the truth. There is too much of the spirit, which the Prophet Amos already condemned (6:6): "They drink wine in bowls and anoint themselves with chief ointments, but they are not grieved for the affliction of Joseph." Let us rather recognize the rocks, on which our ship of church may crash, and avoid them. In addition to the study of Holy Writ and Luther's writings what can there be more instructive for our own Lutheran Church than to review the history of the Church in the Land of the Reformation? Our coming centennial should offer us ample opportunity for meditation and comparison. May these sketches serve as a humble aid!

In such a comparative study the truth will always come to light, that the Church can only be built and maintained through the preaching and retention of the pure Gospel. The prophetic words of Luther concerning the Land of the Reformation can also be applied to the Lutheran Church of our country by only inserting the word: Lutherans for Germans: "Ye Lutherans, do not think that ye shall have the Gospel forever, for it is like a passing shower, which never returns to the place, where it once has been. Seize it and hold it fast, whoever can; idle hands will have an evil year." We are in grave danger of losing the pure Gospel, of mixing it with the teachings of men, of giving way to the spirit of liberalism and unionism for the sake of expediency. Who among

us would dare to deny these dangerous symptoms? For our instruction and the edification of our readers we should like to make and present this comparative study.

### An Apparent Victory

During the reign of Constantine the Great (247-337) Christianity had gained a victory over paganism. The Christian religion, that had been a persecuted and forbidden one, now became an accredited religion. It was recognized as the official religion of the state. The pagans or heathens had to retreat to the solitudes of the heath, hence the name heathen. Emperor Julian the Apostate (331-363) had made a final attempt to reintroduce paganism. The last words ascribed to him as spoken after his defeat on the battlefield: "Thou hast been finally victorious, O Galilean!" give utterance to this external defeat of paganism. The reign of Theodosius the Great (346-395) witnessed the final victory of Christianity over paganism.

Externally Christianity had been victorious, inwardly paganism had not been overcome and banished. Only too soon did a syncretism or mixing of heathen and Christian elements take place in the Eastern as well as the Western Church. The wisdom of man and worldliness as well as superstition poisoned doctrine and life. When the first missionaries invaded the dense forests of Germany, they destroyed pagan altars, felled sacred oaks, buttresses of paganism, erected crosses and built chapels in their place, but they could not and did not prevent paganism from seeping into the doctrinal structure of their preaching and practice. Crass superstition dominated the minds of the lower classes. The higher classes in the main succumbed to luxury and vice coming from the centers of culture and civilization bordering the Mediterranean. The Germanic tribes had conquered Rome,

but Roman and Greek vices had conquered and enervated the conquering Germanic tribes.

The syncretism or mixing of Christian doctrine and practice with heathen elements can be observed very clearly in the Church of the Middle Ages. It still exists in the Church of Rome, that outstanding example of a syncretistic religion and church. The many saints and Mary took the place of the heathen idols. The heathen cult of the departed was replaced by the cult of the martyrs. Prayers were offered to the martyrs, help was expected from them. The burning of incense, procession and pilgrimages are but a revival of heathen practices. This superstition still flourishes, where the Pope holds sway.

### The Sword Conquers

In spite of all opposition on the part of the pagan tribes and the deterioration of the visible church the Gospel of Christ nevertheless revealed itself as a power of God unto salvation. The Saxons in northern Germany were among the last to resist the victorious progress of the Christian missionaries. Charlemagne (742-814), the champion of the Church in this invasion, defeated the Saxons decisively at Verden on the Aller near Bremen.

The visible church had been victorious not only in the lands bordering the Mediterranean, but also in the dense forests among the heathen nations of northern Europe. In gaining its victories it had unfortunately resorted to the sword to its own detriment. Its doctrine had been polluted by heathen superstition. How the power of the Gospel gradually made itself felt in the Land of the Reformation and finally gained a glorious victory through God's servant, Martin Luther, and asserted itself in later centuries we shall strive to show in subsequent articles.

