

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 8:27

WISCONSIN SYNOD

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"KEEP THY HEART WITH ALL DILIGENCE; FOR OUT OF IT ARE THE ISSUES OF LIFE"

Proverbs 4, 23

HERE God through His inspired writer bids us to keep, to watch, to guard our hearts. He bids us to do so "with all diligence." A very literal rendering of the original would read something like this: More than every object of guarding, guard your heart. And why are we to keep our heart with all diligence? Why are we to guard it more than anything else that is to be guarded? "For out of it are the issues of life." A person's life will be as his heart directs. We generally gravitate toward what our heart loves and desires, values, treasures, and approves. Not what a person knows, not what he is able to do, but how he feels about these things, what he is prompted to do with them — the attitude and motivation of his heart will determine the life that he will be moved to live. In the heart are the fountains and well-springs from which life issues forth, the fountains and well-springs which give life its directions and quality. Thus the heart of education is the education of the heart. Christian education purposes to help our young Christians so to guard their hearts that a life as God would have it may issue forth from them.

Guarding Our Natural Heart Will Not Do

Secular Educators Think So Also secular educators realize in a way that the heart must be kept and guarded with all diligence, since out of it are the issues of life. Most emphatically, copiously, and loudly do we find them at present voicing just this conviction that imparted knowledge, perfected skills, and developed natural gifts will not lead to desirable living unless the heart is properly touched and motivated, imbued with worthy values and interests. Yet present-day secular educators, much as they may differ among themselves as to educational method and theory, are almost in complete agreement in an optimistic conception of the natural heart of man. They

are united in holding that the natural heart of a child is neither good nor bad, but that it has infinite capacities for good and equally infinite capacities for evil, either of which may be developed. Thus for them guarding the heart with all diligence so that a proper life may issue forth means guarding the natural heart, calling forth, fostering, and developing the good inherent in it. They look to human reason to supply the heart with proper motivation. It is principally with some form of reward, such as honor,



praise, recognition, success, wealth, achievement, that an appeal is made to the heart.

Scripture Reveals It As Vain Christian education lets God's infallible word speak to our Christian youth. Concerning the natural heart of man it lets God's holy law speak, which testifies that a life as God would have it cannot issue forth from the heart as it is by nature. "The imagination of man's heart is evil from his youth." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Through sin all men have brought God's holy wrath and punishment for time and eternity upon themselves. Thus the natural heart of man is filled with fear toward God; and fear of God arouses

enmity in his heart toward God. In this fear-born enmity man has no power and desire to do God's will. Every attempt on the part of sinful man to shake off this bondage of sin and selfishness with his own natural powers merely directs him into another form of this same service. Even when the hope of gain, honor, success, achievement moves man to lead an outwardly righteousness and upright life he is still serving selfish interests and thus not leading a life as God would have it. More often selfishness will prompt natural man to disregard the needs and rights of others, move him to vindictive outbursts of anger, spur him on to disastrous pride, and lead him into one sinful excess after another.

Christian Despair In Their Natural Heart These truths concerning the natural heart of man are brought home to our students

in Christian education, not merely in that they are set before them in the direct study of God's word, but in that they are constantly applied and treated as truths throughout all instruction and training. And it is not principally to the intellect that these humbling truths are addressed but to their hearts, that our young Christians may come to despair ever more fully in themselves and in their natural powers, that with St. Paul they may come to say: "I know that in me (that is, in my flesh,) dwelleth no good thing."

For A God-Pleasing Life We Need Regenerated Hearts

Such Hearts Are Wrought By The Gospel Christian education does, however, earnestly purpose to help our youth in guarding their hearts that a life as God would have it may issue forth. Yet it testifies that such a life can issue forth only from a regenerated heart, from a heart that has been brought to faith in Christ Jesus. Christian education points our Christian youth to the Gospel as the only thing that was able to give to them and preserve for them a heart filled with faith in the Savior. The Gospel is the glad tidings that God's eternal Son, Jesus Christ our Lord, came down from heaven and entered our human state to become

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Editorials

"Thou Shalt Have No Other Gods" Seated in a railroad station one day recently to call for a friend who was to arrive by train and having a few moments to spare our eyes scanned the room. On the wall we spied a rack containing the usual free reading material. We walked over to the rack, picked a little pamphlet at random and began to read in it. It was called *Novena Notes* and dated January 24, 1947 — a Roman Catholic publication. We were shocked at some of the things we read but nothing shocked us so much as the department called "Favors Granted." Here we read letters written by people who claimed to have been cured from almost any disease one can imagine. One letter read,

Dear Father:

One of the most wonderful things Our Dear Mother (Mary, the mother of Jesus. Note ours. Ed.) has done for me, is to see me through four Caesarian births in five years. Thanks to Her I am feeling fine again. Also my last child, a little girl, was premature and a blue baby. We all felt sure we were going to lose her. I promised if Our Dear Mother would spare her, I would dedicate her to the Blessed Mother and also call her Mary. Here again, Our Dear Mother, came to my rescue, and our little Mary is wonderfully well and strong, entirely over that condition. She has helped in so many ways — that of securing a rented house, early in the spring when it was humanly impossible to find any place to live at that time. Also, to help my husband in a new business venture, that proved a wonderful success. I promised I would publicly announce my many favors granted by Our Sweet and only Mother — Our Mother of Sorrows.

Can you, could any Christian who knows the Word of God, read this letter without the feeling of deep, deep pity for this poor deluded mother? We think of Paul at Lystra (Acts 14, 8-15). He had healed a man who had been a cripple from his birth. When the people saw this they proclaimed Paul a God and attempted to do "sacrifices with the people" to honor Paul. But Paul was horrified and cried: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should *turn from these vanities (idolatry) unto the living God*, which made heaven and earth and the sea, and all things that are therein." We think of John (Rev. 19:10). He would have worshiped an angel but the angel said, "See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus; *worship God.*" We think of Psalm 50:15: "Call upon *Me* in the day of trouble; *I* will deliver thee, and thou shalt glorify *Me.*" We think of Psalm 121: "My help cometh from the Lord which made heaven and earth," etc. We think of Isaiah 42:8: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Where, in all

the Bible, is Mary ever mentioned as able to hear us or help us? What a pity to be so blind!

W. J. S.

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The Basis Of Church Fellowship A Methodist minister, an ex-navy chaplain, taking a post-graduate course at a seminary, called on a number of pastors of the various denominations to ascertain what they meant when they used certain words in their preaching, such words as God, Christ, cross, faith, prayer. Since he had interviewed a large group of ministers, we asked him whether he had found that the trend was toward modernism or fundamentalism in religion. He ventured the opinion that the trend was slightly away from modernism.

We also asked him to explain how modernists and fundamentalists could labor side by side in the same denomination, in the Methodist Church, for instance, when the modernists were denying and undermining the very Biblical truths which the fundamentalists were teaching. His answer was: The fellowship in the Lutheran Church is based on agreement in doctrine, while in the Methodist Church fellowship is not at all based on agreement in doctrine. The candor of this statement at least was refreshing.

Such a statement seems to imply that the Church has a choice, that it lies within the discretion of the Church whether doctrine should be the basis of church fellowship, that other considerations are just as good and serviceable for maintaining church fellowship.

No one who leaves the decision to the Bible as God's inspired Word will take that attitude. The Bible can not conceive of a church fellowship which treats doctrine as unimportant, which says in effect: You believe what you please, and I'll believe what I please, and be brethren just the same. Jesus said: "If ye continue in my word, then are ye my disciples indeed." According to Jesus, it is continuing in His word which welds men together as His disciples. To the extent in which they do not continue in His word they are not His disciples.

St. Paul wrote: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." According to this injunction, those who teach contrary to scriptural doctrine are to be avoided in a religious sense. We are well aware that unionists find this statement of St. Paul inconvenient and try to get around it by now taking the attitude that that refers only to gross deviations from central Christian truths, though the text clearly does not make that reservation.

St. John near the close of his Second Epistle writes: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." When you tell some one who rejects a doctrine taught in God's

word that he can do as he pleases about that, that it will not disturb the church fellowship, then you are certainly wishing him God speed and become partaker of his evil deeds. And the distinction between fundamental and non-fundamental doctrines does not alter the seriousness of that. Every doctrine taught in the Bible is God's holy word regardless of the rating

the human mind may give it as to its intrinsic value. If we place outward church fellowship above loyalty to God's Word, even where so-called non-fundamental doctrines are concerned, we are adopting standards which God's word does not approve and which will do untold harm in the church.

I. P. F.

OUR THEOLOGICAL SEMINARY

BY PRESIDENT JOHN MEYER, THIENSVILLE, WISCONSIN

ONE of the educational institutions which our Synod maintains, and which came up for prayerful consideration and discussion during the recent convention at Watertown, is the Theological Seminary located at Thiensville.



