

# *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

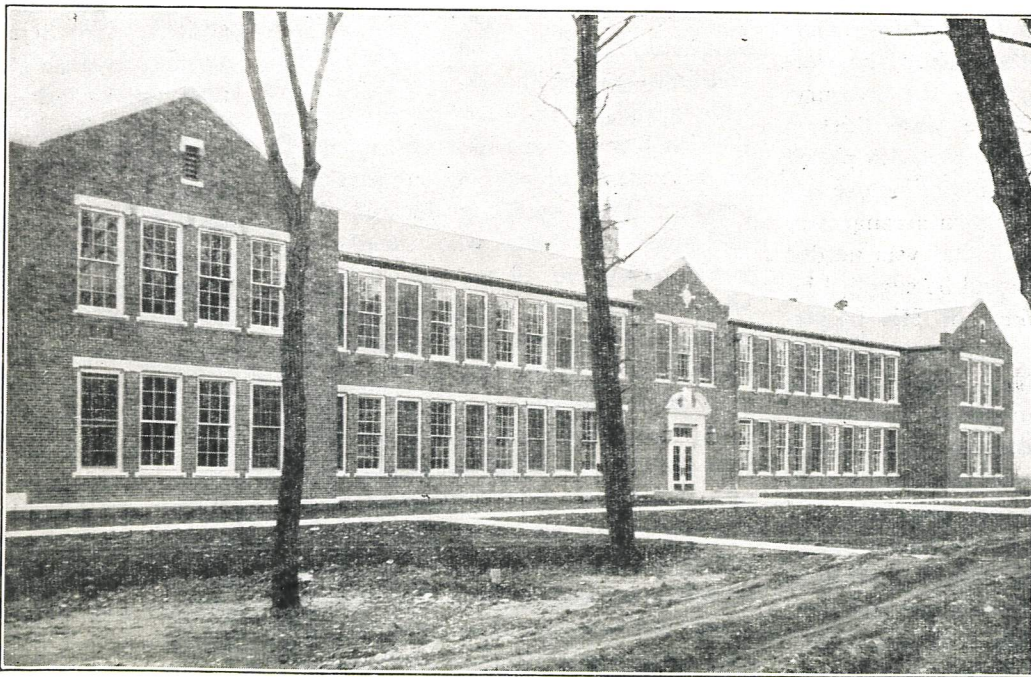
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## Dr. Martin Luther College

High School and Normal

New Ulm, Minnesota



## JESUS JUDGING GIFTS

Mark 12, 41-44

**G**IVING for God's kingdom has a vital place in Christian living. How can it be otherwise when in joyful, thankful faith we bear the name of



Christ, who gave His life for our salvation and who thus let us see how "it is more blessed to give than to receive"? The true judge of our

gifts is this Lord and Savior, who is Himself the greatest Giver.

### He Observed Gifts

*The Occasion* It was on Wednesday of Holy Week. Jesus had just delivered His great denunciation against the Scribes and Pharisees, laying bare their self-righteous pride, hypocrisy, and unholy greed. Thereupon an incident occurred, however, which still brought joy to His heart and enabled Him to leave His Father's house with a gracious word of approval. It pertained to an act of giving. Before taking His last leave of the temple Jesus stopped in the Court of Women, sat down, and for some time continued to observe how the worshippers cast money into the treasury. We are told that there were thirteen trumpet-shaped brazen receptacles placed here for the various kinds of temple offerings. It was God's own arrangement that the temple and all that was needed for its holy service should be supplied by the tithes and offerings of His people. These offerings were therefore holy unto the Lord. In the New Testament time all ceremonial regulations concerning worship and its maintenance have indeed fallen away. It is still the Lord's will, however, that the public preaching and teaching of His word, the public praise of His grace and all that is needed to make it possible be maintained and supplied by the thankful gifts of His believers. Thus Jesus is still observing every gift and giver in the church.

