

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

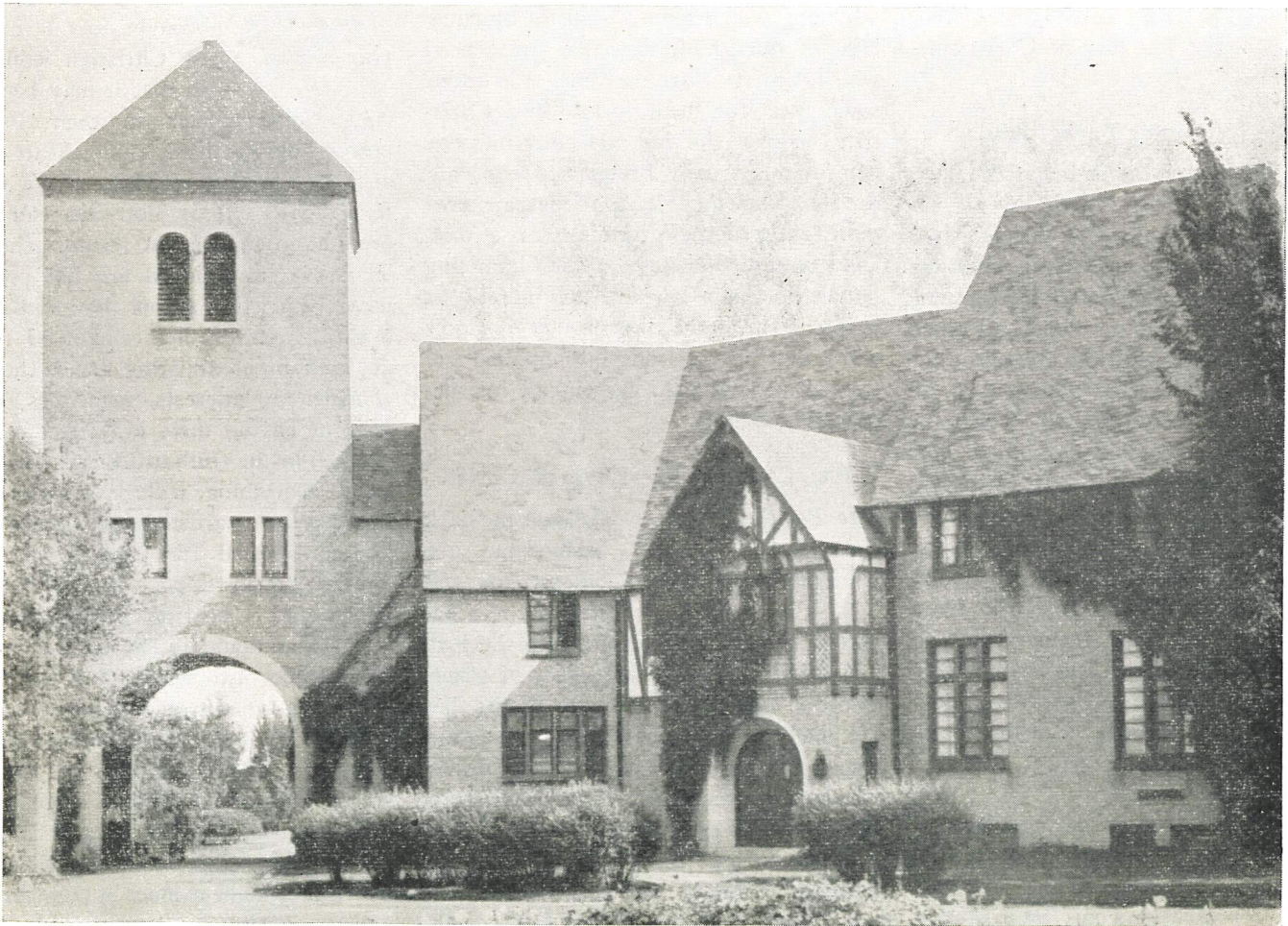
WISCONSIN SYNOD

Milwaukee, Wisconsin

August 15, 1948

Volume 35 — Number 17

Educational Number



Let Thy Holy Word Instruct Them

FOR THE LOVE OF CHRIST CONSTRAINETH US

II Cor. 5, 14-15

EDUCATION is training for life. Christian education is training for a Christian life. But what is the secret, the true nature of Christian living? Paul points it out to us when he says: "The love of Christ constraineth us." Specifically he was, of course, speaking of his ministry, pointing out how the love of Christ constrained him and his co-laborers in their ministry, how it held them bound, tightly bound to their task, so that nothing could draw them away from it. Yet what the apostle here says of his ministry and its specific tasks really applied to his whole life. The love of Christ, Christ's love toward him, constrained him, held him bound, heart, mind, and will, to that which was God's will for his life. That is true Christian living. Christian education purposes to train our youth for such a life, in which they, too, will be saying: "The love of Christ constraineth us."

The Necessary Background

It Was There for Paul To embrace the love of Christ in all its glory, so that we shall feel its contraining power in our lives, we need to see it against the dark background of our own sin and merited condemnation. It was thus with the Apostle Paul who spoke of the contraining love of Christ. When he testifies: "... there is no difference; for all have sinned, and come short of the glory of God"; when he testifies: "... the wages of sin is death"; when he testifies: "... I know that in me (that is, in my flesh,) dwelleth no good thing"; he is speaking as one who from the depth of his heart realized that he was a sinner by nature and by his daily life and thus of himself merited God's wrath and punishment for time and eternity.

It Must Be There For Our Children Also our children, if they are to learn to appreciate Christ's gracious love so that it will become a contraining power in their lives, must be brought to realize through God's holy law that they are by nature sinful and unclean, that they daily

sin in thought, word, and deed, and that through such sin and guilt they have deserved God's displeasure and eternal punishment. Surely the Christian home will endeavor to awaken their conscience to such a realization. It will also be confirmed in them through the message of God's law which they hear together with their parents at divine services. Yet our children spend the greater share of their childhood hours at school. What if during all these hours amidst the activities of learning they are given to see themselves in quite a different light? Just what will be the case, however, in a secular school where the natural depravity of human nature and the full curse of sin is not taught, but where much is made of human progress and of man's ability to strive after all that is good. Surely such schooling would tend to dim the spiritual eyes of our children to the great need which Christ's love has met and alone could meet for them. Only in a Christian school is the full and clear message of God's law daily brought to our children so that they learn to despair ever more fully in their own merits, efforts, and natural powers. The humbling truths of God's law are not merely set before them in the direct study of God's word, but they are constantly applied and treated as truths throughout all instruction and training.

The Constraining Love of Christ

The Positive Force In Christian Education Against the dark background of human sin and its merited curses our children need to see the love of Christ in all its radiant glory of peace, comfort, and hope. His love is this that He died for all. In tender compassion for us sinners, God's eternal Son became incarnate by the Holy Ghost of the Virgin Mary and entered our humble human state to be our substitute. For us He humbled Himself and became obedient unto death, even the death of the cross. In that death, to which love and love alone moved Him, all died. For when Christ in this supreme sacrifice of His love shed His holy, precious blood it was in God's

sight as if we sinners all had died and paid the extreme penalty for our sin. Thus Christ's love has reconciled us sinners with God. Through the Gospel of Christ's love the Holy Spirit now awakens faith in our hearts to embrace all that it did and won for us, and ever strengthens, renews, and preserves such faith. In such faith we enjoy the blessed assurance that all our sins are forgiven, that we are at peace with God, that God is now our dear heavenly Father, who hears all our prayers, who bestows also many earthly blessings, and who converts every remaining earthly woe into a wholesome, beneficial cross. Through the pardon which Christ's love assures to us in faith even the dreadful spectre of death has been changed for us into a welcome portal through which we shall finally be summoned to a life of eternal bliss and joy in God's glorious presence.

The Blessed Means Of Our Schools This love of Christ is brought to our children in Christian education, so that it may become a contraining power in their lives, a power holding them bound, heart, mind, and will, to that which is God's will in their lives. It is not and cannot be brought to children in secular schooling. Thus if our children are not provided with a Christian school they will during a great part of their childhood life be engaged in assimilating facts, thoughts, conclusions, interests, principles, habits, without having them evaluated and illuminated by the truth of Christ's love. Instead everything will be measured for them by the yardstick of earthly interests and tested for them by the mere light of human reason. And even though they would be hearing of Christ's love in a Christian home, in church, and in Sunday School two viewpoints in conflict with each other would be competing for mastery in their souls. There would be a lack of unified training for Christian living. Only in a Christian school are our children given to see all facts, all thoughts, all happenings, all human activities, with which they make contact in their learning, as they appear in the light of Christ's saving love. Such education will be aligned with the Christian home, with the church service, with the confirmation

(Continued on page 267)

Editorials

Delinquent Parents The blame for juvenile delinquency is more and more being laid at the door of parental delinquency. When juveniles are arrested, there is an increasing tendency to hale the parents into court and call them to account for it. A Toledo court has divided delinquent parents into five groups: Runaways, working mothers and those who leave their children largely to their own devices for one reason or another; vicious parents, those who expose their children to vice; aiders and abettors, those who allow truancy from school, defiance to authorities and other misbehavior; triangular parents who have illicit love affairs; and inadequate parents, who neglect the moral and ethical training of their children, especially of a religious nature. There is no question that all five of these groups contribute to juvenile delinquency.

Speaking of the last group listed, Mrs. Walter Ferguson makes the following observation in the *Rocky Mountain News*: "We are virtuous organizationally: individually we behave like pagans." That is a striking characteristic of modern American life. Americans are a soft touch. They are willing to dig down into their pockets for almost any charitable appeal that claims to alleviate human suffering and need. The Community Chest, the Red Cross and European Relief find popular support. Americans are generous where such things are concerned. In supplying such things they find an outlet for their natural religion. It is noticeable also that practically all movements and organizations, though intended to serve secular purposes, are given a religious tinge, especially those concerned with the youth of the land. An organization for the youth without some mention of God and doing good seems almost unthinkable in our day and age. Yes, Americans on the whole are "organizationally virtuous," we might say, religious. Yet it is equally true that individually they are pagan.