The seminary buildings are quite new, having been occupied and used for only eighteen years. The cornerstone of the main building was laid in 1928. Before that time our Synod had conducted its Seminary in Wauwatosa, since 1893, after it had been housed at several places in Milwaukee between 1878 and 1893. The new plant at Thiensville was erected at a cost of over \$300,000.00. The budget for operating and maintaining the school calls for approximately \$39,225.00 for the next fiscal year.

One may well ask, why was our Synod ready to sink more than \$300,000.00 into the physical plant of a Theological Seminary? And why is it ready to spend close to \$40,000.00 annually for its operation and maintenance?

The Aim

The aim of all the work done in our Seminary is stated in the annual catalog in the following paragraph.

From the beginning the aim of the Seminary was determined by the particular need of the Synod. It was not so much to furnish opportunity for specializing study in various branches of theology, but to offer a satisfactory preparation for those who desire to enter the ministry of the Lutheran Church. The students are trained to preach and teach the pure Gospel of Jesus Christ in conscious agreement with the Confessions of our Church, and to do all their pastoral work in the spirit of the Gospel. Both the theoretical and the practical courses of the Seminary are arranged to serve this purpose.

We note that our Seminary does not offer any courses for specializing in some branch of theology. Specialists have their place in the Church, just as the Holy Ghost distributes special gifts among the believers. But our Seminary is not the place for training specialists, nor does our Synod maintain it for that purpose. If any one wishes to become a specialist in one or the other of the original languages of the Bible, or in some phase of church history, or in apologetics, etc., he will have to do such work elsewhere.

Our Synod needs, above all, *pastors* to shepherd the congregations, to preach the Gospel in their sermons, to instruct

the young, to assure the troubled, to comfort the sick and dying; to testify the truth of God to all men both inside the church and out.

All work in the Seminary is directed to this aim, and all courses are so arranged and balanced over against one another, that no particular phase is stressed one-sidedly at the expense of some other phase, nor unduly shortened.

The Courses

God has given us His Gospel for our salvation. Through the Gospel He reveals Christ to us as our only Savior. Through the Gospel He creates and preserves faith in Christ Jesus in our hearts. The Gospel, therefore, in some form or other, is the basis of all courses offered in our Seminary.

There are some courses that introduce the student to the Bible. There are many interesting things that may be known about the Bible and its several books, for instance, the life and work of the men who wrote the Bible, the circumstances under which the various books were written, the first readers, etc., etc. To illustrate, much time and effort may be spent and has been spent in an attempt to determine who were the Galatians to whom Paul wrote his Epistle: Did they live in the territory originally inhabited by the Galatian tribes? Did they live in the southern part of the Roman Province of Galatia? How and when did the Gospel come to them? etc. An exhaustive investigation of these and similar questions belongs to the field of a specialist. For a pastor it is of far greater importance that he understands and assimilates the great truth which St.

Paul presents in his Epistle, and the manner in which he stresses it. — It is interesting to know what this famous scholar or that had to say about Galatians, how this or that man interpreted this or that passage; but it is far more important for a pastor that he first of all hear Paul Himself and try to absorb the truth which he proclaims.

Time (only three years!) does not permit that all books of the Bible be studied as thoroughly as is desirable. A pastor must diligently continue his studies in the ministry, we must limit ourselves in the Seminary to a few of the most important books of both the Old and New Testament.

Another important course is that of Church History; to watch the struggle of the Holy Ghost in His endeavor to rescue souls from the kingdom of darkness through the Gospel, and to teach them to call Jesus Christ their Lord in faith; to watch also the wiles of the enemy in trying to retain his rule. From a study of church history the student will learn what he himself must expect in the ministry, and, above all, to trust implicitly in the power of the Gospel.

A subject to which much time is allotted is Dogmatics. Dogmatics presents in an orderly way the doctrines of Scripture, and on the basis of Scripture also defends them against the various errors that have arisen in the course of time and that still endanger the truth of God.

There are various practical courses which teach the student how to apply the saving truth in his sermons, in his instruction of the children and of adults, in the general conduct of his office.

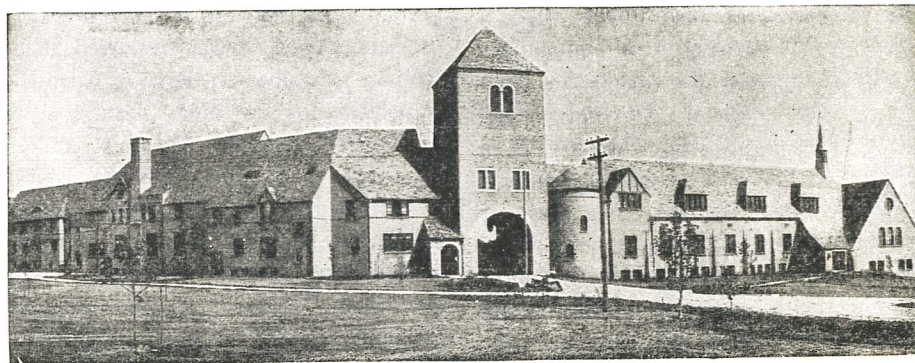
Thus the various courses have been arranged to achieve the aim of the Seminary: to prepare pastors for their work.

The Confessional Stand

Our Seminary catalog stresses the fact of "conscious agreement with the Confessions of our (Lutheran) Church."

A candidate for the ministry is asked at his ordination to subscribe to the Lutheran Confessions as contained in the Book of Concord of 1580. He is expected to subscribe wholeheartedly, without any mental reservations. There are

some who would like to hold the position of a pastor or teacher in the Lutheran Church, but who are not in full agreement with the Lutheran Confessions. They would like to limit their subscription, accepting the Lutheran Confessions *in so far* as they agree with the Scriptures. Such a subscription would leave the door wide open for any error. A subscription, to be of value, dare not be vaguely qualified, it must be made *because* the candidate accepts the Lutheran Con-



fessions as being in agreement with the Scriptures throughout.

For that reason the Book of Concord is studied thoroughly in the Seminary, so that the student becomes familiar with its content and can see for himself that the Lutheran Church confesses the truth of the Bible without alteration.

Observing the Times

Sin remains the same in essence throughout the ages; and so does the truth of God remain the same. But the attacks of Satan do not always appear in the same guise. Jesus warned us to be on our guard, to watch, and to observe the times carefully.

In accordance with this warning all instruction in the Seminary is given with a view to fortify the hearts of the students against prevalent dangers.

To mention a few. At present the thought of union is very strong in the world. If you wish to achieve something, you must have great numbers to back your cause, and you must present a united front. This may be true in the affairs of this world, but the kingdom of Christ is "not of this world." Stressing

union may work harm. The importance of truth itself may be minimized, error may be ignored, because joint action is urged, at least in "externals." The recognition of the all-importance of God's grace is lost. The heart becomes dull, unable to discriminate. Some may be ready to ascribe spiritual value to civic righteousness, they may accept outwardly good conduct based on one's own honor as a valuable aid in stimulating Christian sanctification, forgetting that the grace of

God and one's own honor do not "mix," and that a little leaven leaveneth the whole lump.

For that reason, the absolute authority of the Scriptures, and the sole efficacy of the grace of God, and the danger of toying with error are stressed particularly.

Pray for our Seminary, for its professors and students, that it may continue to serve its purpose of training young men to be true ministers of the Gospel, who save themselves and them that hear them.

NOTICE!

BIBLE STORIES FOR FOR LUTHERAN SUNDAY SCHOOL BOOK 2

Place your order immediately!

Use the new order blank recently mailed to you!

Users of Book 1 must re-order for Book 2!

Shipments will be made as long as stock lasts in the sequence that orders are received!

Siftings

BY THE EDITOR

New Christian Century Editor. Dr. Charles Clayton Morrison, Chicago, editor of the *Christian Century* for the past 39 years, announced his retirement, effective June 18. He was succeeded as editor by Paul Hutchinson, managing editor since 1924. Dr. Harold E. Fey, associate editor, becomes managing editor. Dr. Morrison plans to continue his affiliation with the *Christian Century* in the capacity of contributing editor. He will retain editorship of the *Pulpit*, a monthly magazine for clergymen published by the *Century*. In 1908, when Morrison purchased the *Century* at a sheriff's sale, it was a struggling denominational journal of the Disciples of Christ. Today it is an undenominational weekly circulating among all Protestant denominations and is said to have many Catholic and Jewish subscribers. Dr. Morrison was a modernist and this was reflected in the editorial policy of the paper. He was a strong advocate for protestant union at practically any price, and fought strongly for continued separation of church and state.