*The Gifts And Givers* We are told only of some of the giving which Jesus witnessed on this occasion. "Many that were rich cast in much." Such Jews as had prospered

well — and there were many at the time — made liberal offerings to the temple worship. "And there came a certain widow, and she threw in two mites, which make a farthing." Her contribution consisted of two of the smallest coins in circulation. Jesus observed her as she drew nigh. Her dress and entire appearance may well have carried the stamp of her poverty. Yet the Savior's judgment was not restricted to that which was evident to the eye. As the omniscient Lord He knew also of her widowhood, knew her entire circumstances as well as the affairs of all whose giving He was witnessing. Thus He could render a perfect judgment upon their gifts. As the omniscient Lord He knows also the entire complex of circumstances amidst which we bring our gifts. He sees us not only when we make our offerings but perceive also our thoughts as we resolve upon the gift.

### He Rendered a Verdict

*Worldly Wisdom* To feel the full force of the Savior's verdict it is probably well for us to pause and first consider how we or others might have adjudged these gifts. Might not the rich Jew who cast in much have stood the best chance of winning our particular praise? They certainly differed from the many of today who spend their wealth freely on all manner of luxury while they forget the church and its needs. When rich men actually give freely people readily take notice and are even willing to close an eye if a bit of pride and self-satisfaction is bound up with the giving. Might not many, on the other hand, have said of the poor widow that she should have kept her money to supply her own necessities? Do not we ourselves sometimes think that the poor should not be expected to give, that they need all they have for their own comfort? Would not others have been ready to comment that her gift was so insignificantly small as far as the temple was concerned that practically it amounted to nothing anyway? All this is worldly wisdom by which also our flesh would often lead us astray.

*The Savior's Verdict* Jesus saw something so great in the gift of this poor widow that He called His scattered disciples together and brought it to their attention. He told them: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury." Jesus has made it very clear to us that He found delight in her gift, that He accepted it, that He deemed it neither foolish nor futile. His verdict tells us even more. The Savior regarded her two mites as a much greater gift than all the other gifts put together.

### He Set Forth the Guiding Principles

*Here Was Faith-Born Love* The Savior Himself pointed out the basis for His verdict: "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Even by casting in much the rich gave only from what they did not really need. Their giving did not involve any real self-denial, it did not deprive them of any necessities. The poor widow, however, gave from what was insufficient even for her own support. Her gift was a real sacrifice. Not that the Lord delights in sacrifices because He is pleased to see us suffer and to lack comforts and necessities. Gifts that involve a sacrifice please Him because they testify of a deep love. It takes fervent love toward God and our fellowman to serve with gifts which involve real self-denial. This widow evidently loved her God and Savior and in such thankful, fervent love would not let herself be deprived of the opportunity to give toward the temple and its worship, established to magnify His Savior's name and to make His salvation known to others. Faith-born love seems a blessed privilege in giving by which it can show its thankfulness toward the Savior and glorify His grace before others. Of this privilege also the poor are not to be deprived.

*Here Was Child-Like Trust* By giving her two mites and thus casting in all that she had, even all her living, this woman at the same time showed that she was placing herself completely into the keeping of her

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# Editorials

**Euodias and Syntyche** These two women are mentioned only incidentally in the Bible. They are minor figures in the sacred account. They are mentioned only briefly near the beginning of the fourth chapter of the Epistle to the Philippians, but they have their counterparts in many of the congregations of our day. We can not help but feel that they represented quite a problem in the Philippian congregation and with their antics did much to disturb peace and harmony within the congregation. It would seem that they gave the pastor many unpleasant moments and that he was kept busy keeping them straightened out to prevent the congregation from being wrecked because of their attitude toward one another. St. Paul refers to them in the words: "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help these women which labored with me in the gospel, with Clement also and with other my fellowlaborers, whose names are in the book of life."