How many American homes are there left in which the children are given moral and religious instructions? How many children are taught to fold their hands in prayer? How many still learn Bible stories at mother's knee? How many children receive more than a mild tap on the wrist for the most flagrant wrong-doing? How many are taught that wrong-doing is not just unsocial but a sin against the holy God? The religion of most American parents does not seem to go beyond giving financial support to highly publicized charitable enterprises and leaving the moral and religious training of their children to some organization, to which it is fashionable for all children to belong, and where, it is assured, they will be taught the rudiments of the Golden Rule. Parents shift their responsibility upon such organizations and congratulate themselves that they are doing their duty by their children.

Our churches meet with many examples of such parental irresponsibility, especially those who have enrolled or try to enroll children from unchurched homes in their Sunday schools. When the pastor calls to inquire why little Johnny doesn't come to Sunday school anymore, the mother wrings her

hands in helplessness and complains: I want him to go and tell him to go, but he won't go, and that ends the matter. The decision rests with the child. It is an age of obedient parents. How does that harmonize with the divine injunction: "Bring up your children in the nurture and admonition of the Lord?" If the parents themselves take no interest in God's Word and church, what can you expect of the children?

Yes, American parents on the whole are organizationally virtuous or religious but individually pagan.

I. P. F.

* * * *

Accepting Reproof One of the greatest weaknesses of modern church life is this that the practice of brotherly admonition and correction has largely fallen into disuse. The idea seems to prevail that if any admonishing and correcting is to be done it is the pastor's business and no one else's. Many church members are surprised when they are told that they have an obligation in that respect. They feel that the pastor, and perhaps the church elders, have such an obligation but not they themselves. When they see a fellow-member living in a sin, they say: That is his business. I have no right to meddle.

Where that spirit prevails spiritual life is at a low ebb. Christians are bound together by the most intimate ties. They are as interdependent upon one another as the members of the human body. Among the members of the human body there is a spirit of mutual helpfulness. So it ought to be also in the body of Christ. If a member of the human body is injured and incapacitated, the other members come to its aid and help to bear the load. When a fellow-Christian has fallen into sin and error, we are to come to his assistance. Jesus said: "If thy brother trespass against thee, go and tell him his fault." St. Paul writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Your fellow-member's sin or error is not just his private business but also your business. God wants you to restore him.

The chief reason why Christians fail to admonish an erring fellow-member is the fear that it will be resented, and they would like to remain on good terms with everybody. The person who will accept correction and reproof without flaring up and getting angry is rare. People are so constituted by nature that they do not want to admit their faults, especially not to others. And when they are admonished, they usually fly into a rage and deny that they are living in sin and become abusive toward the one who does the admonishing. But to reject such admonition is foolish, contrary to Scripture and to our own disadvantage. Wise old Solomon repeatedly made such statements as these: "Whoso loveth instruction loveth knowledge, but he that hateth reproof is brutish. Correction is grievous unto him that forsaketh the way, and he that hateth reproof shall die."

We ought to realize that it takes courage for a brother to correct us when we are living in sin and error and that, humanly speaking, he is inviting trouble. He is rendering us a great service and is one of God's great heroes. We ought to appreciate his concern for our souls and thank him for it instead of heaping abuse upon him, as is so often done. God

is rendering us a great service through him. He is acting according to the Scriptural injunction: "Bear ye one another's burdens, and so fulfill the law of Christ." Not he who indifferently lets you go on in your dangerous ways but he who risks your resentment to render you that service is your truest friend.
I. P. F.

"TEACH THEM YOUR CHILDREN"

BY PRESIDENT J. P. MEYER, THEOLOGICAL SEMINARY,
THIENSVILLE, WISCONSIN

AT the time of writing these lines it seems but a very short while since our schools closed for their summer recess; when they reach our readers, opening day for the new school year will not be very far off. It is an opportune time to meditate on our system of education.

The words at the heading of this study are taken from the fifth book of Moses, Deuteronomy, chap. 11, 19. We shall with God's grace

consider them from several angles in a few paragraphs that are only loosely connected.

The Danger of Released Time

We are all familiar with the practice which developed in recent years that the public schools would in some way or other excuse the pupils from their regular classes in order that they might receive religious instruction from teachers appointed by a church, or a group of churches.

It had become painfully evident that the little instruction which could be given in the Sunday School was inadequate. In order to remedy the situation that instruction was to be supplemented by an hour's study during the week.

This kind of week day instruction is inadequate. We readily grant that the Word of God is always powerful. We have the promise of the Lord that His Word shall never return void; it shall

always accomplish that which pleases the Lord, and it shall prosper in the thing whereto He sent it (Is. 55, 11). This promise holds good also regarding the Word which is taught on released time. Nor is the Lord's promise abrogated because of the shortness of the time. The power of God's Word does not depend for its effect on the mass in which it is presented.

Yet the week day religious instruction on released time must be considered as inadequate. The word quoted in our heading speaks of *teaching* — and that in itself implies much more than mere telling. It means explaining, illustrating, correlating, applying, practicing — to mention only a few things. It is a slow process by which our mind absorbs teaching of any kind. Think of the many hours we spent on the most elementary subjects in our school days. Should one hour a week be sufficient to learn the Word of God!

Released time is not only inadequate, it involves a certain danger. The children cannot help but get the impression that religion is a subject like others, like geography and history, for instance. The school is not in a position to teach this subject, therefore some church leader is called in to give the course. This idea, which is automatically suggested by the procedure of released time, at once screens from the child's mind the truth that religion is not primarily a matter of information, it is a matter of life and death; that the Word of God creates and nourishes a new life in our hearts, and

that it must control all our thinking, speaking, and acting.

The Lord's Rules for Teaching

Our heading is taken from Deut. 11, 19. Verses 18 to 21 should be read. The Lord spoke of the same matter in chap. 6. We here copy verses 4-9.

Hear, O Israel, the Lord our God is one Lord.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart.

And thou shalt teach them diligently unto thy children.

And shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates.

We note only very briefly the content of our teaching. It is this that God is our only Savior, who created and preserves us; who redeemed us from all sins, from death, and from the power of the devil; who sanctifies us in true faith.

We note also only very briefly the natural application of this truth, namely, that if God is our only Savior, from whom we have all things, we must love Him with all our heart, so that our whole life becomes a life of thanksgiving.

We note carefully how we should teach these truths to our children. The word *teach* itself is interesting. The word used here literally means to *sharpen*. That points to a very earnest, intensive teaching. Moses adds the word *diligently*.



Since God is our only Savior, and there is no salvation without Him, this teaching is a very important, serious matter, which dare not be treated lightly, or as on a level with other subjects. Without this teaching all other subjects are valueless; only in the light of this teaching can they be of any real benefit to us.

This is the truth which Moses impresses by adding: "Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He does not mean to say that we should always repeat only these words: "The Lord our God is one Lord." Nor does he want to say that we should never talk about anything else except just this one truth. What he wants to impress on our hearts is this that all our conversation must breathe this spirit. No matter whether it is a family conversation, a business talk, a greeting, or a farewell: it must always proceed out of a heart in which this truth rules supreme: "The Lord our God is one Lord." Our conversation must always be in keeping with this truth and reflect it.

He underscores this by adding: "Thou shalt bind them for a sign upon thy hand." With our hands we perform our work. Some people perform their work out of a spirit of greed; others do it on their honor. Our hands should always be guided in all their endeavors by the great truth: "The Lord our God is one Lord."

Just as our work must be controlled by this truth, so also our thoughts must be filled with it. For that reason Moses adds: "They shall be as frontlets between thine eyes."

It is clear that religion may not be added to our school curriculum merely as another course on the program. It must permeate and control all our teaching. And all our teaching must be done in such a fashion that this truth is strengthened in the hearts of the children.

The Teacher Shortage

If this teaching is to be done accurately and diligently, we can readily see that the teachers themselves must first receive a thorough training, a training which cannot be acquired in the schools of the world.

When Jesus wanted to send His apostles into all the world to preach the Gospel and to teach all nations, He first gathered them about Himself and for three years instructed them by word and example, and sent them out to practice under His supervision.

Paul, the great missionary and teacher, gathered a number of young men about himself, whom he taught as his apprentices. He used them as his assistants, and thus trained them to carry on the work properly. He also wrote special epistles for their guidance, in which he told them how to do their work.

In one of the epistles, 2 Tim. 2, 2, he instructed Timothy to continue this work of training young men for the ministry: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

In obedience to these instructions our Wisconsin Synod is conducting a Normal

College in New Ulm, in which young men and women are trained particularly for the work of teaching our children in our parochial schools. They are taught the great truth: "The Lord our God is one Lord," and they are trained to do all school work, all instruction, all discipline, all preparing of the children for life, in that spirit.

Our Normal College does not only need our fullest support, no, since our work in parochial schools is expanding, also our Normal School must be enlarged to be able to supply the increased number of workers that is required.

That is not enough. At present there is a great shortage of teachers. Many schools are calling for help, and cannot get it. Some congregations want to open schools, but cannot because no teachers are available. If God has given you a gifted, pious son, let him be trained as a teacher, so that the Word of God may be carried out:

Teach Them Your Children.

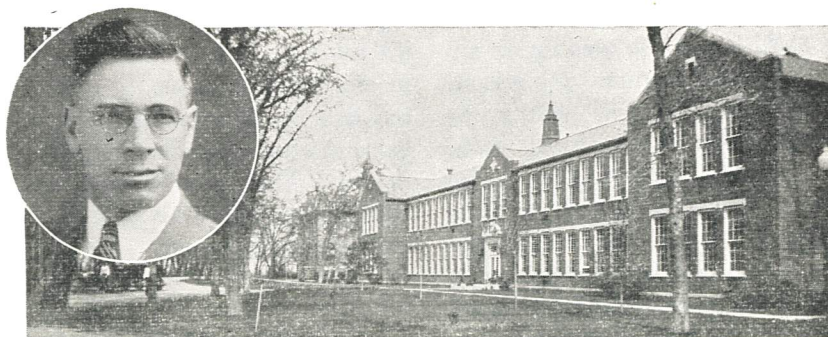
A LEARNED MAN --- AN EDUCATED MAN

BY PRESIDENT C. SCHWEPPE, NEW ULM, MINNESOTA

AS we approach the opening of another school year, we again read comments such as were recently made in Philadelphia, where an aroused committee of citizens-taxpayers charged that the city schools had "neglected thorough instruction in arithmetic, grammar, read-

land, where the citizens-committee chairman said, "Our children make good marks, always pass, but come out of school knowing nothing."