## A VISIT WITH OUR BRETHREN IN GERMANY

**M**AY 15, 1947, passports were granted to our committee, consisting of the pastors William G. Bodamer and Alfred F. Maas, for a visit to the U. S. Zone, Germany. A memorandum, issued by the Joint Chiefs of Staff, Military

Control, addressed to Mrs. R. Shipley, Passport Control, Washington, D. C., limited our visit to the American Zone, Germany, to a "single journey of two weeks duration." The Military Permit for this journey was validated from

May 9 to July 9, 1947. Prompt action, therefore, was imperative.

#### Success

In all haste, yet with thoroughness, to enable your committee to meet any emergency that might confront them, the necessary financial preparations were completed. Requests for travel reservations were made at once. In face of the tremendous backlog of applications for reservations, the task at times seemed hopeless. Our efforts, however, were not in vain. The American Overseas Airlines informed us that two seats were available on flight 32, June 4. This offer was accepted at once. Return reservations, however, were not available at the time. Final details were attended to and your committee was ready to leave.

#### A Safe Arrival

4:30 P. M. June 3 your committee left Willow Run for New York. Early Wednesday morning we reported for the overseas flight at the Marine Base La Guardia Airport. After a delay of several hours, we, at long last, were on our way to Frankfurt-am-Main, Germany. Due to low ceiling, our plane was grounded at Gander Newfoundland for twelve hours. We reached our destination Frankfurt 5:30 A. M. the morning of June 6, the second anniversary of D-day. We proceeded to the Visitors' Bureau in Frankfurt to report to the Military Government. Capt. Jack Boyer received us very cordially and supplied us with the necessary travel orders, Army Exchange Ration Cards, etc. Our travel orders made us eligible for Army transportation, meals, and billeting. Friday evening, on board a military train, we left for Munich. A directive from the Joint Chiefs of Staff Military Control made it incumbent upon us "to report to Religious Affairs Officer, Office Military Government, Bavaria, Munich, upon arrival." In Munich we also conferred with the Public Welfare Division of Military Government in Germany. Our conferences ended late Saturday afternoon. We therefore decided to stay at Munich over Sunday. Travel on Sunday in Germany today is next to impossible, and, since all offices are closed, nothing more could be accomplished.

#### Our Brethren

Early Monday morning we left for Stuttgart. Here your committee had a profitable meeting with the officials of the "Deutsches Hilfswerk" and later with a representative of C. A. R. E. Information gained at Munich and Stuttgart was essential for our visit and proved invaluable at our conference at Memmingen. Memmingen was the actual goal of our long journey. We left for this city June 10. On this leg of the journey we experienced to some extent what it means to travel third class on a German train. Traveling over Ulm, we reached Memmingen 2:10 P. M. The afternoon was consumed in reporting to the Military Government, in arranging for meals and billets for a stay of eight days.

#### The Conference

Pastor Gustav Maliszewski, the president of the Ev. Lutheran Refugee Mission, lives at Memmingen. On our arrival in Germany all pastors of our mission had been notified to proceed to Memmingen for a conference session of longer duration. Wednesday and Thursday after our arrival at Memmingen were spent in preliminary discussions with the individual pastors. We were now ready to meet in conference with our pastors. The conference convened Friday, June 13, 9 A. M. and was in continuous session, morning, afternoon, and evening through Tuesday, June 17. Sunday morning services with Holy Communion were conducted in the "Kinderkapelle" of St. Martin's Church in Memmingen. Some 300 refugees from far and near attended the services. Pastor A. Wagner preached the confessional, Pastor G. Maliszewski welcomed your commission, and Pastor W. Bodamer and A. Maas preached the sermons. Sunday afternoon and evening sessions of the conference were held. On Tuesday, the last day of conference, Rev. H. Stallmann, acting president of the Free Church of Germany, and a Mr. J. C. Schneider, a prominent and very active member of that church, attended the conference session. This was very welcome, indeed, since now the relation of the Refugee Mission to the Free Church of Germany (formerly the Free Church of Saxony) could be regulated.