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Another Translation. It was reported recently that a new translation of the Bible into modern, idiomatic English has been authorized by the upper house convocation of the Church of England, consisting of twenty-one bishops under the archbishop of Canterbury. Six translators, three for the Old Testament, two for the New, and one for those books regarded by the Church of England as apocryphal, will prepare the new version. They will have a master of English prose to assist them. This will be the first translation to be officially prepared by the established Church of England since the famous King James II's "authorized" version of 1611. Although the "revised" version of 1884 was officially prepared by the Church of England, it was not an entirely fresh translation from the Hebrew and Greek to the English. It was a reworking of the "authorized" version. With these many translations making their appear-

ance (among these are to be included the Chicago translation, the Moffatt translation, and the Revised Standard version among the better known) something more than the beauty and exactness of the Authorized Version has been lost — a standard text. The vast majority of the English speaking people accepted the Authorized Version as the standard text. Now there are at least four "standard" texts. That is a loss to be mourned. At the same time it was reported that the Roman Catholics of Britain have a new translation of the New Testament from the Latin Vulgate by Msgr. R. A. Knox. No such work has appeared since the Rheims version of 1582 (New Testament translated 1610 at Douai). The Knox version has received the official recognition of the Roman Catholic hierarchy of England and Wales, although it does not displace the Rheims version.

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An Historic Meeting. The Lutheran World Federation met in historic Lund, Sweden, June 30 to July 6. One of the most important issues to confront them was the problem of union. They saw unity of the various Lutheran bodies as imperative. The *Lutheran Companion* reports: "The extent to which the idea of world unity has captured the minds and hearts of leaders of all Lutheran lands may be seen clearly reflected in every report that has come from the Lund assembly. Such words as 'unified approach,' 'fully concerted efforts,' 'pooling of resources,' 'close co-operation on the home fields,' and 'Lutheran solidarity on a global basis' appear on almost every page of the commission findings. A subcommittee urged a united approach to the problem of foreign missions. All Lutheran missions are called on to 'pool their resources to form publication agencies, to co-ordinate work among students in non-Lutheran schools, to establish union theological seminaries and institutions of higher learning, and to work together in some hospitals, agricultural programs, industrial training, and other specialized fields.'" That is

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an impossible union! How can there be union when other Lutheran bodies champion errors which are "contrary to the doctrine which ye have learned"? Rom. 16, 17. Scripture tells us what we are to do with such; we are to "avoid them" Rom. 16, 17. Neither are the differences which separate the various Lutheran bodies frankly admitted and discussed, they are glossed over and only ways and means are sought by which they might express the degree of unity which is already theirs. Where, we ask, will this lead?

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Chapels For Sale. Seating capacity in Lutheran churches has been increased by 3,750 this year through the sale of wartime service chapels. Early in May Lutherans had bought ten chapels from the War Assets Administration, each with a capacity of 375. Since the end of the war American churches have purchased 257 chapels. About sixty-nine are being advertised for sale. It is anticipated that during the next six months 300 more will become available.

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The Courage of His Convictions. The 86-year-old Dr. W. B. Riley, retired Baptist pastor of Minneapolis and long a leader of American fundamentalism, has withdrawn his personal membership in the Northern Baptist convention, culminating his feud with modernism in that body. He said he would be "ashamed to die in a fellowship that seemed to me un-Biblical and consequently un-Baptistic." Such religious stamina we find rarely in our day.

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Freedom of Religion. The Missouri State Senate amended a compulsory immunization law to the effect that Christian Scientists' children would be exempt provided they file an affidavit stating that this is contrary to their religious beliefs and that they rely on spiritual means for the maintenance of health. The attorney-general of Kentucky ruled exemption in a similar case under the religious freedom clause of the United States Constitution. That is religious freedom at work.

NORTHWESTERN COLLEGE

BY PRESIDENT E. E. KOWALKE, WATERTOWN, WISCONSIN

THE most obvious thing that can be said about Christian education is that it must be Christian and must also be an education. Everybody will agree with that statement. But as soon as education is defined and attempts are made to show the difference between education and Christian education, then opinions

does know something well. Education is not a matter only of the head; it is closely related to character.

Christian Schools Devoted To Christian Education

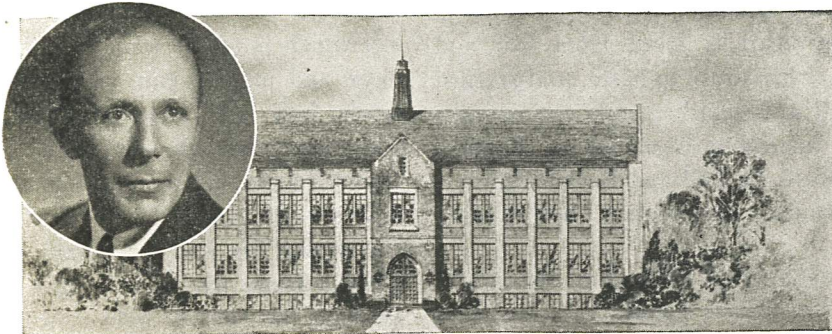
Our Christian schools are devoted to the cause of Christian education. That

on the language we use to express ourselves, and largely on our convictions regarding the meaning and purpose of life.

We believe that to be educated a man should be able to use his native tongue easily and correctly, should have a fairly wide and accurate knowledge of what has happened to mankind in all ages of the world, should have a faith that shapes his opinions so that they are just and true, and should have the will and ability to place his knowledge and gifts at the service of his fellowmen. In other words, education includes knowledge and character.

The Education In Which We Are Interested

Anyone who is mentally at all healthy can acquire knowledge; character is a different matter. There are two kinds of character. There is the character which is of the flesh, born of the flesh, serving the flesh, living in and for this world only. Noble as such character may appear in the eyes of men, it is not the kind of character that Christian education is interested in developing. In Christian education we are interested in the character which is formed and guided



and convictions begin to show wide variation.

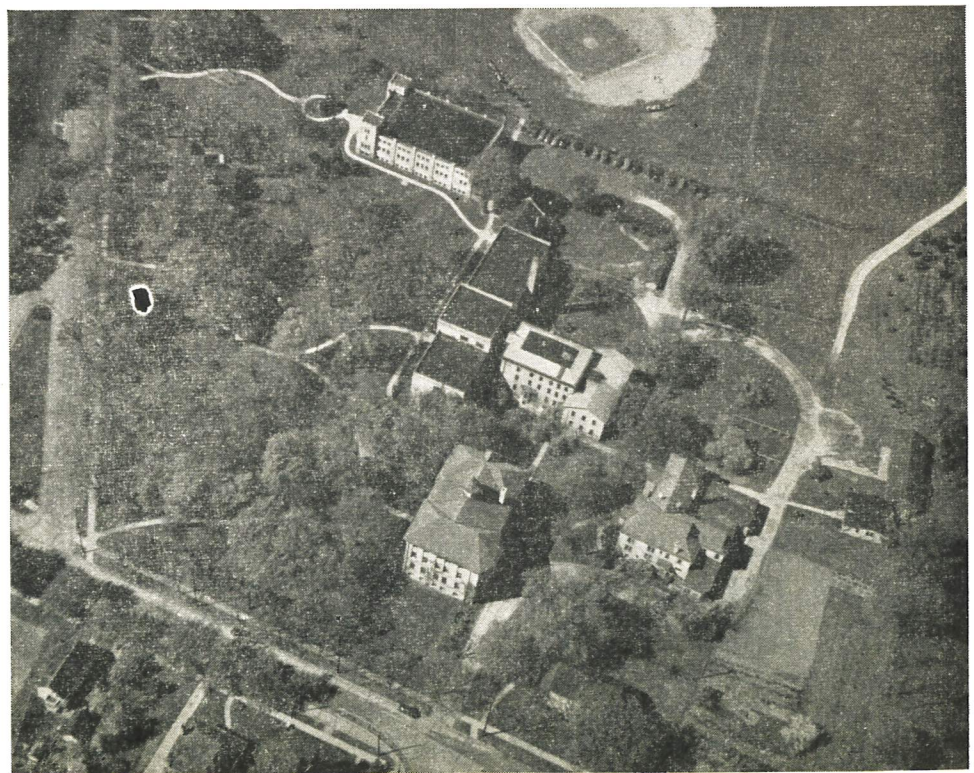
Education Not A Matter Of Going To School

Getting an education is not just a matter of going to school or being enrolled in a college class. It is possible to go through high school and even to get a college degree without having acquired an education. It is also possible to have picked up a knowledge of many things or have trained oneself to do a highly technical job very skilfully and still to lack education.

A great deal of practice and a considerable amount of knowledge are necessary to produce a skilled mechanic, a good stenographer, or a skilled surgeon. Such persons need to be very well trained, but they are not necessarily educated, for training and education are not one and the same thing. To be called educated as well as trained, a good mechanic, a good typist, a skillful surgeon must have something more than the training necessary to perform a fine piece of work in his field, something more than knowledge of the material he is working with.