President Truman's Commission on Higher Education prepared a 160,000-word report on the present state of the



ing, writing, spelling and history at all grade levels . . . no examinations in said subjects have been regularly prepared, conducted, held or given each year . . . pupils have been encouraged to pick their own course . . . discipline has broken down, and pupils are growing up wholly contemptuous of authority." A similar protest was voiced in Bethesda, Mary-

nation's schools and made numerous suggestions for improvement, to which R. M. Hutchins, chancellor of the University of Chicago, replied, "The cry is 'more': more money, more professors, more buildings, more students, more everything. The educational system is taken as given. It may be wasteful and shoddy. But let us expand it, even if

that means it will be more wasteful and shoddier, and all will be well."

These criticisms and protests could be multiplied an hundredfold; neither are they new. Everything imaginable is expected of the schools, almost a "from the cradle to the grave" curriculum, and when the children don't measure up to the parents' expectations, the instructors or the system gets the blame. What fathers and mothers often overlook, however, is that a school can not do things for which it is not equipped, and that the equipment for real and salutary education is beyond the reach and comprehension of most school administrators. Even if they succeed in implanting knowledge and in perfecting skills, the final product will still be found wanting in the most vital of all characteristics, the one thing needful, which marks the difference between a learned man and an educated man.

A Learned Man

The Apostle Paul was born in Tarsus, in Cilicia, in Asia Minor. As a boy he enjoyed advantages far superior to those of many a child today. His father was a man of standing in the community; he provided his son with a good home. Tarsus was a university town, one of the great centers of learning at that time. Paul grew up in this intellectual atmosphere. He must have met multitudes of students in the streets of Tarsus, and an active mind like that of Paul would be impressed with the importance of learning and would be sure to pick up an appreciation of Greek culture. He became versed in Roman law and politics; he mastered the Old Testament; he spoke several languages. At Jerusalem, he sat at the feet of Gamaliel, one of the foremost teachers of his day. Paul also learned a trade, that of tent-maker, by which he could have earned his livelihood. He had a keen mind; he commanded the respect of the magistrates; he was vigorous, active; he was eloquent, and he had the faculty of commanding attention.

In short, Paul was what the world calls a scholar, a learned man, whom we find duplicated in thousands of present-day scholars and gentlemen whose wisdom and skill are admired by so many. He

had what would be called an exceptional intellectual and moral training, the kind many still have their heart set on, and for which they are willing to pay almost any price, not only in money, but also in inconvenience.

But what would life be like if it had to be lived with men such as Paul was by virtue of that schooling? Would it be wholesome for this present world, to say nothing of the one to come?

Something was missing. Paul wasn't even tolerant. When Stephen was stoned, Paul "was consenting unto his death." "He made havoc of the church, entering every house, and hailing men and women committed them to prison." (Acts 8, 3.) He went "breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9, 1.)

All that he did and more; yet Paul had learning. He knew law; he knew philosophy, but he was a menace to his fellow-men, blind to the real aim and purpose of life. He lacked the power to use his gifts, his knowledge, and his skill in a manner that would be of lasting value to him and to all others.

We find this attitude repeated in many shades and forms in those who have only learning to guide them. It will not always result in bloody persecution, but it will not develop an appreciation of the church. It may appear in traits like selfishness, untruthfulness, vanity, in a desire for power, for wealth, in a yielding to the evil thoughts that spring from the heart of natural man, often followed by the effort to atone for these characteristics by distributing some of these gains to some charitable institution or endeavor. That should make everything right and please God too, if he comes in to consideration at all.

An Educated Man

Paul had many things, and he was able to do many things well. He was popular with his kind of people, but he still lacked what really constitutes an education. That factor entered his life when he was on the way to Damascus to commit further crimes against his God. A vision of Jesus, in all of His divine glory, demolished his previous way of life, his thinking; it shattered his beliefs and philosophy, and converted him into a mighty instrument of God for the salvation of the Gentiles. In other words, Jesus came into his life, the real Savior from sin, and from that day on Paul was a different kind of man, a useful citizen of the community even though he wasn't always appreciated as such, but who is? Now he had an education. He had not forgotten his languages, his history, his Jewish traditions, his right as a Roman citizen; but because Jesus lived in him he was able to put all that he knew into its proper place and to use it for his own and for other people's eternal welfare.

Here we have a vivid illustration of the type of man a purely intellectual and legalistic type of training will create, and also of the type that results when Jesus Christ becomes the light that directs the hearts and thoughts of men.

Conscious of this, and by the grace of God, our church maintains and supports schools in which the Gospel of Jesus Christ is taught and preached, so that His redemptive power may inspire our children to employ their learning and their skill as God would have them use them, and they thus become possessed of an education directed by faith in the Savior, an education that looks to Him for guidance, and which leads to Him forever.

Let us redeem the time; the days are evil.

ARE OUR SCHOOLS GENERALLY VIEWED IN THE RIGHT LIGHT?

BY PRESIDENT O. HOENECKE, SAGINAW, MICHIGAN

ALTHOUGH at the present time our schools are well filled, in some instances even overcrowded, the fact still remains that our schools are not appreciated as they ought to be. This per-

tains to all our schools, the higher as well as the lower; for they are all of the same nature, plants that have the same root, thrive on the same nourishment, and grow for the same final end, the glory of

God. If our schools were thus viewed by our Christians as a whole, we would have more schools, especially higher schools, our schools would present a much more pleasing and appealing outward appearance, and our synodical schools would long have the so sorely needed buildings which were promised to them by Synod in January, 1945.

A Great Need

At this point it seems not to be unbefitting to make a detour and once more present our needs here at Michigan Lutheran Seminary. — We need a gym. I

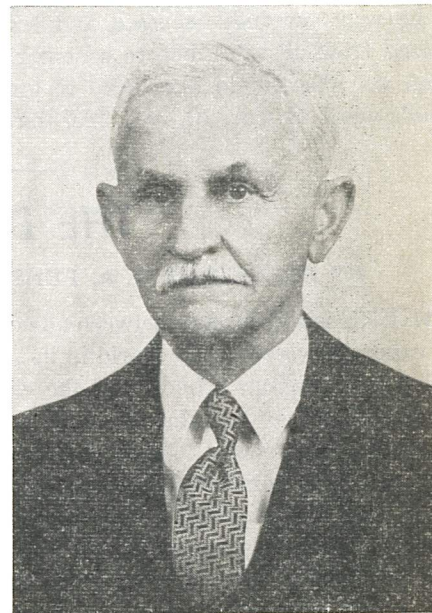
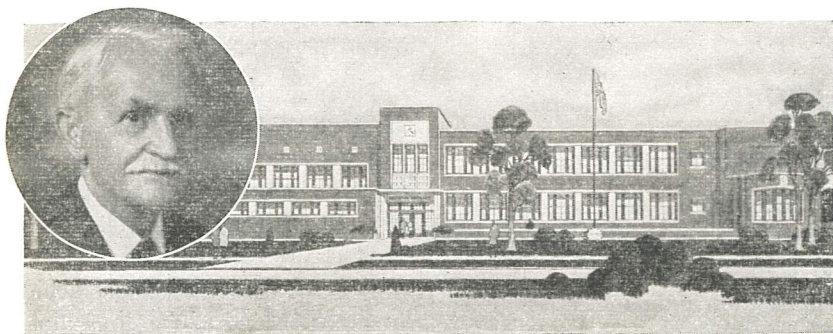
class rooms do not seat two of our classes without crowding. — The emergency class room in the basement of our dormitory is not of sufficient height and ought not to be used as much as it is. — All the needs that have been mentioned, and others, existed in January, 1945, but are felt much more now, since the school has grown over 25% since then.

A Misconception

The work done in our schools and the results achieved compare well with those of other schools. Of this those that pass by our schools and send their chil-

For the Gospels' Sake

Our schools, however, exist for the Gospel's sake. That is the only justification for their existence, but at the same time the all-compelling motive for founding and conducting them. For the Gospel's sake alone Luther urged the establishment of schools. Therefore, the public school is not his child, not even his stepchild. There were others in Luther's



President O. Hoenecke

mention this in first place, because we have felt its lack longer than any of the others and have, for more than twenty-five years, again and again asked Synod for a gym. As it is now, we are dependent on the good will and whim of the principal and teachers of a public school, more than a mile from the Seminary, for the training of our boys in their gym. Two members of our faculty, who voluntarily act as coaches, have a spend much time needlessly in going to and fro in order to supervise the boys. — We have no library of any kind at present. The room that had served as library had to be converted into a class room. What that means, especially in these days, need not be expanded upon; One look at the questionnaires, which have to be filled out and returned to the State Department of Education, would suffice to see how much stress is laid in educational circles today on a sufficiently large library for high schools. — A room about 16 by 16 has to serve as office for the president, faculty room, supervised study room, as passage to and from a class room, and lastly to house the most necessary reference books for the use by the scholars. — There is no room large enough to hold the whole student body. Even our largest

dren to public schools, could readily convince themselves, if they would wish to investigate. The mere fact that we are not accredited is taken by them as sufficient proof of what they wish to believe and use as an excuse for not sending their children to our schools, without taking note of the many weighty reasons that have so far deterred our Synod from even seeking accreditation for its synodical schools.

This shows that our schools are not appreciated as they ought to be, because many do not view them in the right light. The why and the wherefore of their existence are so often overlooked. This is so today and was the case, even in the early days of our Synod. Then they were looked upon by large numbers as nurseries of the German language and German culture. It was to them merely "die deutsche Schule." One at times got the impression that to them the German language and the Gospel were identical. Similarly many today look upon our schools merely as some other institutions for imparting human knowledge, differing from other schools merely in this that some coating of religion and Christian training are being applied.

days that were advocating schools. The Humanists of the renaissance, the renewal of the Greek and Roman culture, greatly favored the erection of schools in the 14th and 16th century. There was, however, a vast difference between them and their aims and Luther and his aims. One might say that it was the difference between the advocates of public schools in our days and true fosterers of Christian schools. To the Humanists the school was nearly the ultimate goal in itself. To Luther, on the other hand, the school with all its learning and training was merely an intermediate goal. He pleaded for them as a means for the promotion of the Gospel. He expresses this clearly as early as 1520 in his pamphlet addressed to the German nobility, "Von der Besserung des christlichen Standes," "Above all things in higher and lower schools the Holy Scriptures and the Gospel ought to be the chief lesson for the young boys. And would to God, that

every city have a school for girls, where the little girls would hear the Gospel an hour a day." For the Gospel's sake, for keeping and strengthening their children in faith in their Lord our Christians ought to make use of our own schools, if it is at all possible, even if our schools are not formally accredited.