#### Homeward Bound

Tuesday evening we left for Frankfurt. We traveled in Mr. Schneider's car. Mr. J. Schneider lives at Augsburg. We spent the night in Augsburg. Very early the next day we proceeded to Frankfurt via Heidelberg. At Frankfurt we inquired about return reservations, and, though informed that they were booked until September, our insistence that they check the record revealed that a last minute cancellation made two seats available on Friday evening, June 20. We immediately purchased our tickets and soon were homeward bound. We reached Ann Arbor Saturday, June 21, 3:30 P. M.

Much has been accomplished. We have gained a true picture of our work in Germany, its possibilities and limitations, its resources and needs. Ways have been found effectively to supply most of the needs. Some local travel and work will be necessary fully to utilize these ways. Suffice it to say at this time, our brethren need our continued help. Conditions have not improved. It is evident that conditions will not improve in the near future. Continued liberal support of the work of our Relief Committee is essential.

We thank God that we were permitted to visit the brethren in their need and that our journey has not been in vain. Further definite and particular information will be relayed to you in our church papers and in our report to the Synod.

ALFRED F. MAAS.

#### DIAMOND JUBILEE

##### St. Matthew's Ev. Lutheran Church Tp. Grant, Stillwater, Minnesota

By the grace of God St. Matthew's Congregation was permitted to celebrate its seventy-fifth anniversary of May 25, 1947. G. C. Haase and Wm. Franzmann, former pastors of the congregation, served as guest speakers in the forenoon anniversary service. Pastor Frank Reier, a son of the congregation, preached in the afternoon confirmation reunion service. Throughout all these years it has been the chief aim and purpose of the congregation to extend salvation, comfort, and hope through the proclamation of the Gospel of Jesus Christ,

the crucified Savior. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12.

St. Matthew's Congregation was organized on May 13, 1872. It now numbers 25 voting members, 80 communicants, 120 souls. Thirty pupils are in attendance at its Sunday School. Its Ladies' Aid has 30 members. The present church building, erected in 1904, is the third one built by the congregation. It has undergone remodelings and modernizations, the latest being the remodeling of the basement and the installation of art glass windows and of an electric lighting system. Though the congregation had hoped to have a new organ installed and the interior of the church re-decorated for the anniversary, the existing shortage of materials brought on a postponement of these plans.

The following pastors have served the congregation: Jakob Siegrist, 1872-1879; Friedrich Seifert, 1879-1895; Robert Heidmann, 1895-1902; G. C. Haase, 1903-1916; Paul Bast, 1917-1922; Wm. Franzmann, 1922-1940; E. W. Penk, since 1941.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 58.

E. W. PENK.

## SIXTIETH ANNIVERSARY

Zion Ev. Lutheran Church  
Olivia, Minnesota

On June 15, 1947, Zion Ev. Lutheran Congregation of Olivia, Minnesota, was privileged to celebrate the sixtieth year of its founding. Its members were encouraged and comforted by Pastor E. Birkholz of St. James, Minnesota, in a morning service and by Pastor C. Albrecht of Glenwood, Minnesota, in an afternoon service. Hitherto hath the Lord helped us. IM. F. LENZ.

## NEBRASKA DISTRICT

### Pastors

Central Conference: I. G. Frey (A. Laper, alternate).  
Colorado Conference: W. Krenke (R. Vollmers, alternate).  
Rosebud Conference: S. Kugler (E. Weiss, alternate).  
Southern Conference: M. Weishan (G. Frank, alternate).

### Delegate At Large

H. Schulz (I. G. Frey, alternate).

### Teachers

H. Krenz (Theo. Schmidt, alternate).

### Congregations

Central Conference: Grace, Sioux City, Iowa (Christ, Grand Island, alternate).  
Colorado Conference: Trinity, Hillrose, Colorado (Mt. Olive, Lamar, Colorado, alternate).  
Rosebud Conference: St. Paul, Batesland, South Dakota (St. Paul's, Napar, Nebraska, alternate).  
Southern Conference: Trinity, Grafton (St. Paul's, Plymouth, alternate).