Knowledge of many facts does not necessarily make a man educated. On the other hand, an educated person always does possess a knowledge of many things. He does not "know it all" but he

means, of course, that we must make it our business to impart knowledge. Not just any kind of knowledge. A selection has to be made. What selection is made depends partly on the practical purpose that the school has, partly on the time in which we live, partly on the country in which we live and work, partly



Panorama of Northwestern College

by faith in Christ the Savior, which is the fruit of repentance, of the hope of salvation, and of the will to serve Him who gave His life to save us from the wages of sin.

Christian education does have to impart sound and wide knowledge, but it does not aim at creating storehouses of knowledge for the world to marvel at. Christian education must shape the character, but it does not magnify that natural inheritable character which glorifies man and his works but ignores the Giver of Life.

Christian education sets itself the task of developing those gifts of the Spirit of which St. Paul writes to the Romans and to the Corinthians: the gifts of speech, of knowledge, of faith, of administration, of helpfulness, of wisdom, — and again, not the natural human gifts that may bear the same name, but which, as St. Paul says, serve dumb idols and call Jesus accursed, but rather, the gifts which are the manifestation of the Holy Spirit.

Knowledge — Love

Knowledge is indeed a gift, but knowledge alone "puffeth up," makes conceited. To be useful in the Kingdom of God, knowledge must be coupled with and guided by love, that greatest of all the gifts of the Spirit. It is this combination of knowledge and love that Christian education aims at. Where that combination exists, there is true character, the kind of character that Paul describes in First Corinthians 13, where he says of love: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

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our substitute; it is the message that in His great love for us lost and condemned sinners Christ, our Savior, humbled Himself even to the bitter agony and death

of Calvary's cross to atone for our sins and to reconcile us with God. Through this message the Holy Spirit awakens, renews, strengthens, and preserves faith in the heart of sinners. Such a believing heart is at peace with God, it is filled with the blessed assurance that it has forgiveness of sins, that it enjoys God's fatherly love and care, that all things must work together for good, that all its prayers are heard and answered, that it will finally inherit eternal life. Thus a believing heart is freed from fear and no longer has cause to haste, to disregard His will and selfishly seek out its own ways. Instead it is moved to thankful love toward its God and Savior and to a child-like awe and reverence before Him.

The Gospel Must Keep Our Hearts

Keeping our hearts with all diligence therefore in e a n s having the Gospel ever renew and strengthen them in faith and thereby in thankful love toward our God and Savior. That is the objective of Christian training, in as much as it ever endeavors to bring the Gospel to the hearts of our young Christians. It does so not only through the direct study of God's word, but also through the Christian personality and testimony of believing instructors, and in as much as the Gospel casts its illuminating light upon all instruction and training. This is not true in secular education where the Gospel is necessarily ruled out and where its blessed influence is therefore absent.

God Desires Our Salvation

God's supreme will concerning our life is this that it be a time of grace ending in eternal salvation. Unless this supreme will of God is realized in a person's life, it will be an utter failure, no matter how filled it may be with earthly honors, accomplishments, and joys. This supreme will of God will, however, be realized in those whose hearts are kept and guarded in faith unto the end through the power of the Gospel.

God Desires Our Sanctification

Yet also in this earthly life we are to glorify our God and Savior by striving after that which is good

and well-pleasing in His sight. Christ "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Carrying out this will of God means avoiding much in which the world freely indulges and honoring duties and responsibilities which the world lightly sets aside. Our young Christians are growing up in an age in which life and human relations are not only becoming more and more intricate, but in an age which is at the same time becoming more and more pagan, an age in which God's holy will concerning the home, concerning marriage, concerning property rights, concerning the relation of master and servant, parents and children, yes concerning life itself is lightly set aside. Only a heart that is diligently guarded through the Gospel, only a heart which treasures Christ's saving love in a joyful, thankful faith will move our young Christians to ascertain with conscientious concern from God's Word what His holy will really is in all these relationships; and only such a heart will then move them to endeavor to live in conformity with that will of God regardless of what the world about them is thinking and saying.

God Desires That We Labor For His Kingdom

God has entrusted a special work to His believing children. It is the task of furthering the testimony of His Gospel so that His church of believers may be extended, perfected, and preserved among sinful men. Many Christians do not give this God-intrusted task the supreme attention in their lives that it ought to receive. What is the remedy? Shall we put our hope upon schemes of human persuasion and coercion. No, we need hearts guarded with all diligence through the Gospel, hearts which treasure the saving love of Christ in joyful, thankful faith. Such hearts will move Christians to be blessedly active in the cause of Christ's kingdom everywhere. Such hearts will move them to offer willingly of their time, of their means, their particular gifts and abilities wherever the cause of the Gospel has need of them.

C. J. L.

DR. MARTIN LUTHER COLLEGE

BY PROFESSOR R. JANKE, DR. MARTIN LUTHER COLLEGE,
NEW ULM, MINNESOTA

THIS school of our Joint Synod was founded in the year 1884 as an institution of the Minnesota Synod, primarily for the purpose of training young men for the ministry. However, it did offer normal, classical and academic training. Since 1893 Dr. Martin Luther College is one of the five educational institutions of our Wisconsin Synod.

organ students, also a class room for the music department. The heating plant occupies a building all its own.

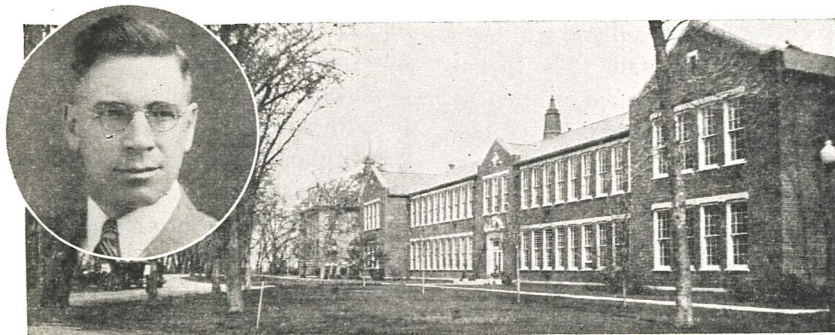
The Purpose Of Our School

The Joint Synod has appointed Dr. Martin Luther College to be its normal school to train teachers for our Christian Day Schools. Dr. Martin Luther Col-

mal work has been planned and will, we hope, become a reality in the not too distant future. Those that register for the pastors' course thereby signify their intention to continue their studies — after completion of our twelfth grade — at Northwestern College, Watertown, Wisconsin, and finally at our Theological Seminary in Thiensville, Wisconsin. General students are those who desire a Christian high school training.

We Serve The Church

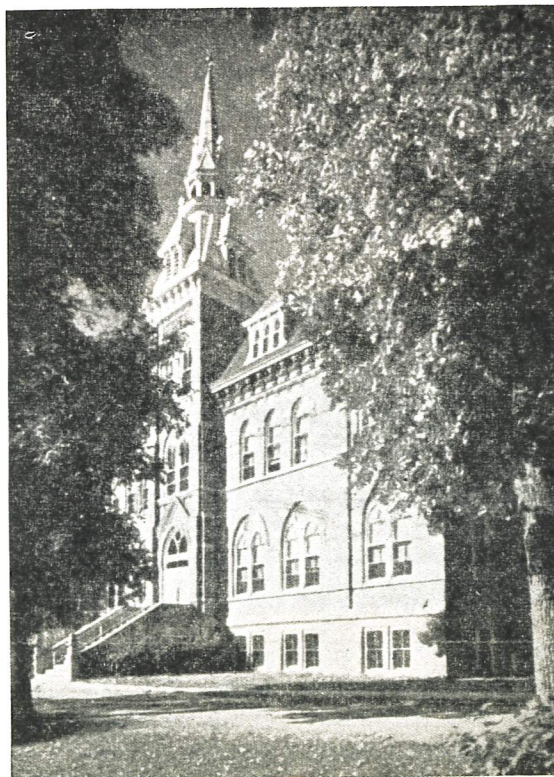
Our institution is a Christian institution dedicated to the advancement of Christian education. It does not compete with secular institutions nor does it strive for or crave recognition of any agencies outside the Church. Our views on education cannot be those of the world but must be and are diametrically opposed to them. If they were not, our school would forfeit its right to existence as would all of our Christian colleges, high schools, and parochial schools. There would be no need for training our own teachers if they had nothing better to offer their pupils than do the secular schools. We strive to make our students



The college buildings are located on the heights overlooking the city of New Ulm, Minnesota, from the south. Our oldest building is shown in the accompanying picture. For many years it served solely and alone as recitation hall, dormitory, refectory, library, music hall, and living quarters for the steward. It is now known as the Service Building. In it are the kitchen, dining rooms, large storage rooms, living quarters for the stewards and the girls who work in the kitchen, and quarters for over forty girl students.