Although it can hardly be denied that accreditation is an adiaphoron, something neither commanded nor forbidden in Scriptures, yet it is something that ought to be very carefully weighed and scrutinized from all sides, before we enter in upon it. We should here keep in mind Paul's word (1 Cor. 10, 23), "All things

are lawful for me, but all things are not expedient."

We conduct our schools for the Gospel's sake. That in itself ought to be a constant spur for us to make them as efficient as ever possible, so that they do in no wise become a hindrance to the Gospel. They ought to be models in all respects, both as to instruction and also their outward aspect. We, therefore, ought no longer delay the erection of the buildings needed at our synodical schools. And since there seems to be no other way at present to accomplish this, we all should put our shoulders to the wheel to put the "collection" over the top.

THE DIFFERENCE

BY PRESIDENT R. A. FENSKE, MOBRIDGE, SOUTH DAKOTA

THERE is a difference between an education provided by the world in its so-called non-religious schools and the education offered by the church in its own Christian institutions. That difference does not lie in textbooks, physical equipment, teaching methods, or teaching ability. If it does not lie in the things and conditions usually associated with education, wherein it is to be found? An examination of the intrinsic natures

of the two systems, the roots from which they respectively spring, and the inherent urge of each to achieve its own results will provide us with the answer.

unbelief. Because the devil is the prince of this world, it sets itself "against the Lord and against his anointed." It seeks through opposition and persecution, hypocrisy and deception to weaken and destroy that which the Lord Jesus has purchased and won with His own blood — the church.

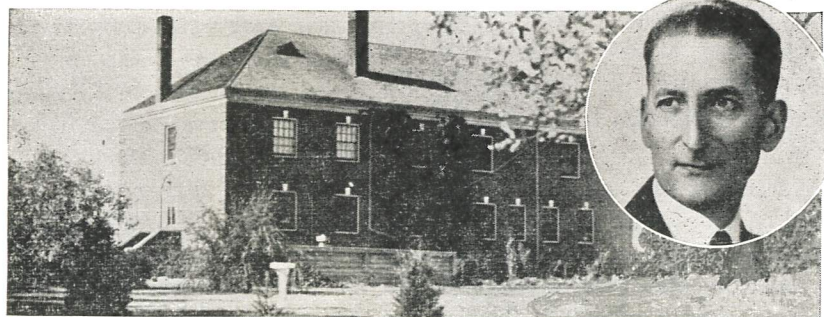
We need to keep this fact in mind as a basic truth. If we do not, our thinking will be confused, to say the least, and our

The unbelieving world, proud, smug, and self-sufficient, does not want to hear the truth respecting sin and grace. If it cannot quash it with intimidation and force, it will try to weaken and adulterate it by injecting its own worldly leaven into it. And what field offers a better opportunity so to do than that of education? The studies of science, history, geography, sociology, ethnology lend themselves easily to such rationalizing of the Bible. The individual teacher may not even be aware of the part he is playing in this process of leavening the Scripture, but if he is not born of the Spirit, he is born of the flesh and must serve the interests of the flesh.

There is, then, an inherent urge in anything which the unbelieving world fosters; that urge is to "water down" the Scriptures, to rationalize them, and so to inject the leaven of unbelief into them. That is the result which the educational system of the world must achieve, that God's Word is, after all, fallible and is not to be trusted. And when that creeping poison has become a part of the bloodstream of our youth, an almost irreparable damage has been done to their souls.

God's Word Leavens the World

"And again He said, 'Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened' (Luke 13, 20-21). Where the Word of God is taught in its truth and purity, there is God's kingdom; and the preaching of His Word, Jesus states, serves as a leaven that leavens the entire lump, which is the world. It is the eternal Truth, the touchstone with which every other truth must be tested, by which it stands or falls. In the light of its bright beams all hypocrisy and falsehood and deception are revealed, and before it these must shrink back into the oblivion of darkness whence they came. God's Word is powerful to save by leading sinners to repentance and creating in them a lively faith in God's mercy in Christ Jesus; and it sanctifies their lives so that they live unto Christ. Thus the leaven of God's Word diffuses itself throughout the world, and the world must in some manner take issue with it.



of the two systems, the roots from which they respectively spring, and the inherent urge of each to achieve its own results will provide us with the answer.

The World Seeks to Leaven the Church

In comforting His disciples, Jesus said: "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you" (John 15, 19). In these words the Lord places His disciples, His church, in contraposition to the world, *i. e.*, to all that is separated from Him in

conclusions will be wrong. Jesus drew a definite line of separation between the world and His church, and we of the church need to watch constantly that the world does not succeed in erasing that line. If there is confused thinking on education, if some of our Christians fail to see the difference between the schools of the world and those of the church, if not a few of our parents are rather indifferent regarding the school their children attend, we may expect to find a lack of understanding in respect to the basic truth previously set forth.

The educational institutions of our church are a part of God's kingdom, for God's Word is the warp and the woof of their entire fabric. It rules supreme both in the class room and on the campus. A Christian school is not a school in which a course in religion has been added to the academic list, and nothing more. It is a school in which the infallible authority of God's Word is an article of faith, in which God's Word is the fountain of truth from which all other truths must flow, the source of life from which both student and teacher draw their daily spiritual sustenance. Here, through the only means which God has ordained therefor, the man of God is made per-

fect, thoroughly furnished unto all good works. Here there is a molding of God-pleasing characters without a special course in character training. And here, because both students and teachers have full knowledge of the power of sin also in themselves, there is the daily approach to the throne of grace.

Yes, there is a difference between the schools of the world and the schools of the church. The former must, by reason of the very roots from which they spring, serve as a worldly leaven to break down the full authority of the Scriptures; the latter, rooted in God's Word, must serve as a leaven to penetrate the world; the one a leaven unto unrighteousness, the other, a leaven unto righteousness.

NORTHWESTERN COLLEGE ON SEPARATION OF COLLEGE AND HIGH SCHOOL DEPARTMENTS

BY PRESIDENT E. E. KOWALKE, WATERTOWN, WISCONSIN

THE question of separating the high school department from the college department at Northwestern College has been bandied about in private and in small groups for several years and is now being brought to an issue by the crowded

If the high school department should be removed to a wholly new location, then the present buildings and residence together with the new recitation building will be sufficient for about twice the present enrollment in the college department.

ing a new institution from the ground up: new grounds, recitation building, dormitory, dining hall and kitchen, heating plant, chapel, gymnasium, residences for the faculty. At present prices a million dollars would be a modest estimate of the cost of such a program.

Separation on the Present Campus

The second plan could be carried out with a smaller outlay of money, but it would not effect a complete separation of the two departments. We now have at Watertown sufficient land for any new buildings that might be needed. We have almost enough residences for the two faculties. When the new recitation building is built, we should have enough classroom, library, and laboratory space for both departments. The new heating plant will also serve both departments.

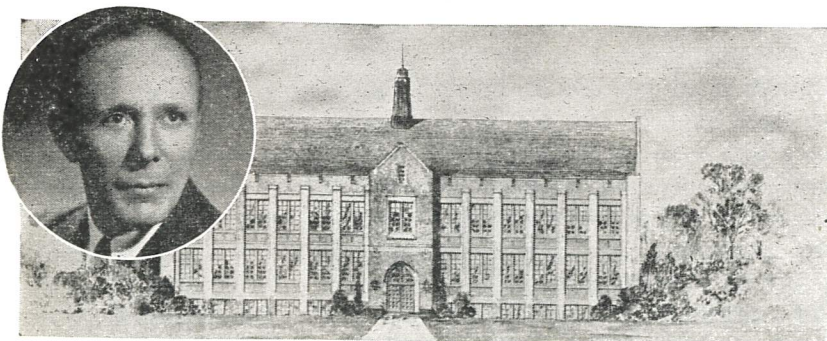
Some new construction would, however be needed: a dormitory for students of college grade, a new refectory containing two separate dining halls and a common kitchen, a separate gymnasium for the high school department, an infirmary, and a chapel to serve both departments. This plan too would be costly, but far less so than the building of an entirely new institution.

Why Separate?

There are several reasons why separation of the two departments should be considered now. Even with the erection of the proposed new recitation building, there will be no possibility of admitting a larger number of students than we now have, because no addition is being made to dormitory and dining hall space. And if a greater number of pastors are to be trained, we must have more room for students of college grade at Watertown.

Secondly, it is contended that dormitory regulations suitable for boys of twenty years and over in the upper grades of the college are not suitable for youngsters of fourteen in the lower grades of the high school. There is too great a spread in ages between boys in the lower grades and boys in the last years of college. Under the present arrangement they all live together under one roof, and it is not possible to draw up one set of regulations suitable to boys so widely separate in age and maturity.

(Continued on page 267)



conditions at the college and by the building program which has been decided upon.

Whether the two departments remain together at Watertown or whether one of them is removed to a different location, the proposed new recitation building is still needed. If the two departments remain together, the new building will not permit any significant increase in enrollment, because only slightly more space will be gained in the dormitory and none at all in the dining hall.

Ways of Effecting a Separation

There is fairly general agreement that a more complete separation of the two departments is desirable. There are two possible ways of doing this. One is to remove the high school department to a different city. The other is to carry out the separation on the present campus. The matter of cost would no doubt determine which of the two plans would meet with general approval.

The first plan is, of course, the more costly of the two. It would mean build-

Siftings

According to the statistical report of 1947-1948 our Synod has 187 Christian Day Schools with 12,999 children enrolled under the guidance of 413 teachers. In encouraging the founding of Christian Day Schools we are but carrying on the work which Luther started in the 16th century. One recent author on the history of education writes: "If we survey the pedagogy of Luther in every particular, and imagine it put into practise in all its details, what a splendid picture the schools and education of the 16th century would present! We should have courses of study, text-books, teachers, methods, principles, and modes of discipline, schools and school regulations, that could serve as models for our own age." This is our heritage.

* * * *

As to the importance of Christian education Luther wrote: "But bring them up in the nurture and admonition of the Lord," Eph. 6, 4, that is, teach them what they are to be taught, and punish them if they do not follow. For both are necessary for them, namely that they be instructed in that which they do not know of God, and they be punished if they do not follow that which they have understood. See to it, therefore, that thou care to have the children instructed above all in spiritual things, that they may be delivered to God rather than to worldly business." In another place he writes: "The children should be properly instructed in the fear of God. . . . It would please me well if this work were to begin in the cradle. . . . The greatest work which you can perform is this, that you properly train your child."