## MINNESOTA DISTRICT

### Pastors

G. A. Ernst (A. E. Frey, alternate).  
C. Bolle (O. P. Medenwald, alternate).  
E. F. Peterson (H. H. Schaller, alternate).  
H. C. Sprengler (H. A. Scherf, alternate).  
K. A. Nolting (L. W. Schierenbeck, alternate).  
K. Gurgel (P. E. Horn, alternate).  
H. C. Duehlmeier (E. R. Berwald, alternate).  
W. Scheitel (E. Habermann, alternate).

### Pastors At Large

Theo. Bauer (F. E. Traub, alternate).  
Theo. Kock (Karl Otto, alternate).

### Teachers

Prof. E. D. Backer (A. C. Stindt, alternate).  
E. Sorgatz (E. Klonka, alternate).  
R. Grunze (T. Schultz, alternate).

### Congregations

St. Paul's, Prescott, Ernest O. Eggers (St. John's, Minneapolis, alternate).  
Salem, Stillwater (Salem, Stillwater, alternate).  
St. Paul's, Jordan (Trinity, Belle Plaine, alternate).  
Trinity, Nicollet (St. Paul's, New Ulm, alternate).  
St. John's, Lake City (First Lutheran, La Crescent, alternate).  
St. John's, Caledonia (Immanuel, W. Florence, alternate).  
Immanuel, Acoma (Salem, Greenwood, alternate).  
St. John, Fairfax (St. John's, Redwood Falls, alternate).  
St. Matthew's, Danube (Christ, Marshall, alternate).

### Congregations At Large

St. John's, Buffalo (Zion, Hokah, alternate).  
St. Peter's, Goodhue (Immanuel, Mankato, alternate).  
St. Mark's, W. Mankato (Cross, Rockford, alternate).

R. A. HAASE, Secretary.

## WESTERN WISCONSIN DISTRICT

### Central Conference

#### Pastors

Henry Gieschen (Henry Geiger, alternate).  
Herbert Schumacher (Otto Pagels, alternate).  
Ernst Wendland, Jr. (Leo C. Kirst, alternate).  
Walter Wegner (Gerhard Fischer, alternate).  
J. Martin Raasch (Erwin Schewe, alternate).

#### Congregations

St. John's, Jefferson, Wisconsin.  
St. Mark's, Watertown, Wisconsin.  
St. John's, Doylestown, Wisconsin.  
St. John's, Juneau, Wisconsin.

### Northwestern Circle

Prof. H. A. Fleischer (Dr. Elmer Kiessling, alternate).

### Chippewa Valley Conference

#### Pastor

Reinhold Schoeneck (Herman A. Pankow, alternate).

#### Congregation

St. Paul's, Menomonie, Wisconsin.

### Mississippi Valley Conference

#### Pastors

Harold Backer (Theo. J. Mueller, alternate).  
H. W. Neubauer (Roland Gurgel, alternate).

#### Congregations

Mt. Calvary, La Crosse, Wisconsin (St. Peter's, Caseburg, Wisconsin, alternate).  
Jehovah, Altura, Minnesota (St. John's, Lewiston, Minnesota, alternate).

### Southwestern Conference

#### Pastors

Walter Paustian (Emil G. Toepel, alternate).  
L. A. Witte (Gerhardt Geiger, alternate).

#### Congregations

St. Paul's, Bangor, Wisconsin.  
St. John's, Baraboo, Wisconsin.

## Wisconsin River Valley Conference

### Pastors

Marcus Liesener (Wilbur E. Schultz, alternate).  
E. J. Otterstatter (John F. Henning, alternate).

### Congregations

St. John's, Neillsville, Wisconsin (Immanuel, Mosinee, Wisconsin, alternate).  
Andrew-Grace, Town Maine, Wisconsin (Immanuel, Globe, Wisconsin, alternate).