Today our campus presents a complex of buildings. A dormitory for boys will house 130 students. Our girl students live in Hillcrest Hall, formerly the director's residence, or in the so-called Annex on the third floor in the Service Building shown in the picture, or in our newest building West Hall. Off campus girls live at Waldheim or at Bode Hall, both of which are adjacent to our grounds. The Recitation Hall or Administration Building contains a dozen class rooms, a spacious auditorium, a gymnasium, a faculty room, a president's office, a reception room, a roomy library, chemistry and physics laboratories. Then too there is the music hall which contains a goodly number of practice rooms for piano and

lege students register for one of three courses offered, viz.: normal, pastors' or general course. The normalites wish to become teachers in the Christian Day



Schools of Synod. At present our prospective teachers receive three years of normal training. A fourth year of nor-

ever more familiar with the good and gracious will of God as manifested in the Gospel of our Lord and Savior Christ

Jesus. We try to impress upon them the great importance of their calling, that is being about their Father's business.

An Overflow Of Students

President C. L. Schweppe informs us that our house will be full to overflowing when school opens on September 9 for the sixty-fourth school year. Such news has a two-fold effect upon us. We rejoice, of course, that so many of our boys and girls, upon receiving information and encouragement from their pastors, teachers, and parents, desire to attend our Christian school to prepare themselves for work in the Lord's vineyard as teachers or pastors, or as well-informed and indoctrinated lay members. On the other hand, we regret that we must refuse admittance to a goodly number of students because of the lack of room. That hurts. Our advice is that students who wish to enter in the fall of 1948 get their applications in betimes.

We already have some names entered for 1948 enrollment.

It is our fond hope that economic conditions will ere long permit the building of a new girls' dormitory, which is sorely needed. At present our girl students are living in five separate buildings on or off campus. Such a situation is obviously not of the best for various reasons.

To help fill the vacancy created by the death of our esteemed and beloved colleague Prof. E. R. Bliefernicht, the college board has called Prof. C. Trapp of Lutheran High, Milwaukee. Prof. Trapp has accepted the call and will begin his work with us this fall. The assignment committee has granted us two tutors: Mr. Paul Nolting and Mr. Edwin Schmelzer, graduates of our Theological Seminary.

May God continue to bless and strengthen us, to keep us, students and teachers at Dr. Martin Luther College, faithful unto Him.

the ministry today. After a colorful existence of twenty years, its work as a ministerial school was terminated. So when the Michigan Synod became a part of Joint Synod in 1910, the Seminary was changed into a preparatory school, but retained the name it received in 1887, sixty years ago, in order to commemorate its significance: a bulwark in the defense and furtherance of God's Kingdom here on earth.

The Purpose Of Our School

That has been the aim of this school and it shall continue to be. In accordance with this aim Michigan Lutheran Seminary has sought students chiefly to prepare workers for the church. Michigan Lutheran Seminary has in particular a preministerial course which prepares students for entry into Northwestern College. The curriculum of course is so arranged that it can also prepare students for entry into the Normal Department of Dr. Martin Luther College.

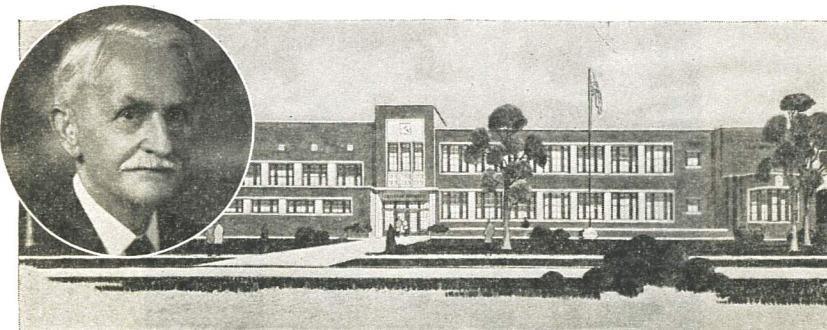
MICHIGAN LUTHERAN SEMINARY

BY PROFESSOR G. R. MARTIN, SAGINAW, MICHIGAN

History Of Its Origin

MICHIGAN LUTHERAN SEMINARY is opening its doors this fall, September 9, for the thirty-seventh time as a secondary school operated as such by the Wisconsin Synod since 1910. The name Seminary is misleading to those who don't know its

ready been disrupted and lost to heterodox church bodies because it had been misled by unfaithful shepherds obtained from almost any available source. One of the most far-sighted, untiring leaders was Rev. Christian L. Eberhardt. It was at his insistence and under his leadership that the Seminary was built in Sagi-



origin. In the latter years of the past century a group of staunch conservative Lutherans in Michigan who tenaciously clung to the unaltered Augsburg Confessions through some soul-disturbing times realized the need for pastors really prepared to be true shepherds of the one true Church. Many a congregation had al-

naw in 1887. He is even today fondly spoken of as the father of the Seminary. It was he who donated the land for this purpose. It was a plot of ground lying northwest of the village on an old Indian trail now known as Court Street. From this Seminary were graduated many pastors, some of whom are still active in



Chemistry Laboratory

Since the church is in need of a Christ-centered laity and since it is aware of the dangers of a Christian secondary education in those most critical years of a child's life, this school offers a general course, too, for those who do not wish to enter the work of the church as a vocation, but who nevertheless desire a good Christian high school education. Parents who are aware of the very real dangers today will welcome the opportunity to send their children to this school where their children will associate with Christian schoolmates, where they will be under the guidance of Christian teachers, where they will be in a family atmosphere in which God's Word rules supreme.

Its Growth

The Seminary under the directorship of Prof. O. J. R. Hoenecke has enjoyed

a substantial growth. When he came in 1910, he had an enrollment of four students. In three years the enrollment had increased to twenty-six, making a dormitory and inspector's residence a necessity. In 1913 a dormitory housing about seventy students and an inspector's residence were erected at the ridiculously low cost of \$25,000. In the first ten years, 1910 to 1920, the school increased to thirty-five students and the faculty was enlarged to four permanent men. In the next ten years, 1920 to 1930, the enrollment increased to seventy-five. Additional classes and extra-curricular work had to be taken care of by tutors. During this time, too, a well-planned refectory was built at a cost of a little over \$23,000. In the meantime more land was acquired for school activities and professors' residences so that today Michigan Lutheran Seminary has a campus of over nine acres on which are found besides the dormitory, refectory, recitation hall, also six professors' residences. Since 1930 the enrollment has increased to one hundred fifty and the faculty to seven permanent men and one tutor.

Though the Seminary has been crowded

to capacity, yet it has been able to provide most of the necessities of a good secondary school. The science department, hampered by lack of space and of money, is gradually being more and more fully equipped so that laboratory work may be carried on in every course given. The library located at present in the office of the Seminary is gradually being increased and is awaiting transfer to the room specifically designated for it in the new building to be erected. The business department is modestly equipped to train students in shorthand, typing, mimeographing for the business world. There is ample opportunity for the enjoyment of athletics for the school has extramural competition in basketball, baseball, and track besides various intramural sports. The Seminary will soon be able to launch into a full musical program when the new inspector, Dr. Einar Anderson, formerly of Detroit Lutheran High School, will take over the music department beginning this fall.

It is our fervent prayer that the Lord continue to bless this school in the future as He has in the past.

early colonial times education was largely dominated by the churches, in the course of time the public school developed as an independent institution of learning. It became essentially secular and its concentrated on the teaching of reading, writing, and arithmetic. The moral training of youth was left to the home and to the Church.

In more recent years, however, there has been a definite shift of emphasis within the educational program. Public educators are now convinced that to instruct in the three R's is not enough, since such instruction alone cannot produce the moral stamina and integrity that a good citizen ought to have. Such educators, as a rule, are sincere men. They note that many within American youth are both unmoral and immoral, they deplore the breakdown of the home, and they feel that the Church is doing little about it all. Convinced that the time has come when the public school must do something about it and with their thought-life rooted in Calvinism, it is altogether natural for these men to propose and to uphold measures that, in one form or another, are meant to introduce religion into the public school. Every truly American citizen, convinced that the cure is worse than the disease, will oppose such measures.

The Church Is Deeply Concerned

Our church has not been blind to the conditions obtaining in our land and to the grave problems which they present. Indeed it views them in a far more ominous light than do our best citizens outside the church. Like every right-minded citizen, we, too, prefer a clean community to one that is a danger to our boys and girls. We, too, note that youth delinquency, like a malignant cancer, is spreading out in our community life, but in these conditions we see above all that young souls are being lost.