* * * *

Luther was convinced that to carry out this important work of Christian education religious schools must be established. Luther knew that if the school-training was to achieve the desired results, a thorough religious training was an abso-

BY THE EDITOR

lute necessity. Luther, therefore, desired the establishment of schools in which all training was based on the Word of God. With Luther, learning and eloquence, arts and sciences were of little value without religious training. He expressed this on various occasions: "See to it in the first place that your children are instructed in spiritual things. Give them first to God, and then let them learn their secular duties. . . . Above all, in schools of whatever description, the chief and most common lesson should be the Scripture. . . . Where the Holy Scriptures do not rule, I advise no one to send his child. Everything must perish where God's Word is not studied unceasingly. . . . The soul can do without everything except the Word of God. Without this it suffers want; but when it has God's Word, it needs nothing more."

* * * *

The Board of Education, Wisconsin Synod, in its report to the conventions of our eight districts writes: "A noted champion of Christian education by means of Christian schools, not of our own circles, who, because of our Christian Day Schools, pointed to our Lutheran Church as an example for other churches, once said, 'I can see little consistency in a type of Christian activity which preaches the Gospel on the street corners and at the ends of the earth, but neglecting the children of the Covenant by abandoning them to a cold and unbelieving secularism.'" Our schools are certainly a precious gift of God. But the Board's report continues on a somber note, "In looking forward to the next school year in September, we are concerned about how we shall be able to fill all the requests for teachers. At the present time there are eighty-two vacancies. New Ulm (Dr. Martin Luther Normal College) will furnish us with twenty-one graduates. That still leaves sixty-one to be supplied." Perhaps this report will urge upon us the necessity of encouraging our children to attend our

The Northwestern Lutheran

normal school at New Ulm to prepare for this blessed work. May the Lord move the hearts of both parents and children!

* * * *

Many church bodies outside the Synodical Conference are giving serious thought to parochial schools. There are strong movements evident in these church bodies which favor the parochial school system. Impetus was given this movement when the Supreme Court recently outlawed released time religious education. The Parish Board of the United Lutheran Church has been instructed to bring a report on the parochial school question to the United Lutheran Church convention in October. It will probably recommend that no system of such schools be officially endorsed at present, but will offer to give advice and help to any congregation eager to undertake the experiment. At present only three of the 4,000 United Lutheran Church congregations conduct parochial schools.

* * * *

It might prove interesting to append a report on our five institutions of higher learning supported by our Synod. The Theological Seminary, Thiensville, Wisconsin, where three years of theological training are offered, has an enrollment of 44. Northwestern College of Watertown, Wisconsin, offers an eight-year pre-theological course. Its enrollment for the year was 292, a number of students above capacity. Our normal school is situated in New Ulm, Minnesota. It also reports crowded conditions with an enrollment of 336. Michigan Lutheran Seminary, Saginaw, Michigan, has an enrollment of 132. This school offers a high school course designed especially for those who would like to enter the work of the church. At the Northwestern Lutheran Academy, Mobridge, South Dakota, there is an enrollment of 60. The academy offers a four-year high school course also designed particularly for those who wish to enter the work of the church. The total enrollment at all our schools is 864.

NORTHWESTERN COLLEGE ON SEPARATION OF COLLEGE AND HIGH SCHOOL DEPARTMENTS

(Continued from page 265)

A third reason, the most important one, has to do with teaching and learning. When the two departments are so closely connected as at present, a teacher may have a class of twenty-year-old boys in one period and a class of fourteen-year-olds in the next hour, in the same subject. It is almost unavoidable that a teacher will in time strike a compromise and tend to treat both groups alike, overshooting in the case of the younger boys and undershooting in the case of the older ones. When that happens, both classes suffer. The younger ones give up in despair, and the older ones become bored because they are not forced to extend themselves.

The plan to separate the two departments on the present campus includes a division of the faculty into two distinct groups, one faculty doing only high school work, and the other only college work. The argument continues that with such a division, even on the same campus, there would be a distinct step-up from the high school to the college, and the danger of bringing both departments to one average level would be minimized.

It has been suggested that the establishment of high schools in centers like La Crosse, Appleton, Milwaukee, Fond du Lac would be an answer to our problem. Such high schools would undoubtedly relieve the pressure of excess enrollment in the high school department, but would leave the other problems unsolved.

It is not imperative that this question of separation of the two departments be finally answered before our new recitation building is erected, because that building is needed in any case. But the question will certainly have to be answered one way or the other if the present rate of increase in enrollment continues.

FOR THE LOVE OF CHRIST CONSTRAINETH US

(Continued from page 258)

instruction and Bible class in a unified training for a mode of living in which our children will be constrained by the

love of Christ. Treasuring Christ's saving love in joyful, thankful faith, they will be constrained by it to keep their eternal goal ever firmly in mind, to live circumspectly according to His holy will, and to be blessedly active in the cause of His kingdom. Only the Holy Spirit, working through the Gospel, can, of course, make such training effective in the children.

The Only Worthwhile Life As the love of Christ moved Paul and his co-workers to a burning zeal for the Savior's kingdom they were criticized as fanatics; when again it made them unusually sober-

minded and cautious they likewise encountered criticism. Yet Paul had no apology to make. Immovably convinced that the love of Christ and all that he found in it for some time and eternity was worthy of holding him bound to God's will, he had only one statement to make over against such criticism. It was a simple statement of fact: "For the love of Christ constraineth us." May God give us grace to become equally convinced of the beauty of a life led by the constraining love of Christ. Then we shall want to foster it also in others by whole-hearted support of Christian education.

C. J. L.

REPORT ON THE PROCEEDINGS OF THE MICHIGAN DISTRICT CONVENTION

JUNE 21 through the 25 were not only pleasant days for the more than 110 representatives, congregation members, teachers, pastors, and professors, sent by their respective congregations to Salem Church in Owosso, whose pastor is the Rev. Kenneth Vertz, but they were very busy days.

What was the object and purpose of this convention? Was it to keep close watch over the national convention of the Republican Party at Philadelphia, in session during the same time, and to petition the same to choose this or that favorite son as the future president of the United States? Did we get together to help solve some of the many problems which confronted that body? No, not a single word was said about that meeting on the convention floor. And rightly so. We had bigger things to do. The District met to do the King's business. That King is the Lord Jesus Christ.

And now the convention days are behind us. To report everything that busied everybody present even briefly would require a great deal more space than could be given us. We can barely touch on a few of the things, perhaps on those of the greatest importance.

President K. Krauss in his opening address exhorted and encouraged us to steadfastness in the work set before us, bidding us always to keep in mind that

our labor is not in vain in the Lord. (1 Cor. 15, 58.) The outline for work in his address and the schedule of time allotted to each phase helped a good deal to keep the convention progressing. At first glance everyone could see that the District's work was that of the entire Joint Synod.

Missions

The precedence given to the Mission Reports indicates the prime importance of this work. Without mission work the Church would be like a beautifully adorned statue which has no life. Pastor Arthur Wacker, chairman of the Michigan Mission Board and member of Joint Synod's Foreign Mission Survey Committee, gave a very comprehensive and interesting report on the great opportunities to carry the message of salvation to peoples who have for the most part never heard it. He concentrated on the territories chosen by the synodical committee in May, namely: the upper Volta region in French West Africa and northern Rhodesia, Africa. These fields are to be surveyed by himself, a companion "explorer," and Missionary William Schweppe of Nigeria, Africa. Very careful planning, coupled with much labor and prayer, must precede, accompany, and follow this exploration. Due to the difficulty in getting a com-

panion's release from his congregation, the trip may have to be postponed until next summer. During other seasons of the year such exploratory work is even more difficult than in the favorable summer months. When one rereads the mimeographed report on the vast unevangelized fields one wonders whether we shall be able to stand before the Lord of the Church with a good conscience on the great day of reckoning, when every one of us must give an account of his stewardship.

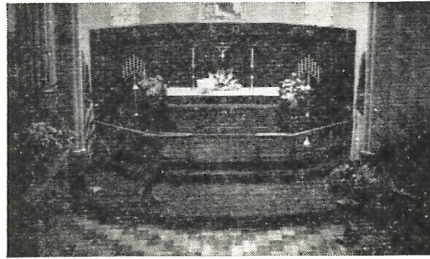
Reports on our Apache Mission in Arizona were given, as also on the very successful mission in Nigeria which our Synod carries on jointly with our sister Synod of Missouri. It surely is the Lord's work requiring steadfastness, much patience, and prayer. That our labors have not been in vain is clearly seen by the fruits gathered in by our missionaries. Even the salvation of one soul for the Kingdom of God is worth all the money and labor spent. No, you say? Yes. What if it were *your own*?

The pace of expansion in Michigan missions has been slackened considerably as far as assistance from the Church Extension Fund is concerned. Greater efforts are put forth presently to combine fields wherever feasible, and more independent congregations are taking an active part in establishing new missions themselves. This affords greater support from the Fund and more workers for other Districts, which have received less financial support due to the extraordinary expansion in Michigan. Four missions have become self-supporting during the past year. Others shall be independent shortly. The shortage of pastors is making itself felt more and more, in instances curtailing this all-important work of the Church. Opportunities abound to begin new missions, but our Mission Board has little heart to do so, because, as we read, "We have little assurance that men can be made available." Ought this condition not move such young men and women who are attending our educational institutions but had no intention to prepare themselves for the work in our churches and schools to do so now? May consecrated parents, who read the reports from all of our districts, call their children's attention to the cry-

ing needs and bid them consider whether the Lord is not looking to them to gather in the souls which He has purchased with His blood.

Convention Sermons

In his sermon, based on Hebrews 13, 7-9a on Monday evening, Pastor A. Baer told the congregation that we as members of the Christian Church today are in the same work which the Lord had given His chosen apostles to do. These must be and remain our teachers in all of our Church work. Christ Jesus, His Person and work was the substance of their preaching and must ever remain also the substance of ours. Changes in world conditions, which may and do effect the thinking, speaking, and conduct of mankind in general, dare not divert our preaching from the course followed by the apostles. Man's needs are still the same and can be met alone in the way the apostles met them in their day.