### Teachers' Conference

#### Teachers

F. Redeker (F. Broker, alternate).  
Prof. Paul Eickmann (G. Pape, alternate).  
E. Schumacher (E. Wehausen, alternate).  
R. Swantz (W. Pape, alternate).

G. C. MARQUARDT, Secretary.

## DAKOTA-MONTANA DISTRICT

### Eastern Conference

#### Pastors

W. Lindloff (B. Borgschatz, alternate).  
E. Bode (R. Bretzmann, alternate).

#### Congregations

St. John's, Rauville Tp.: John Michaels, L. Stein, H. Buelow (St. Paul's, Argo: Ernest Mueller, alternate).  
St. Martin's, Watertown: Charles Mahnke, Elmer Bartling (St. John's, Dempster: Fred Mangels, Wm. Loats, alternate).  
St. John's, Altamont, Bert Veer (Trinity, Hendricks, alternate).

### Western Conference

#### Pastors

R. Kettenacker (H. Russow, alternate).  
G. Ehlert (W. Herrmann, alternate).  
H. Meyer (H. Birner, alternate).

#### Congregations

Christ, Morrilstown: Clare Hoffmann, F. Gifford (St. Paul's, Hazelton, alternate).  
St. James, Tolstoy, Heino Groth (First English, Windsor, Raymond Brooks).  
Friedens, Hague (Immanuel's, Elgin, Fred Seibel).  
K. G. SIEVERT, Secretary.

## MICHIGAN DISTRICT

### Pastors

Circuit No. 1: R. Gensmer (E. Berg, alternate).  
Circuit No. 2: F. Zimmerman (A. Fischer, alternate).  
Circuit No. 3: R. Timmel (J. Martin, alternate).  
Circuit No. 4: C. Schmelzer (A. Baer, alternate).  
Circuit No. 5: Conrad Frey (E. Rupp, W. Valleskey, alternate).  
Circuit No. 6: Theo. Sauer (M. Toepel, alternate).  
Circuit No. 7: James Vogt (G. Schmelzer, alternate).  
Circuit No. 8: Hilmar Eckert (W. Franzmann, alternate).  
Circuit No. 9: A. Schulz (V. Winter, alternate).  
Circuit No. 10: C. Leyrer (K. Vertz, alternate).

### Teachers

Circuit No. 1: V. J. Schulz (Wm. Woltmann, alternate).  
Circuit No. 2: W. Stindt (Wm. Arras, alternate).

### Congregations

Circuit No. 1: Benton Harbor, St. Matthew's. Delegate: Wm. Lebke. Alternate: P. Schlender.  
Circuit No. 2: Dowagiac, St. John's. Delegate: Otto H. Landeck. Alternate: Erich Schultz.  
Circuit No. 3: Belleville, St. Paul's. Delegate: Bruno Neubert.  
Circuit No. 4: Saline, Trinity. Delegate: Alfred Hack.  
Circuit No. 5: Detroit, Mt. Olive. Delegate: Alvin Greig.  
Circuit No. 6: Hemlock, St. John's. Delegate: Rudolph J. Ballien.  
Circuit No. 7: Bay City, Bethel. Delegate: Carl Pingel. Alternate: Frederick Boehringer.  
Circuit No. 8: Freeland, St. Matthew's. Delegate: Herman Wegner. Alternate: Herman Enser.  
A. J. FISCHER, Secretary.

## NORTH WISCONSIN DISTRICT

### Fox River Valley Conference

#### Pastors

Fred Thierfelder (D. E. Hallemeier, alternate).  
V. J. Weyland (Fred Knueppel, alternate).  
F. M. Brandt (Melvin Croll, alternate).

#### Congregations

St. Paul's, Greenleaf, Wisconsin.  
Mt. Calvary, Kimberly, Wisconsin.  
St. Paul's, Town Angelica, Shawano Co., Wisconsin.

**Lake Superior Conference**

*Pastors*

A. A. Gentz (Th. Hoffmann, alternate).  
K. Geyer (Wm. Fuhlbrigge, alternate).

*Congregations*

Marquette, Michigan.  
Menominee, Michigan.