These women, it seems, simply could not get along. They rubbed one another the wrong way. If one took one side, the other was quick to take the other side. If one proposed something, the other automatically vetoed it. They were impatient and sharp-tongued where the other was concerned. Each had her followers and split the congregation into cliques.

And the remarkable thing is that both were deeply interested and very active in the church. When St. Paul began his work there he found in them loyal supporters who were anxious to see the work prosper. After Paul's departure those in charge of the congregation also found them active in church affairs. They were regular church attendants and, what are known today, as good church workers. But the pity of it was that because of their incompatibility they practically did more harm than good in the congregation. They were personally pious and church-minded but because they could not stand one another they were a continual cause of disturbance. After they had had one of their frequent clashes, the pastor with a deep sigh had to go to work to get them straightened out again. They made things difficult for him and the entire congregation. This in spite of the fact that in other respects they were good church women. They simply did not realize what troublemakers they were.

St. Paul writes: "Help those women." They were strong-minded women and no doubt proud of their piety and church work but they were to be pitied. They had a great weakness. They were jealous and envious by nature and could not control their sharp tongues. It is easy to criticize such women, but they have a failing not easily overcome. James writes: "The tongue is a fire, a world of iniquity." He reminds that men have learned to tame every kind of beasts and of birds and of serpents, "but the tongue can no man tame; it is an unruly evil, full of deadly poison." Those afflicted with that particular ailment are slaves of it like the alcoholic who with the best of intentions and the most sincere resolutions again and again

slips back into drunkenness. It is easy to criticize them but they really have a problem in which they need our help. They have one weakness; we have another, and as Christians we help to bear one another's burdens.

I. P. F.

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## Dangers to Sound Church Work in Striving for Public Acclaim

We Christians have a commission from our Lord to go into all the

world and preach the Gospel to every creature. There are those who seem to labor under the delusion that for us Lutherans that means that we must put our Lutheran Church on the map and keep it in the public eye, that no opportunity to put in a "plug" for the Lutheran Church in public print should be overlooked, as though the two were identical. We do not doubt the sincerity of such people and their earnest desire to promote the Kingdom of God, but we do question that such tactics achieve the desired purpose. Those things which constitute sound church work are not the things which find favor with the world, for Jesus made it abundantly plain that the things He stood for would not win the favor of the general public but rather arouse its hatred and persecution. There is no need of giving chapter and verse for that again. That ought to be fundamental for every Christian, or else Jesus and the Scriptures simply sounded false alarms.

Which are the phases of church work which are advertised to the world? We have seen congregations publish to the world that groups of twenty or thirty children have been baptized at one service or that a large class of adults has been confirmed, but we have never seen a congregation advertise in the public prints its opposition, for instance, to the lodge. When that appears in public print, it usually happens to leak out and was not published by design so far as the congregation is concerned.

When at large church conventions efforts are made to exploit the proceedings before the general public, it usually concerns things that will impress the unregenerate public, while those phases of sound church work which are regarded as narrow-minded and outmoded by the world are soft-pedaled or kept out of public print. That is human nature when the purpose is to impress and please the world. The emphasis is shifted from pleasing God to pleasing the world though there may be no conscious intention to do that. It has to work out that way or public interest would lag.

Sound doctrine and sound church practice and the favorable reaction of the world are things which exclude each other. Are we not in danger of weighing things in the light of public reaction? Is there not danger that we feverishly look for pretexts for dropping our former opposition to movements and organizations which stand high in the esteem of the unregenerate world? It irks our flesh that the old Bible ways seem so strange in the glare of public opinion. It is a political maxim that if you can not convince or defeat the opposition then the

best thing to do is to join it. Is that spirit gaining a foothold in our church life?

These are questions which are of serious moment in the church of our day. Our business is not to please men but to please God. We need to remember the warning: "No man can

serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." It is not important that the world be impressed with our program, but it is important that it has God's approval.