Chancel of Salem Ev. Lutheran Church, Owosso, Michigan, Where Convention of Michigan District Was Held

On Thursday evening Pastor R. Scheele preached a mission sermon, taking Numbers 13, 30, 31 for his text. He encouraged the spiritual Israel of today to occupy for the Lord the lands, the cities, and places which He has promised us. Israel of old hesitated and refused to obey God's command and to trust His promises when it stood before the promised land of Canaan. How often are we not guilty of hesitating to obey Christ's command to preach the Gospel in all the world? Like Israel, we are prone to look at the obstacles and difficulties and let them deter us from our duty. But like Joshua and Caleb, let us trust confidently in God's promises and help. We must not leave God out of our calculations but rather say with Caleb: "The Lord is with us, fear them not."

The Northwestern Lutheran

Convention Essays

Prof. E. E. Kowalke from Northwestern College, Watertown, presented his paper entitled: The Use of the Term "Ecclesia" in the New Testament. This paper, as well as that of Pastor A. Koelpin from Caledonia, Wisconsin, on the subject: Why A Bible Class? ought to be read and studied by every member of Synod. In our day, in which there is a strong tendency to secularize the "Ecclesia," the Church, it is well to be reminded again what the Church really is, namely the gathering or congregation of true believers. These are gathered in Christ's name, and every one has the equal rights and functions of the whole body of saints. What is the Church's work? None other than to preach the Gospel. This same truth was held before the convention by the second essayist, who struck a responsive chord in all who still firmly believe that the proper work in any Church organization is to give food for the soul and not for the body. This last essay was mimeographed and distributed. It is good material to be studied by our Bible classes.

Our Educational Institutions

You have been encouraged to pray for more students to study for the ministry in our churches and schools. The Lord sends forth laborers into His harvest. But ought we not now stop praying in view of the overcrowded conditions in our educational institutions? The Lord has heard our prayers by giving us the largest enrollments in the history of our Synod. Our congregations want pastors and teachers. There were at the time of the convention no less than 82 vacancies in our schools. At the same time many, many youths had to be denied entrance at Watertown and New Ulm. Why? Because there is no room. Workers are sadly needed; the Lord has made hearts willing, but we can not train them for lack of room. In view of such a distressing situation the District went on record to memorialize Joint Synod to clarify "the real purpose and authorized size of the Reserve Fund," also to "Memorialize Joint Synod to rescind the restraining resolutions pertaining to the Building Fund, to determine where the greatest emergency or emergencies exist

and to erect buildings with the money on hand to meet these emergencies." All pastors and congregations are urged to put forth every effort to complete the extended Building Fund Collection.

The Michigan District has at present 25 schools, taught by 44 teachers including 3 pastors and 2 theological students. The enrollment of scholars has reached an all-time high of 1,553.

Joint Board of Control

The District went on record again to petition Joint Synod to organize a Board of Control for all of its educational institutions. This Board is to attend to the internal affairs of the school, such as the calling of professors, adjudication of disciplinary cases, and the like.

Elections

Pastors K. Krauss and M. Schroeder were reelected president and 1st vice-president respectively; Pastors S. Westendorf was elected 2nd vice-president; Pastor T. Sauer, secretary; Prof. W. Franzmann, recording secretary. Mr. A. Burkhardt was reelected treasurer. Each conference chose its visitors and and general visitor.

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. R. G. КОСН.

CHURCH DEDICATION FAITH EV. LUTHERAN CHURCH Fond du Lac, Wisconsin

That "behind a frowning providence" was hid a "smiling face" was revealed to the members and friends of Faith Ev. Lutheran Church of Fond du Lac, Wisconsin on May 9, when the Lord permitted them to dedicate their new basement church unto the Lord. Rain fell in torrents all day, but in spite of this both morning and afternoon services were well attended.

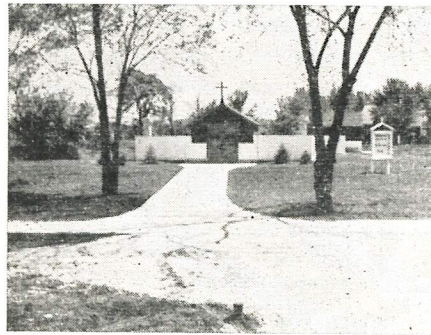
Prof. A. Schaller of Thiensville based his morning sermon on 2 Chronicles 6, 41. Pastor G. E. Bergemann of Fond du Lac addressed the congregation briefly on behalf of St. Peter's Lutheran Church. The choir of Winnebago Lutheran Academy sang for this service.

In the afternoon the Rev. P. Bergmann of Menasha, representative of the Northern Wisconsin District Mission Board,

preached on Galatians 4, 26; Pastor Gerh. Pieper of St. Peter's spoke for the mother church, St. Peter's; and the church choir of St. Peter's sang "Jesus, lead Thou on."

The attendance in the morning was 135, and in the afternoon 130.

The undersigned was called in 1946 by the Mission Board of the Northern Wisconsin District in order to start two new missions, one on the northeastern, the other in the southern part of Fond du Lac. A canvass of both areas revealed a good number of prospects for the missions and an intensive search was begun for suitable buildings which might be used for services. This proved fruitless



until a very gracious offer was received from Mr. Willard Bidlingmaier, a member of St. Peter's, which granted us the use of his funeral home in the northeastern portion of the city. This offer was gratefully accepted and the first service was held on September 8, 1946, with an attendance of 58. The new mission assumed the name "The Lutheran Eastside Mission." Services were conducted in the funeral home for almost twenty months, with the exception of those Sundays on which funerals were held in the funeral home. On those Sundays we were forced to hold services at St. Peter's Lutheran School.

On February 10, 1947, the congregation was formally organized and adopted the name "Faith." Plans were immediately discussed for the construction of a chapel, and after many sessions it was decided to erect a basement, 36 by 82 feet. Work was begun in June, 1947, and finally on April 18, 1948, we were privileged to meet here for the first time for our opening service. The cost of the chapel is approximately \$19,000. The members supplied most of the finish work, and so far the undertaking has been financed

entire by the members of the congregation.

The very pleasant basement has a seating capacity of 175, and has been completely furnished, largely through donations. The congregation purchased 26 pews from a Methodist church in Fond du Lac. The altar, pulpit, rails, and flower stands were donated by our church in Readfield. Another congregation near Kekoskee furnished the baptismal font, altar ware, Communion set, hymn boards, and collection plates. Friends and members gave a reed organ, piano, carpeting, and light fixtures.

The church property, which is located at 400 E. Johnson, on Highway 23, includes about six lots, three of which were originally purchased by St. Peter's for \$1,500, and the other three were donated by the city of Fond du Lac. This gives us a frontage of 400 feet. This entire area contains no other church, and in addition to this the contemplated future site of Winnebago Lutheran Academy is less than a block from Faith Church.

The present membership is 22 voting members, 50 communicants, and 67 souls. The prospects for the future seem to be promising. The average attendance since the completion of the church basement has been 100.

May the Lord continue His blessing upon Faith Ev. Lutheran Church.

It might also be mentioned that services in the southern part of the city have also been held since January 19, 1947, in the Grace Reformed Church at 22 W. 12th Street. For over a year we had to meet at 2 in the afternoon, but of late have been able to hold our services at 8 A. M. This congregation was organized on February 11, 1947, and called itself "Good Shepherd Ev. Lutheran Church." After many disappointments we were at last enabled to begin construction of our basement church at 185 E. 14th Street. Work is continuing and we hope to hold our first service in the new church in fall.

JOHN RAABE.

ANNIVERSARY

FIFTIETH ANNIVERSARY JEHOVAH LUTHERAN CHURCH Altura, Minnesota

On Sunday, June 20, Jehovah Lutheran Congregation, Altura, Minnesota, was

privileged, by the grace of God, to celebrate the fiftieth anniversary of its organization. The jubilee service was held in the afternoon and Rev. Gerhard Geiger, Wilson, Minnesota, was the guest speaker. In his address, based on Numbers 10, 29-36, he reminded the members of the congregation of the manifold blessings they had enjoyed during the past fifty years.



Jehovah Congregation was organized in the year 1898 by Rev. M. J. Hillemann, who at the time was pastor of Trinity Lutheran Church of Town Norton. In the same year a church was built in the village of Altura. During the first 25 years the congregation constituted one parish with Trinity Church of Town Norton. Since 1923 it has had its own resident pastor and received financial support from Synod until 1945 when it became self-supporting.

In recent years various improvements have been made on the church property. The interior of the church building was remodeled and redecored. Two art glass windows, donated by two families of the congregation, were installed in the altar niche. An automatic oil heating system and other modern equipment were installed in the new church basement.

The Ladies' Aid Society which was organized in 1907 has always taken an active interest in the affairs of the congregation and has made various financial contributions to the congregation. At present its enrollment is 33 members.

During the 50 years since its inception the following pastors have served Jehovah Congregation: W. J. Hillemann during the year 1898; Alfred Klaus from 1898 to the beginning of 1902; H. W.

Herwig from 1902 to the fall of 1908; Robert Ave-Lallemant from 1908 to 1911; August Bergmann from 1911 to 1923; the undersigned from 1923 to date.

During the half century 148 were baptized; 112 confirmed; 28 couples married; 46 buried. The Lord's Supper was administered to 3,642 guests.

The congregation at present numbers 147 souls, 123 communicant members, and 40 voting members.

"In all places where I record My name I will come unto thee, and I will bless thee." Ex. 20, 24. W. C. LIMPET.

ANNOUNCEMENTS

THEOLOGICAL SEMINARY

On Wednesday, September 8, 1948, God granting the new school year will begin with an opening service in the Seminary Chapel at 10 o'clock in the forenoon.

Friends and patrons of the Seminary are cordially invited.

JOH. P. MEYER, President.

MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, is to begin on Tuesday, September 7. Applications for entering the school should be sent in without any delay.

For catalogs and other information apply to:
OTTO J. R. HOENECKE, President,
2204 Court Street,
Saginaw, Michigan.

NORTHWESTERN COLLEGE

The new school year at Northwestern College begins on Monday, September 13. Opening exercises will be held in the gymnasium at two o'clock in the afternoon.

Two new professors will be inducted into their office on the opening day: Professor Carleton Toppe and Professor Ralph Gehrke. Professor Gehrke will take the place of Professor Blume, who last spring accepted a call to the congregation in Columbus, Wisconsin. Winfred Nommensen has been called to take the place of William Zell as tutor and assistant to Professor Pless in the dormitory.

E. E. KOWALKE.

DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Wednesday, September 8, at 8:30 in the morning. If possible, all those quartered in dormitories should arrive on Tuesday, September 7.