**Manitowoc Conference**

*Pastors*

E. Froehlich (Henry Pussehl, alternate).  
M. Schwartz (A. Roeckle, alternate).

*Congregations*

St. Peter's, Mishicot, Wisconsin (Cleveland, Wisconsin, alternate).  
St. John's, Two Creeks, Wisconsin (Morrison, Wisconsin, alternate).

**Rhineland Conference**

*Pastor*

E. Scharf (F. Raetz, alternate).

*Congregation*

Eagle River, Wisconsin (Enterprise, Wisconsin, alternate).

**Winnebago Conference**

*Pastors*

G. E. Bergemann (T. J. Mittelstaedt, alternate).  
John Dowidat (G. Schaefer, alternate).  
I. J. Habeck (E. B. Schlueter, alternate).  
Otto Hoyer (O. Stegler, alternate).

*Congregations*

St. Peter's, Winchester, Wisconsin.  
Friedens, Green Lake, Wisconsin.  
Immanuel, Campbellsport, Wisconsin.  
Zion, Van Dyne, Wisconsin.

**Winnebago Teachers Conference**

*Teachers*

Eldor Kopitzke (Arthur Koester, alternate).  
Floyd Mattek (G. Markworth, alternate).  
W. E. Stoekli (Earl Rolloff, alternate).  
Meilahn Zahn (Walter Gerth, alternate).  
F. A. REIER, Secretary.

**SOUTHEAST WISCONSIN DISTRICT**

**Arizona Conference**

Pastors: E. Sprengeler, G. Eckert.  
Alternate: E. A. Binger, M. Volkmann.

**Dodge-Washington**

Pastors: F. Zarling, G. Bradtke.  
Alternate: A. von Rohr, H. Heckendorf.  
Teacher: A. Wilbrecht (W. Huber, alternate).  
Congregations: St. Peter's, Kohlsville, Edwin Klub; Alternate: Elmer Boettcher. — Trinity, Huilsburg, Walter Schulz; Alternate: Frank Sell.  
Alternates: St. Jakobi, Theresa; St. John's, West Bend.

**Eastern Conference**

Pastors: H. Lange, L. Lehmann, K. Lescow.  
Alternate: A. Maaske, J. Mahnke, Wm. Mahnke.  
Congregations: Resurrection, Milwaukee, Ervin Schultz; Alternate: Herman Mittag. — Salem, Town of Granville, August Ebert; Alternate: Alfred Martz. — St. John's, Good Hope Road, Arch. A. Griffiths; Alternate: Oscar Geipel.  
Alternates: St. John's, Town of Lake; St. John's, Lannon; St. John's, Mukwonago.  
Teachers: F. W. Schultz (L. Stellwagen, alternate).

**Milwaukee Conference**

Pastors: G. W. Fischer, J. DeGalley, A. Lengling.  
Alternate: P. Burkholz, L. Voss, H. Cares.  
Congregations: Garden Homes. — St. Paul's; Alternate: Divine Charity will send a man. — Parkside.  
Alternates: St. Peter's. — Divine Charity: Wm. A. Rosenberg. — Saron's.  
Teachers: A. Ehlike, A. Maas.  
Alternates: E. Kirschke, H. Fehlauer.

**Southern Conference**

Pastors: E. W. Hillmer, H. J. Diehl.  
Alternates: E. Hinderer, E. Jaster.  
Congregations: St. John's, Oakwood, Christ Bird; Alternate: Pastor Martin F. Plass. — Trinity, Town Raymond; Alternate: Zion, Crete, Illinois, will send a man.  
Alternates: Zion, Crete, Illinois.

**Nominations for Joint Synod for Seminary Board**

Pastors G. E. Bergemann, E. Behm, Walter Keibel, R. O. Bueger, Wm. Mahnke, J. Ruege, A. Koelplin, Luther Voss.

Laymen: Dr. H. F. Scholz, Arnold Liesener, Emil Winter, Paul Wolfram.