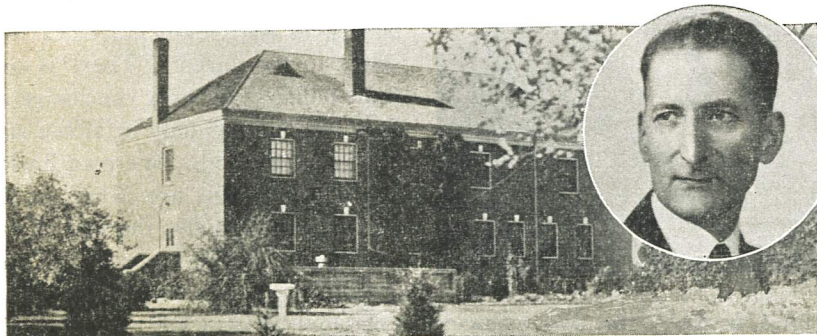
Moreover, the moral delinquency of youth is but one phase of present conditions. Since such gross outcroppings of sin run in cycles, we may hope that this wave, too, will decrease with the subsidence of post-war hysteria. But there are other movements, which, because of their slow inception, will have a longer duration. These movements involve doc-

"LET THY HOLY WORD INSTRUCT THEM"

BY PRESIDENT R. A. FENSKE, NORTHWESTERN LUTHERAN ACADEMY,
MOBRIDGE, SOUTH DAKOTA

THE education of youth has always engrossed the minds of men who were sincerely interested in the future of our country. If any nation is to fare well,

calls for self-restraint, and government by the people assumes intelligent decision. If these ends are to be served, it is obvious that youth must be thoroughly



its moral fiber must be of the best, and its citizens must be able to read well enough to inform themselves and to speak and write well enough to express themselves. Especially is this true in a democracy; for liberty, in a great measure,

grounded both in religion and in the three R's.

To make our democracy workable and to insure individual liberty, our fathers set up a government in which Church and State were clearly separated. Though in

trine, lead to erroristic thinking, confuse issues, and seriously disturb the faith. They may not concern themselves directly with definite questions of casuistry, but they inveigh against truth itself. We are thinking in particular of unionism in all its shades, a movement which too many believe concerns only the theologians and least of all effects our young people in our churches. If our church in the future is to remain free in the truth, we must bend every effort now thoroughly to ground its youth in the truth. We must improve every opportunity to point out to our young people the enemies of the truth, we must call these enemies by name, and we must expose their false teachings under the light of the truth. To denounce and upbraid, of course, will not win the battle. We must fight with the sword of the Spirit as the sacred hymn writer prays, "Let Thy Holy Word instruct them." Let us with God's Holy Word build up within our young people a strong foundation of truth, a sharp discernment of error and falsehood, and the courage of faith to stand for the truth.

The Church Has the Ways and Means

From the very beginnings of American Lutheranism the Christian school was fostered as a God-pleasing instrument for the instruction of children in the truth. If any one will criticise these early schools for their lack of efficiency in secular instruction, let him remember that in those days the secular school itself had little of which it could boast. Today the church school, in its teaching of the secular branches, will compare favorably with any secular school of the same rank. Nevertheless we are still concerned most of all with instruction in the truth and its application to all other subject matter and to life. We know that in this manner alone can the man of God be made perfect unto every good work and realize the hope whereunto he has been called. As we go about the work of Christian education and do it confidently and cheerfully, we shall reap the good fruit. As the Holy Spirit sanctifies their lives, our young people will be prepared for good citizenship here, and their citizenship in heaven will be kept for them unto that day. They will not be without sin, but they will know what to do about

sin; or rather, they will know what their Savior has done about it.

Let Us Not Neglect the High School Years

The high school age is the age of fuller understanding. If we admit this fact as it applies to the secular branches, why are we so slow in recognizing in the high school years the great opportunity for growth in grace and in the knowledge of

our Lord and Savior Jesus Christ? The Lutheran academy cannot take the place of the home, the parochial school, and the pulpit, but it can become a worthwhile mission endeavor of the church. Not every one likes to see a so-called youth movement within the church, but very many, I am sure, are interested in a greater movement within the church for the church's youth.

WHOSE CHILD IS IT?

BY F. W. MEYER, EXECUTIVE SECRETARY, BOARD OF EDUCATION

What Say Men?

IN connection with the education and training of children, many questions come to mind. One of these is: Whose child is it? Divergent answers are given. Some say the parents exercise sole authority over the child. Others concede this right to the State. In some instances it is rather difficult to draw



distinct lines between the two agencies since in cases there is a very close relationship of one to the other. Yes, some issues involved belong in the so-called twilight zone. For the Christian the Bible, the inspired Word of God, is the sole authority according to which the question is to be answered.

What Does God Say?

We read in Scripture that Adam, Noah, Abraham, Isaac and Jacob had children. We read that children were born to the Israelites while in Egypt. Thus it continued. Children are born to us today. Nowhere, however, does it say in Scripture that God gave these children to the nation, the government under which they are living. This also includes the children of the Israelites who were born in bondage. They were not the possession of King Pharaoh, of the Egyptian government. Are you and I sole possessors of our children? We are inclined to answer with yes. In a measure we have answered correctly. Let us, however, bear in mind that children are only given us by the Lord as a trust. We are the mere foster parents, the guardians over our children. Irrespective of arguments that may be presented, the child does not belong to the State, nor does it belong solely to the parent. There is only one source that gives us a conclusive answer. It is the one and only infallible standard, the Word of God. We read Ezek. 18, 4, "Behold, all souls are Mine; as the soul of the father, so also the soul of the child is Mine." In this statement of the Lord a distinct and unmistakable truth is expressed. It is: Children are God's possession, His very own. If the souls of children rightfully belong to God, and to Him only, then they are the property neither of the parent nor of the State. Therefore, neither of the two has the right to educate and train the children for his own purpose.

Our Responsibility

If we say, the child is neither mine nor thine, this does not mean that we take an indifferent attitude toward our children. By entrusting children to our care, placing them into our home, God holds you and me responsible for their welfare. This includes welfare of body and soul. According to divine ordinance parents are copartners with God in the ownership of children. Human life starts in the home. Due to this fact it is but logical that in the home the child is nurtured, fostered and developed — physically, intellectually, morally and religiously. In child training there is nothing superior to the home. Let us mark this statement well.

Since the child is neither mine nor thine, but God's own, and is given into our care, we are held responsible for the training we give it. God Himself prescribed the education to be given our children. No obstacle that man may set up to keep children from Jesus is to be tolerated. Parental rights are rights given to parents by God Himself. They are not licensed rights, but they are God-given rights.

Jesus, The Friend Of Children

Jesus is the Friend of children; yes, He is their Savior. They need Him even in earliest childhood. He has made provisions for their entrance into the kingdom of heaven and for their being maintained in that kingdom. Children are endowed with immortal souls and are created for eternity and must therefore above all be educated for eternity. Various passages may be quoted that enjoin us to do this. We read, Eph. 6, 4, "And, ye fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." Furthermore we read, Deut. 6, 6-7, "And these words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children."

Parents Must Educate

It has been stated above that it is primarily the duty of the parents to educate and train their children. If it is not possible for them to do this, be it because of lack of time or inability to do it thoroughly, it then becomes their solemn duty

to help establish an agency to which they can entrust the proper training of their children and which meets God's demands.

Two Agencies

There are two educational agencies at work in our country. The one is conducted by the State, the other by the Church. Today we hear and read much about the lack of religious training given the youth of our country. The Christian above all agrees that the child must have a religious training. The manner, however, in which it is to be carried out is not agreed upon by all. Some are of the opinion that a Sunday School, a Saturday school or a so-called week-day religious school is sufficient. We shall not discuss the efficiency of these agencies, but rather ask the question: Serving the best interests of the child, can the Church assume only the religious training and the State only the secular training of the child? A mastermind is not necessary to understand, to grasp that such a procedure can only be harmful to the child. Every educator knows that the entire education of the child must be a unified process. It will never do for a child to run through a dual system of education in which two collide and gravely contradict each other. The result is confusion in the highest degree. Friction is bound to come in the teaching of evolution, or if character training and moralizing are placed uppermost in the curriculum, as is the case in public education. Thus it may happen that by noon Monday all is stamped out that has been gained in the Sunday School on the previous day.

The Word Of God Must Lead The Way

Even though evolution, moralizing and character training were omitted in public education, still it cannot satisfy our needs. Secular subjects are not merely to be presented fact by fact, but all instruction given our children is to be permeated by the Word of God. For the child's best interests the intellectual and the spiritual growth must be carried on side by side. The study of geography is begun and then continued on the basis of Gen. 1, 1, "In the beginning God created the heaven and the earth." History should not merely be taught as a hap-

pening of events and enumerating achievements of man. Pupils should be shown the guiding hand of God in the shaping and forming of the destinies of every nation to the end that the Gospel of Jesus Christ may be brought to the remotest corners of the earth. History as well as all other subjects must be taught our children from a Christian point of view. In order to safeguard the soul's salvation of our children and that we attain the goal of our Christian education, it is necessary that we carry out an educational program in this manner. Because of this our schools are not, as is maintained by many, a duplication of the public school system. Our Christian Day Schools are entirely different in character. The aim of our schools is not only to train children to become useful and law-abiding citizens here on earth, but above all they strive to train children for the heavenly citizenship.