CARL L. SCHWEPPE.

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

Place: South Haven, Pastor W. W. Westendorf. Date: September 21-22. Opening at 9:30 A. M. Essays: Ephesians 1, C. J. Kionka; The Execution of Authority in Administration or Government of the Church, R. Gensmer; "He Descended into Hell," E. Berg; Revelation 1, A. Fischer; Ephesians 2, A. Kell.

Preacher: A. Hoenecke (H. Hoenecke). Kindly notify local pastor if quarters are desired.

WILLIAM KRUEGER, Secretary.

NEBRASKA DISTRICT SOUTHERN CONFERENCE

The Southern Conference of the Nebraska District will meet in delegate session at Hastings, Nebraska, Pastor A. Habben, on September 21-22, 1948. Opening session at 10 A. M.

Papers: Article V of Augsburg Confession, A. Habben; Revelation 1, R. Ruth; Rightfully Dividing the Word of Truth, 2 Tim. 3, 16, R. Bittorf; Veteran Organizations and How to Deal with Joining Members, M. Weishan; Jonah, its Message and Application, E. Lehmann; The Conclusion of the Ten Commandments, A. Degner.

Speaker: W. Schaller, Jr. (D. Grummert).

Kindly announce to the host pastor.

W. SCHALLER, JR., Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN DISTRICT

Place: Cataract, Wisconsin.

Date: September 14, 1948.

Time: 9:30 A. M.

Works: Exegesis of 2 Tim. 2, H. Paustian; Third Letter in Revelation, A. Winter; Conversion, H. Kirchner; Engagement, O. Stuebs.

Sermon: C. Siegler (A. Stuebs).

E. G. TOEPEL, Secretary.

MISSIONARY AND MISSION BOARD CONFERENCE OF THE NORTH WISCONSIN DISTRICT

The Tenth Annual Missionary and Mission Board Conference of the Northern Wisconsin District will, God willing, be held in St. Paul's Lutheran Church, Gladstone, Michigan, on September 20 and 21, from noon till noon.

September 20

- 1:00 P. M. Devotions.
- 1:15 Minutes and Roll Call.
- 1:30 Inspirational Address, Pastor Paul Bergmann, Secretary of the Mission Board.
- 2:15 Recess.
- 2:30 Essentials of a Mission Sermon, Missionary Ernst Lehninger.
- 3:30 Canvassing, Missionary Paul Hartwig.
- 4:15 Missionary Problems and Solutions, Pastor Walter Pankow, Chairman of the Mission Board.
- 5:00 Closing Devotion.
- 7:50 Holy Communion Service with sermon by Missionary D. E. Hallemeyer.

September 21

- 9:00 Opening Devotion.
- 9:15 Minutes.
- 9:20 Encouraging Words to the Mission Board and to the Missionaries, Pastor Irwin Habbeck, President of Northern Wisconsin District.
- 10:00 Goal of Mission Congregation, Missionary Theo. Zaremba.
- 10:30 Recess.
- 10:45 Relation of Mission Board to Missionary, Pastor Erwin Scharf.
- 11:15 Business.
- 11:45 Closing Devotion.

THEOPHIL HOFFMANN, Chairman.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

- Bauer, H. P.**, in St. Paul's Church, Faith, South Dakota, by Armin Schuetze; Ninth Sunday after Trinity, July 25, 1948.
- Schaller, Loren**, in St. John's Church, Tappen, North Dakota, by O. W. Heier; Seventh Sunday after Trinity, July 11, 1948.
- Schmidt, Leonard**, in the Newton-Grinnell, Iowa, Mission Field, by H. Fritze; assisted by J. Erhart; Eighth Sunday after Trinity, July 18, 1948.
- Lange, Henry**, in Grace Church, Carrington, North Dakota, by O. W. Heier; Eighth Sunday after Trinity, July 18, 1948.
- Winkel, Herman**, in St. Luke's Church, Tp. Germantown, South Dakota, by R. W. Steffenhagen; assisted by B. Borgschatz; Ninth Sunday after Trinity, July 25, 1948.
- Zell, William G.**, in Faith Lutheran Church, Tacoma, Washington, by Edmund O. Schultz; assisted by W. Amacher and E. Zimmermann; Ninth Sunday after Trinity, July 25, 1948.

Installed

Pastors

- Bauer, H. P.**, in First English Lutheran Church, Duryee, South Dakota, by Armin Schuetze; assisted by Henry Meyer; Ninth Sunday after Trinity, July 25, 1948.
- Lange, Henry**, in First Lutheran Church, Windsor, North Dakota, by O. W. Heier; Eighth Sunday after Trinity, July 18, 1948.
- Wichmann, Willmar F.**, in Grace Lutheran Mission, Neenah, Wisconsin, by F. M. Brandt; assisted by E. Lehninger, G. A. Schaefer, P. Hartwig, P. G. Bergmann; Ninth Sunday after Trinity, July 25, 1948.
- Winkel, Herman**, in Immanuel Lutheran Church, South Shore, South Dakota, by B. A. Borgschatz; Ninth Sunday after Trinity, July 25, 1948.
- Zimmermann, G. F.**, in Emanuel Church, Tp. Wellington, Minnesota, by E. G. Fritz; assisted by M. Wehausen, N. Sauer; Ninth Sunday after Trinity, July 25, 1948.

Teacher
Sievert, R. H., as principal of St. Paul's School,
 Fort Atkinson, Wisconsin, by H. Gieschen;
 Eighth Sunday after Trinity, July 18, 1948.

Teacher
Sievert, R. H., 328 South High Street, Fort At-
 kinson, Wisconsin.

Fourth Sunday after Trinity
 St. John's Church, Tp. Caledonia, Waupaca Co.,
 Wisconsin.
 Offering: \$90.90. Armin Engel, pastor.
 St. Peter's Church, Tp. Winchester, Winnebago
 Co., Wisconsin.
 Offering: \$159.22. Armin Engel, pastor.
 St. Peter's Church, Florence, South Dakota.
 Offering: \$134.71. W. Ten Broek, pastor.

Fifth Sunday after Trinity
 St. Paul's Church, Henry, South Dakota.
 Offering: \$354.74. W. Ten Broek, pastor.
 Immanuel Church, West Florence, Goodhue Co.,
 Minnesota.
 Offering: \$599.66. Karl A. Nolting, pastor.
 Trinity Church, Kiel, Wisconsin.
 Offering: \$227.25. E. G. Behm, pastor.

Ninth Sunday after Trinity
 Immanuel Church, Globe, Clark Co., Wisconsin.
 Offering: \$361.58. Adolph Schumann, pastor.

CHANGE OF ADDRESS

Pastors
Dahlke, J. C., 3002 North Buffum Street, Milwau-
 kee 12, Wisconsin.
Goede, Ralph, Thiensville, R. 1, Wisconsin.
Lange, Henry, 205 Ninth Avenue, Carrington,
 North Dakota.
Schaller, Loren, Tappen, North Dakota.
Schmidt, Leonard, 214 S. Second Avenue, East
 Newton, Iowa.
Wichmann, W. F., 507 S. Oak Street Neenah,
 Wisconsin.
Winkel, Herman, South Shore, South Dakota.
Zimmermann, G. F., Fairfax R. 2, Minnesota.

MISSION FESTIVALS

First Sunday after Trinity
 St. John's Church, Caledonia, Minnesota.
 Offering: \$751.82. Karl A. Gurgel, pastor.

Second Sunday after Trinity
 St. John's Church, Redwood Falls, Minnesota.
 Offering: \$522.17. Edw. A. Birkholz, pastor.

Third Sunday after Trinity
 St. John's Church, Frontenac, Minnesota.
 Offering: \$241.15. Karl A. Nolting, pastor.
 St. Peter's Church, Elmwood, Wisconsin.
 Offering: \$273.92. Carleton Toppe, pastor.

NORTHERN WISCONSIN DISTRICT

April, May, June, 1948

Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 2,079.75
Wendland, John, St. Paul, Angelica.....	198.50
Hallemeier, D. E., Bethany, Appleton.....	31.80
Ziesemer, R. E., Mt. Olive, Appleton.....	
Lehninger, Ernst, Riverview, Appleton.....	
Johnson, S., St. Matthew, Appleton.....	553.47
Brandt, F. M., St. Paul, Appleton.....	2,131.26
Thierfelder, F. E., Immanuel, Black Creek.....	80.00
Kuether, W. A., St. Peter, Carlton.....	
Bergholz, H., St. John, Center.....	400.00
Gieschen, W. A., Immanuel, Clayton.....	154.95
Franzmann, Gerhard, St. Paul, Dale.....	
Sippert, A., St. John, Dundas.....	259.00
Henning, Carl, Trinity, Ellington.....	235.56
Hinnenthal, E. C., Immanuel, Forestville.....	151.20
Hoepner, Walter, St. Peter, Freedom.....	339.71
Krueger, E. H., First Ev. Luth., Green Bay.....	557.50
Voigt, A. W., St. Paul, Green Bay.....	376.97
Croll, Melvin W., St. Paul, Greenleaf.....	42.62
Gieschen, W. A., Immanuel, Greenville.....	463.25
Wendland, John, Friedens, Hartland.....	241.67
Wicke, Harold, Bethlehem, Hortonville.....	334.88
Senger, F. H., Zion, Jacksonport.....	122.80
Croll, Melvin W., Bartholomew, Kasson.....	
Oehlert, Paul Th., Trinity, Kaukauna.....	794.22
Zink, Waldemar P., Immanuel, Kewaunee.....	725.00
Brick, Delmar C., Mt. Calvary, Kimberly.....	179.07
Kahrs, H. A., Immanuel, Maple Creek.....	
Knickelbein, P. W., Salem, Nasewaupée.....	79.05
Pankow, W. E., Emanuel, New London.....	1,035.97
Baganz, Theo., St. Peter, Sawyer.....	600.69
Henning, Carl, St. Paul, Stephenville.....	114.32
Kahrs, H. A., Grace, Sugar Bush.....	
Hennting, Otto C., St. John, Valmy.....	679.17
Reier, F. A., Immanuel, Waupaca.....	
Struck, Gerhardt, St. John, Wrightstown.....	620.23
Conference Total	\$ 13,582.41