ADOLPH C. BUENGER, Secretary.

**PACIFIC NORTHWEST DISTRICT**

*Pastors*

George Frey.  
Leland Grams.

*Lay Delegates*

Grace, Yakima, Ernest Luepke. — Grace, Zillah, Gottlieb Winckler.  
Alternates: Grace, Portland, Oregon — Good Faith, South Cle Elum, Washington.

W. AMACHER, Secretary.

**BIENNIAL CONVENTION OF THE LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**

The Joint Synod will assemble, D. v., at Northwestern College, Watertown, Wisconsin, August 6 to 12, 1947. Opening service at St. Mark's Church at 10 A. M. August 6. First session in the College Gymnasium at 2 P. M. Lay delegates present their credentials to the secretary between 1 and 2 P. M. August 6 in the gymnasium. Housing arrangements: Duly elected delegates and officials will be housed and fed at the College. (Guests must secure lodging and board for themselves.) Delegates and officials supply their own pillow, sheets, covers, and towels. Bedding may be shipped in advance in care of Prof. W. Pless, Northwestern College, Watertown, Wisconsin. Names of lay delegates should be sent to the secretary as soon as possible: 149 8th Avenue South, South Saint Paul, Minnesota. Doctrinal Essay: The Millennium, by Prof. C. L. Schweppe.

WINFRED SCHALLER, Secretary.

**THEOLOGICAL SEMINARY**

God granting, opening service for the new school year will be held in the Seminary Chapel at Thiensville on Tuesday, September 9, 1947, at 10 A. M.

JOH. P. MEYER.

**NOTICE**

Pastors having members in the Wisconsin State Sanatorium at Wales or in the Wisconsin Industrial School for Boys at Waukesha please notify the undersigned.

W. Zarling,  
Westowne,  
Waukesha, Wisconsin.

**CALENDAR OF CONFERENCES**

**SOUTHWESTERN DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

The Southwestern Delegate Conference of the Western Wisconsin District will meet at St. John's Church, Norwalk, Wisconsin, Rev. R. C. Hillemann, pastor, on Sunday, September 7, 1947, at 2 P. M.

G. H. HECKMANN, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Ordained and Installed**

**Pastors**

Herrmann, Max, in Christ Church, Bison, South Dakota, by M. H. Hanke; sixth Sunday after Trinity, July 13, 1947.

Mischke, Carl H., as assistant pastor in First Lutheran Church, La Crosse, Wisconsin, by Fritz H. Miller; sixth Sunday after Trinity, July 13, 1947.

Schaller, Winfred, in St. Paul's Church, Gresham, Nebraska, by M. M. Mielke; assisted by A. Hertler, H. Meyer, C. Brueggemann; sixth Sunday after Trinity, July 13, 1947.

Walther, Herbert G., in St. Peter's Church, Manistique, Michigan, as pastor and as missionary of Manistique and vicinity, by Theophil Hoffmann; assisted by O. Neumann, F. Dobratz, Wm. Lutz, B. Kuschel; fifth Sunday after Trinity, July 6, 1947.

**Installed**

Wiechmann, Ray L., in Salem Church, Tp. Granville, Milwaukee, Wisconsin, by Armin Keibel; assisted by George Boldt, John Brenner, Jr., James Schaefer; third Sunday after Trinity, June 22, 1947.

Donald Zimmermann, in New Salem Church, Sebawaing, Michigan, by Armin H. Schultz; seventh Sunday after Trinity, July 20, 1947.

**CHANGES OF ADDRESS**

Herrmann, Max, Bison, South Dakota.  
Walther, Herbert G., 457 Walnut Street, Manistique, Michigan.  
Mischke, Carl H., 1723 Market, La Crosse, Wisconsin.  
Zimmermann, Donald, 105 S. 4th Street, Sebawaing, Michigan.  
Eckert, G. P., 441 E. 3rd Street, Casa Grande, Arizona.