In Conclusion

Our answer to the question, whose child is it? unmistakably was that it belongs to God, with the parent as co-partner. Due to this fact the child is to be educated according to God's requirements. If this is to be accomplished through the medium of a school; the best God-given means at our disposal is our dear Christian Day School. May the Lord lead many more congregations to become cognizant of the eminent worth and the high character of our schools so that they will do all within their power to establish a Christian Day School in their midst.

ANNOUNCEMENTS

Dr. Einar Anderson of Detroit, Michigan, has accepted the call as Professor of Music and History at Michigan Lutheran Seminary.

O. FREY, Secretary.

* * * *

Pastor Norbert E. Paustian, Oconomowoc, Wisconsin, has been appointed to the Mission Board of the Western Wisconsin District for the unexpired term of Pastor Theo. J. Mueller, who has accepted a call into the Missouri Synod.

H. C. NITZ, President.

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.

NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy will open the coming school year with a service at Zion Lutheran Church, Mobridge, at 2 P. M., Monday, September 8.

R. A. FENSKE.

MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, is to begin September 9 (not as given in the catalog, on the 5). For catalogs and information apply to

DIR. OTTO J. R. HOENECKE, 2204 Court Street, Saginaw, Michigan.

DR. MARTIN LUTHER COLLEGE

Dr. Martin Luther College, New Ulm, Minnesota, will begin on Tuesday, September 9, at 8:30 A. M.

REQUEST

Our mission at East Denver is in need of a reed organ and folding chairs for services. Anybody who can help our with either item, please write to: REV. N. LUTKE, 2651 Ivanhoe Street, Denver, Colorado.

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. Hillmann, pastor, on Sunday, September 7, 1947, at 2 P. M. G. H. HECKMANN, Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Conference of the Western Wisconsin District will meet on September 16 at Warrens, Wisconsin, at 9:30 A. M.

Works: Titus 3, A. Werner; Woman Suffrage, H. Kuckhahn; Is the so-called modern engagement binding?, A. Stuebs; Gospel for the Sixth Sunday after Trinity, A. Looock; Points of difference between Synodical Conference and other Lutheran bodies to be stressed in making mission calls, H. Kirchner; Second Letter in Revelation, G. Gerth. Sermon: H. Paustian.

E. G. TOEPEL, Secretary.

MIXED PASTORAL CONFERENCE OF THE SOUTHWESTERN MINNESOTA DISTRICT

Date: September 2 (9:45 A. M. communion service) and 3.

Place: Dr. Martin Luther College, New Ulm, Minnesota.

Program: Historical Sketch of Synodical Conference, N. Madson; Exegesis on Titus 3, 10 in its Context, H. W. Degner; The Religious Elements of the Boy Scout Movement and How They Affect the Faith of our Youth, Th. Urban; Recent Synodical Resolutions on Lutheran Union, Missouri Synod, O. Soeldner and W. Mueller, Wisconsin Synod, G. Hoenecke; Unity in Liturgics and Singing of Chorales and Liturgy, E. T. Heyne; Selective Fellowship by W. Arndt (C. T. M., June, 1946).

Announce or excuse to Prof. Roland Hoenecke by August 27.

H. A. SCHERF, Secretary.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet on Tuesday, August 26, 1947, at 9 (Central Standard Time), at Lena, Wisconsin, Pastor Clayton Krug.

Please announce number of delegates as soon as possible.

A. A. SCHABOW, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Schulz, Friedel, in St. John's Church, Altamont, South Dakota, by A. A. Hellmann; Fourth Sunday after Trinity, June 29, 1947.

Eibs, Marvin H., in Trinity Church, Smith's Mill, Minnesota, by M. J. Lenz; assisted by A. W. Fuerstenau, R. A. Haase, A. T. Koehler, Grant C. Quill; Sixth Sunday after Trinity, July 13, 1947.

Hanke, Paul, in St. Peter's Church, Monticello, Minnesota, by E. R. Berwald; assisted by C. H. Lueker, E. Mehlberg, H. Wicke, A. Hanke; Seventh Sunday after Trinity, July 20, 1947.

Beckmann, Robert, in Bethlehem Church, Raymond, South Dakota, by P. G. Albrecht; Seventh Sunday after Trinity, July 20, 1947.

Baur, Ralph, in Merna and Broken Bow, Nebraska, by G. A. Fuerstenau; Seventh Sunday after Trinity, July 20, 1947.

Installed

Schulz, Friedel, in Trinity Church, Clear Lake, South Dakota, by Wm. Lange; Fourth Sunday after Trinity, June 29, 1947.

CHANGE OF ADDRESS

Pastors

Hanke, Paul, Monticello, Minnesota. Schmidt, W. J., 301 N. Jefferson Street, New Ulm, Minnesota. Baur, Ralph, Merna, Nebraska.

Professors

Werner H. Franzmann, 1345 Bay Street, Saginaw, Michigan.

MINNESOTA DISTRICT

January, February, March, 1947

Red Wing Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the Red Wing Conference.

Mankato Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the Mankato Conference.

St. Croix Valley Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the St. Croix Valley Conference.

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the Redwood Falls Conference.

Redwood Falls Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the Redwood Falls Conference.

Crow River Valley Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the Crow River Valley Conference.

New Ulm Conference

Table with 3 columns: Name, Budgetary, Non-Budgetary. Lists members and their contributions for the New Ulm Conference.

R. Schierenbeck, Sanborn	200.00	
Gerald Hoenecke, Sleepy Eye	826.98	21.75
R. F. Schroeder, Tyler	96.41	
Wm. Lindloff, Interim, Verdi	41.60	
Fred Busse, Appleton		400.00
Arthur J. Benike, Elgin	125.00	
Total	\$ 37,361.43	\$ 6,938.69

Memorial Wreaths

In Memory of	Sent in by Reverend	Amount
Mrs. Jacob Roeri	A. Ackermann, Mankato	\$ 128.50
Geo. H. Brenner	A. Ackermann, Mankato	77.50
A. J. Schilling	E. H. Bruns, Delano	136.00
Mrs. Mary Grosskreutz	E. H. Bruns, Delano	3.00
Pastor J. E. Bade	Im. W. Bade, Hersey	4.00
August Bortz	W. Schaller, So. St. Paul	5.00
Henry Boeltzer	J. G. Bradtke, Arlington	1.00
Wm. Mackedanaz	W. G. Voigt, Acoma	62.50
Hulda Ebent	Arthur W. Koehler, Hutchinson	9.00
Charles Senescall	Arthur W. Koehler, Hutchinson	16.00
Louise Wendorff	Arthur W. Koehler, Hutchinson	46.25
Ervin Albert Zinter	Arthur W. Koehler, Hutchinson	132.00
Mrs. Carl Reinke	Karl J. Plocher, Litchfield	17.50
Mrs. Anna Brill	Theo. Haar, Mazeppa	36.00
Mrs. Mary Manthei	Theo. Haar, Mezeppa	96.00
Mrs. Eldor Blume	A. Ackermann, Mankato	4.00
Mrs. Curtis Johnson	A. Ackermann, Mankato	33.50
Math. J. Miller	A. Ackermann, Mankato	2.00
Wilhelmina Hunter	A. Ackermann, Mankato	42.50
Clem Kollos	A. H. Mackdanz, St. Clair	40.00
Mark Wright	P. R. Kurth, Hastings	115.00
John Huenenberg	Henry Boettcher, Gibbon	29.00
Gilbert Bahr	Henry Boettcher, Gibbon	10.00
Mrs. Otto Kreft	Henry Boettcher, Gibbon	6.00
Mrs. John Huenenberg	Henry Boettcher, Gibbon	48.00
Lt. J. Jacobson	M. J. Wehausen, Morton	66.80
Ferdinand Hass	C. Wm. A. Kuehner, Winthrop	19.50
Mrs. Otto Groehler	C. Wm. A. Kuehner, Winthrop	116.55
Mrs. Albert Schulz	G. F. Zimmermann, Wood Lake	56.75
Mrs. Ed. Schmalz	Arthur W. Koehler, Hutchinson	60.00
Gustav F. Krasean	Arthur W. Koehler, Hutchinson	57.00
Mrs. Fred Hohl	S. Baer, Rockford	38.00
Wm. Lange	Gerald Hoenecke, Sleepy Eye	28.00
Mrs. Henrietta Kunkel	Gale A. Maas, Bay City, Wis.	1.00
Mrs. Henry Russert	Karl A. Gurgel, Caledonia	96.50
Henry Luth	Karl A. Nolting, Frontenac	42.00
Mrs. Otto Rehder	F. W. Weindorf, St. John, Goodhue ..	90.50
Prof. Aug. Pieper	E. G. Hertler, South Ridge	10.00
Prof. Bliefenicht	E. G. Hertler, South Ridge	10.00
Mrs. Wilhelmine Albrecht	M. J. Lenz, Alma City	14.50
Pastor Em. Emil John	A. Ackermann, Mankato	48.00
Donald Radtke	A. Ackermann, Mankato	3.00
Herman Hose	O. P. Medenwald, Clear Lake	13.00
Henry Rentz	P. R. Kurth, Hastings	10.00
Herman Oestreich	P. R. Kurth, Hastings	5.25
Bertha Beulke	A. C. Haase, St. Paul	8.00
Mrs. Wm. J. Luehmann	W. Schaller, So. St. Paul	1.00
Mrs. M. Kistner	J. G. Bradtke, Arlington	29.00
Mrs. Lena Geary	J. G. Bradtke, Arlington	31.50
Rudolph Grabow	O. K. Netzke, Emmet	68.00
Aug. Breitkreutz	O. K. Netzke, Flora	1.00
Alex Jueneman	M. J. Wehausen, Morton	61.75
Mrs. Emella Werner	A. W. Fuerstenau, Omro	72.75
Larry Dean Anholt	A. W. Fuerstenau, Omro	7.00
Mrs. Peter Shippman	Edw. A. Birkholz, Redwood Falls ..	47.50
Wm. Hartke	G. F. Zimmermann, Wood Lake	68.70
Wm. Hartke	C. H. Lueker, Crawford Lake	167.50
Mrs. Joel F. Johnson	H. C. Duehlmeier, Hancock	17.00
Mrs. Wm. Hoffmann	H. C. Duehlmeier, Hancock	46.00
Patricia Yvonne Burns	H. C. Duehlmeier, Hancock	14.00
Mrs. Ruth Nelson	H. C. Duehlmeier, Hancock	40.00
Julius Mundt	Karl J. Plocher, Litchfield	24.00
Mrs. A. Hansen	R. L. Wiechmann, Monticello	10.00
Ph. Ullmann	R. L. Wiechmann, Monticello	6.00
Julius Becker, Sr.	E. L. Mehlberg, Pelican Lake	126.00