Lake Superior Conference

Krug, Clayton L., Peace, Abrams.....	\$ 58.50
Fuhlbrigge, W. G., St. Matthew, Beaver.....	198.35
Krug, Clayton L., St. Paul, Brookside.....	
Kuschel, Bernard G., St. Mark, Carbondale, Michigan.....	139.60
Fuhlbrigge, W. G., Trinity, Coleman.....	260.55
Pope, Reinhart J., Grace, Crivitz.....	26.42
Tiefel, Geo., Zion, Crystal Falls, Michigan.....	
Kuschel, Bernard G., Holy Cross, Daggett, Michigan.....	218.55
Lutz, W. F., Salem, Escanaba, Michigan.....	336.00
Zarembo, Theo., St. John, Florence.....	92.60
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	42.20
Roepke, W., St. Paul, Green Garden, Michigan.....	226.77
Schlavensky, Norman, St. John, Grover.....	468.13
Dobratz, Franklin C., Trinity, Hermansville, Michigan.....	15.88
Schabow, Alvin, St. Paul, Hyde, Michigan.....	207.93
Krug, Clayton L., Our Savior, Lena.....	202.27
Krug, Clayton L., St. John, Little Suamico.....	
Walther, H., St. Peter, Manistique, Michigan.....	
Gentz, A. A., Trinity, Marinette.....	503.82
Roepke, W., Trinity, Marquette, Michigan.....	364.14
Thurow, Theodore, Christ, Menominee, Michigan.....	211.42
Geyer, K., Zion, Peshtigo.....	245.48
Dobratz, Franklin C., Grace, Powers, Michigan.....	
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	61.35
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Michigan.....	148.60
Tiefel, George, St. Peter, Stambaugh, Michigan.....	
Zarembo, Theo., St. Paul, Tipler.....	6.25
Conference Total	\$ 4,034.81

Manitowoc Conference

Siegler, V. J., Trinity, Brillion.....	\$ 9.00
Braun, M. A., Parochie, Cleveland.....	1,404.77
Weyland, V. J., St. Peter, Collins.....	800.00
Wadzinski, A., Christ, Denmark.....	167.00
Wadzinski, A., Immanuel, Eaton.....	74.30
Pussehl, Henry E., St. John, Gibson.....	133.22
Haberman, Elwood, St. Peter, Haven.....	73.68
Kuether, H. A., St. Paul, Town Herman.....	409.27
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	22.00

Behm, E. G., Trinity, Kiel.....	
Geiger, Adalbert F. W., Trinity, Liberty.....	335.04
Hartwig, Wm. J., Zion, Louis Corners.....	600.00
Roekle, Armin, Bethany, Manitowoc.....	375.75
Koeninger, L. H., First German, Manitowoc.....	1,844.50
Gieschen, Waldemar, Grace, Manitowoc.....	99.76
Gieschen, Paul J., St. John, Maribel.....	685.67
Zell, Ed., St. Peter, Mishicot.....	180.00
Koch, Henry A., Zion, Morrison.....	940.50
Knueppel, F. C., St. John, Newtonburg.....	275.15
Knueppel, F. C., St. Paul, Newton.....	
Thurow, Carl M., St. Paul, Pine Grove.....	73.49
Eckert, Harold H., St. John, Reedsville.....	677.64
Zell, Ed., Rockwood Lutheran, Rockwood.....	126.05
Ehlke, Roland, St. John, Sandy Bay.....	23.95
Thurow, Carl M., Immanuel, Shirley.....	118.50
Pussehl, Henry E., St. John, Two Creeks.....	95.27
Haase, W. G., St. John, Two Rivers.....	392.50
Conference Total	\$ 9,940.01

Rhineland Conference

Ristow, LeRoy, Peace, Argonne.....	\$ 46.30
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	101.21
Ristow, LeRoy, St. Paul, Crandon.....	131.72
Krubsack, J., Christ, Eagle River.....	10.00
Weyland, F. C., St. John, Enterprise.....	86.70
Ristow, LeRoy, Christ, Hiles.....	16.85
Raetz, F. W., St. John, Laona.....	
Weyland, F. C., Grace, Monico.....	
Scharf, Erwin, Zion, Rhineland.....	1,234.11
Weyland, F. C., Starks.....	
Krubsack, J., Grace, Three Lakes.....	
Raetz, F. W., Trinity, Wabeno.....	
Conference Total	\$ 1,626.89

Winnebago Conference

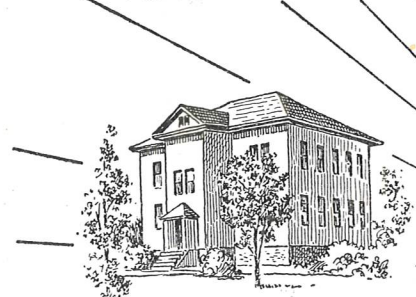
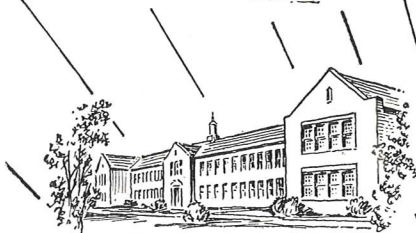
Engel, Armin L., St. John, Caledonia.....	\$ 174.00
Strohschein, Walter, Immanuel, Campbellsport.....	
Strohschein, Walter, Trinity, Dundee.....	
Schwartz, H. Marcus, St. John, E. Bloomfield.....	
Wojahn, W. A., St. Paul, Eldorado.....	
Wojahn, W. A., St. Peter, Eldorado.....	145.33
Raabe, John, Faith, Fond du Lac.....	58.10
Raabe, John, Good Shepherd, Fond du Lac.....	30.00
Reim, R., Redeemer, Fond du Lac.....	122.84
Pieper, Gerhard, St. Peter, Fond du Lac.....	1,056.79
Siegler, O., St. John, Forest.....	133.01
Siegler, O., St. Paul, Forest.....	600.32
Warnke, Hugo, Peace, Green Lake.....	1,087.85
Kaniess, G., Lucas, Kewaskum.....	225.15
Sommer, Orvin A., Zion, Kingston.....	266.80
Wadzinski, Wm., St. Paul, Manchester.....	405.67
Kobs, Geo., St. John, Markesan.....	
Wadzinski, Wm., St. Paul, Marquette.....	97.75
Hartwig, Paul L., Trinity, Mears Corners.....	28.49
Oelhafen, W. J., Emanuel, Mecan.....	362.53
Bergmann, P. G., Trinity, Menasha.....	477.24
Oelhafen, W. J., St. John, Montello.....	930.08
Hartwig, Paul L., Martin Luther, Neenah.....	105.00
Schaefer, Gerhard A., Trinity, Neenah.....	1,709.17
Wichmann, W. F., St. Paul, N. Fond du Lac.....	268.80
Dowidat, John, St. Luke, Oakfield.....	37.85
Hover, O., Zion, Town Omro.....	94.45
Schlueter, E. Benj., Grace, Oshkosh.....	599.71
Mittelstaedt, T. J., Immanuel, Oshkosh.....	312.46
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	822.03
Froehlich, Erwin, Grace, Pickett.....	
Warnke, Harold, St. John, Princeton.....	1,434.70
Engel, Armin L., Zion, Readfield.....	222.50
Eggert, Paul C., Trinity, Red Granite.....	101.50
Ziesemer, Richard, Zion, Ripon.....	
Sommer, Orvin A., St. John, Salemville.....	92.05
Eggert, Paul C., St. Paul, Seneca.....	226.50
Maas, Gale A., Zion, Van Dyne.....	322.00
Redlin, T. W., Peace, Wautoma.....	420.14
Habeck, Erwin J., St. Peter, Weyauwega.....	785.68
Engel, Armin L., St. Peter, Winchester.....	137.55
Grunwaldt, Harold, St. Paul, Winneconne.....	407.53
Conference Total	\$ 14,299.37

Because of the extended absence of the District Treasurer and in view of the fiscal year requirements of the Synod Treasurer, only remittances received through June 25 are included in the second quarterly figures.

GERALD C. HERZFELDT, District Treasurer.

X

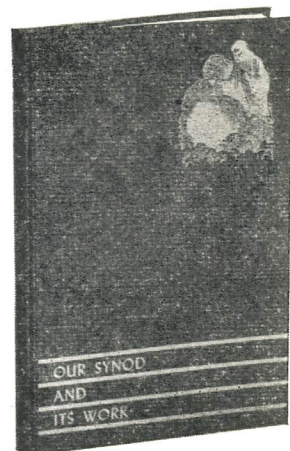
Synod
C. J. Niedfeldt
7623 W. State St.
Sauwatosa 13, Wis.



OUR SYNOD and ITS WORK

223 Pages
Illustrated

Price: \$1.50



Your knowledge and appreciation of the history, organization, and work of our Synod will be definitely improved by the reading of this volume. Read it for pleasure, study it for information, keep it handy for frequent reference.

Although intended primarily for use in our Christian Day Schools, it will provide much necessary and valuable information for pastors, teachers, and members of all ages. The little known story of Synod's fathers and founders, of the growth and expansion of our Synod through its program of mission work at home and abroad, the fascinating story of the founding and functioning of our institutions — all of this and more is told — with the help of numerous illustrations.

OUR SYNOD AND ITS WORK

A Reader for Lutheran Schools

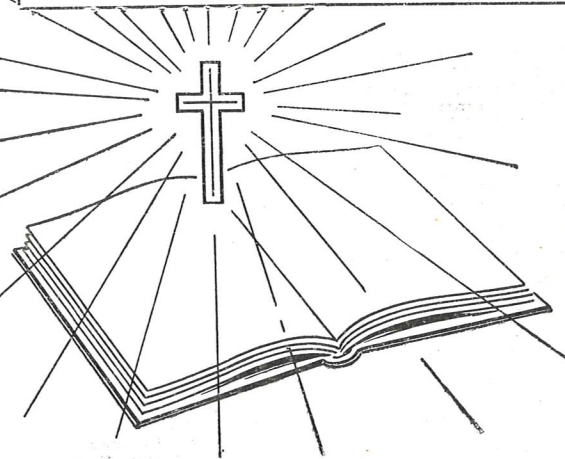
"... Though written with children of confirmation age in mind, the use of this book is by no means restricted to them. It would afford edifying and instructive reading for all members of our congregations."

— Quartalschrift

"... A book that cannot fail to attract youthful readers and inspire them with better understanding and increased love for their church."

— Lutheran Witness

An excellent means of stimulating and aiding the study of mission work in the Sunday School, Bible Class, or society.



Northwestern Publishing House

935-937 North Fourth Street

Milwaukee 3, Wisconsin