**ACKNOWLEDGMENT AND THANKS**

Dr. Martin Luther College received a check for \$2,500.00 from a friend who wishes this money to be applied to student support in the form of scholarships. Not only the interest is to be used, but the entire sum as circumstances may demand it.

CARL L. SCHWEPPE.

\* \* \* \*

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a memorial wreath of \$20.00 from the Sunday School teachers of the Lake Superior Conference, Helen Lutz, secretary and treasurer, in memory of the late Prof. E. R. Bliefernicht.

Another memorial wreath of \$5.00 was received by the department from St. Paul's Ev. Lutheran Church, St. Paul, Pastors Naumann and Plocher, in memory of the late Mrs. Margaret Mueller of St. Paul.

We herewith express our heartiest thanks to all people who contributed towards these memorial wreaths.

EMIL D. BACKER,  
Music Department.

\* \* \* \*

The library of our Theological Seminary at Thiensville, Wisconsin, received a memorial wreath of \$10.00 from friends of the late Mr. Carl F. Wittler through Pastor W. Roepke of Marquette, Michigan.

We herewith sincerely thank the kind donors for their gift.

ADALBERT SCHALLER, Librarian.

**MISSION FESTIVALS**

**Trinity Sunday**

St. John's Church, Redwood Falls, Minnesota.  
Offering: \$481.44. Edward Birkholz, pastor.

**First Sunday after Trinity**

First English Lutheran Church, Aurora, South Dakota.  
Offering: \$123.91. B. R. Hahn, pastor.  
Peace Church, Echo, Minnesota.  
Offering: \$348.49. Theodore Bauer, pastor.

**Second Sunday after Trinity**

Emmanuel Church, Wellington Tp., Renville Co., Minnesota.  
Offering: \$600.50. E. G. Fritz, pastor.  
Zion Church, Tp. Spirit, Price Co., Wisconsin.  
Offering: \$71.65. Markus Koepsell, pastor.

**Third Sunday after Trinity**

Zion Church, Morgan, Minnesota.  
Offering: \$355.36. Wilbert Frank, pastor.  
Immanuel Church, Hadar, Nebraska.  
Offering: \$839.00. H. Spaude, pastor.  
St. Peter's Church, Florence, South Dakota.  
Offering: \$103.78. Wayne Ten Broek, pastor.  
St. John's Church, Darfur, Minnesota.  
Offering: \$117.34. M. Lemke, pastor.

**Fourth Sunday after Trinity**

St. Paul's Church, Henry, South Dakota.  
Offering: \$264.43. Wayne Ten Broek, pastor.

**Fifth Sunday after Trinity**

St. Paul's Church, Tp. Eldorado, Wisconsin.  
Offering: \$177.74. W. A. Wojahn, pastor.

**Sixth Sunday after Trinity**

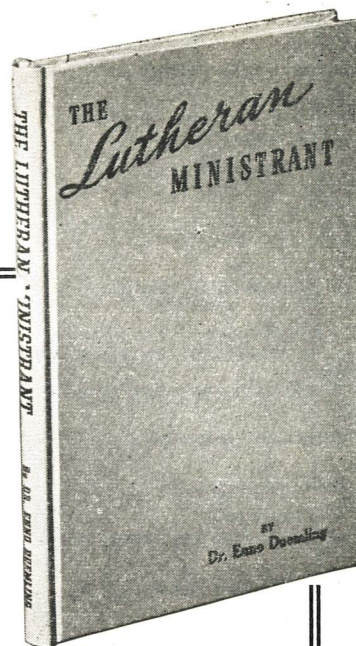
St. John's Church, Tp. Rauville, South Dakota.  
Offering: \$428.47. B. A. Borgschatz, pastor.  
Zion Church, Brighton Tp., Minnesota.  
Offering: \$189.68. M. C. Kunde, pastor.  
Calvary Church, Valentine, Nebraska.  
Offering: \$131.94. Edward Weiss, pastor.  
St. Matthew's Church, Butterfield, Minnesota.  
Offering: \$83.96. M. Lemke, pastor.

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