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENT

July 1, 1946, to June 30, 1947

Receipts

Cash Balance July 1, 1946		\$ 53,952.94
Budgetary Collections:		
General Administration	\$ 505,649.81	
Educational Institutions	88,167.85	
Home for the Aged	5,340.65	
Spiritual Welfare Commission	7,094.76	
For Other Missions	435,273.51	
Indigent Students	3,492.10	
General Support	22,058.93	
School Supervision	1,650.07	
Revenues	117,904.56	
Total Budgetary Collections and Revenues	\$ 986,591.84	
Non-Budgetary Receipts:		
Bequests from Hanna C. Stock Estate	1,114.68	
Payments on Mortgage Receivable	2,760.00	
U. S. Government Bonds sold	150,000.00	
Total Receipts	\$ 1,140,466.52	
		\$ 1,194,359.46

Disbursements

Budgetary Disbursements:		
General Administration	\$ 42,676.37	
Theological Seminary	58,382.70	
Northwestern College	99,475.43	
Dr. Martin Luther College	118,283.87	
Michigan Lutheran Seminary	44,942.40	
Northwestern Lutheran Academy	26,298.62	
Emergency Building Projects	2,434.92	
Home for the Aged	14,716.45	
Missions - General Administration	443.10	
Indian Mission	53,731.96	
Negro Mission	33,366.43	
Home Missions	279,653.57	
Poland Mission	10,858.00	
Madison Student Mission	1,829.41	
Spiritual Welfare Commission	9,167.02	
Winnepago Lutheran Academy	1,800.00	
General Support	38,714.00	
Indigent Student Support	800.00	
School Supervision	5,466.57	
Total Budgetary Disbursements	\$ 823,040.80	
Non-Budgetary Disbursements:		
Advance to Church Extension Fund	100,000.00	
Accounts Receivable	25,000.00	
U. S. Government Bonds purchased	50,000.00	
Synod General Offices and Northwestern Publishing House Building and Lots	120,800.00	
Total Disbursements	\$ 1,118,840.80	
Cash Balance June 30, 1947		\$ 75,518.66

Allotment Statement

July 1, 1946, to June 30, 1947

Districts	Communicants	Receipts	Allotments
Pacific Northwest	1,070	\$ 6,054.79	\$ 4,922.00
Nebraska	4,715	24,562.41	21,689.00
Michigan	16,980	99,721.73	78,108.00
Dakota-Montana	5,586	36,262.77	25,695.60
Minnesota	34,014	159,209.56	156,464.40
North Wisconsin	39,604	190,907.59	182,178.40
West Wisconsin	41,420	165,414.42	190,532.00
Southeast Wisconsin	45,447	185,419.97	209,056.20
Totals	188,836	\$867,353.24	\$868,645.60

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 1,132.79	123.01%
Nebraska		2,673.41	112.32%
Michigan		21,613.73	127.67%
Dakota-Montana		10,567.17	141.12%
Minnesota		2,745.16	101.75%
North Wisconsin		8,729.19	104.79%
West Wisconsin	\$ 25,117.58		86.81%
Southeast Wisconsin	23,636.23		88.69%
Totals	\$ 48,753.81	\$ 47,461.45	99.85%

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

June, 1947

For Spiritual Welfare Commission

Mrs. H. A. Hopp, Manitowoc, Wisconsin	\$ 1.00
Mr. Carl J. Grief, Prescott, Arizona	1.00
Mr. Walter C. Kneyse, Milwaukee, Wisconsin	25.00
Total	\$ 27.00

For Missions

Memorial Wreath in memory of Mrs. Hazel Schmidt, Aurora, South Dakota, by: Mr. and Mrs. Paul Oppedahl, Mr. and Mrs. Carlson and family, Mrs. Emil Dumke, Alvera and Elmer, Mr. and Mrs. Henry Benck, Mr. and Mrs. Joy Loban, Mr. and Mrs. Evens, Mr. and Mrs. Otto Rust, Anna Warner, John DeBoers, Mr. and Mrs. Sedig, Mrs. Mildred Norman, and Arno, Mr. and Mrs. C. W. Scheetz, Mr. and Mrs. Carl Benck, Mrs. Ruper, Harold, Frances, Mr. and Mrs. Gil. Haroldson, Mrs. Minnie Geringer, Mr. and Mrs. Albert Geringer, Miss Helen Cain, Mr. and Mrs. Ed Beck, Mr. and Mrs. Lester Peck, Mr. and Mrs. Harold Seeklander, Mr. and Mrs. Donald Blumeyer, Walter Schmidt, Miss Frances Richter, Esther Mans, Augusta Mulder, Evelyn Van Hoepen, Henriette Van Hoepen, Mrs. Harvey Appel, Mrs. Fred Nelson

\$ 54.50

Church Extension

Memorial Wreath in memory of Carl F. Wittler, Marquette, Michigan, by: Trinity Lutheran Women's Society

\$ 3.00

Mrs. Carl Giesregen

5.00

Mr. and Mrs. Herbert Borchert

3.00

Mr. and Mrs. H. Huber

3.00

Total

\$ 14.00

Memorial Wreath in memory of Mrs. John Klaus, by: Mrs. Carl Miller, Luella Beyer, Mrs. Herman Enser, Mrs. Agnes Richmond..

\$ 4.00

Memorial Wreath in memory of Albert Schwab by Luella Beyer....

3.00

Memorial Wreath in memory of Albert Schwab by Mrs. Agnes Richmond and Mrs. Herman Enser

2.00

Total

\$ 9.00

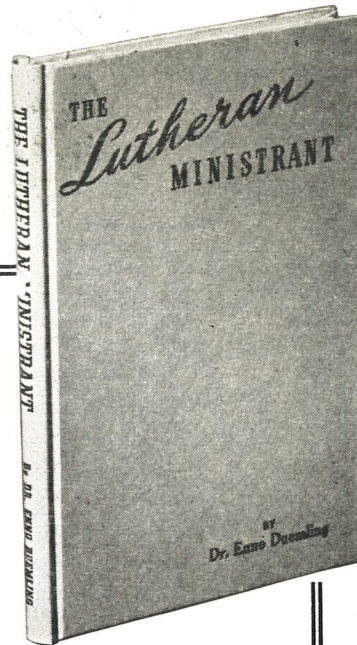
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