I. P. F.

## OPEN QUESTIONS

I

**W**HEN our fathers met with representatives of the Missouri Synod in December, 1868, the first doctrinal matter which the two committees discussed pertained to so-called Open Questions. Our Synod had already declined fellowship with the Iowa Synod because the latter championed the theory of Open Questions. Our Synod discussed the matter and rejected the theory as un-Scriptural. Later, in the October issue of *Lehre und Wehre*, Prof. Walther of St. Louis published 15 theses on Open Questions. When therefore the two synodical committees met in December they took up this matter on the basis of Prof. Walther's recent theses.

This matter is still important today, and the theses to which our fathers agreed wholeheartedly can serve also today to clarify our minds and to confirm our hearts. We therefore offer them here in a free and somewhat simplified translation, planning to discuss some of the points more fully in subsequent issues of our *Northwestern Lutheran*.

*Thesis I.* It cannot be denied that in the field of religion or theology there are questions which, because they are not answered in the Word of God, may be called open in the sense that agreement in answering them is not required for the unity of faith and doctrine which is demanded in the Word of God, nor does it belong to the conditions required for church fellowship, for the association of brethren or colleagues.

*Thesis II.* The error of an individual member of the Church even against a clear Word of God does not involve immediately his actual forfeiture of church

fellowship, nor of the association of brethren and colleagues.

*Thesis III.* Even if an open error against the Word of God has infected a whole church body, this does not in itself make that church body a false church, a body with which an orthodox Christian or the orthodox church would abruptly have to sever relations.

*Thesis IV.* A Christian may be so weak in understanding that he cannot grasp, even in a case of a fundamental article of the second order, that an error which he holds is contrary to the Scriptures. Because of his ignorance he may also persist in his error, without thereby making it necessary for the orthodox church to excommunicate him.

*Thesis V.* The Church militant must indeed aim at and strive for complete unity of faith and doctrine, but it never will attain a higher degree of unity than a fundamental one.

*Thesis VI.* Even errors in the writings of recognized orthodox teachers of the Church, now deceased, concerning non-fundamental doctrines, or also fundamental doctrines of the second order, do not brand them as errorists nor deprive them of the honor of orthodoxy.

*Thesis VII.* No man has the privilege, and to no man may the privilege be granted, to believe and to teach otherwise than God has revealed in His Word, no matter whether it pertain to primary or secondary fundamental articles of faith, to fundamental or non-fundamental doctrines, to matters of faith or of practice, to historical matters or others that are subject to the light of reason, to important or seemingly unimportant matters.

*Thesis VIII.* The Church must take steps against any deviation from the doctrine of the Word of God, whether this be done by teachers or by so-called laymen, by individuals or by entire church bodies.

*Thesis IX.* Such members as wilfully persist in deviating from the Word of God, no matter what question it may concern, must be excommunicated.

*Thesis X.* From the fact that the Church militant cannot attain a higher degree of unity than a fundamental one it does not follow that any error against the Word of God may be granted equal rights in the Church with the truth, nor that it may be tolerated.

*Thesis XI.* The idea that Christian doctrines are formed gradually, and that accordingly any doctrine which has not completed such a process of development must be considered as an Open Question, militates against the doctrine that the Church at all times is strictly one, and that the Scripture is the one and only, but fully sufficient source of knowledge in the field of Christian religion and theology.

*Thesis XII.* The idea that such doctrines as have not yet been fixed symbolically must be counted among the Open Questions militates against the historical origin of the Symbols, particularly against the fact that these were never intended to present a complete doctrinal system, while they indeed acknowledge the entire content of the Scriptures as the object of the faith held by the Church.

*Thesis XIII.* Also the idea that such doctrines in which even recognized orthodox teachers have erred must be admitted as Open Questions militates against the canonical authority and dignity of the Scriptures.

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# Siftings

BY THE EDITOR

A Methodist pastor recently wrote to a local newspaper: ". . . We had a finely equipped gymnasium with all the facilities desired in one of our churches in Chicago. It was used for a while by the young folks of the congregation and their friends, also some of the students of the University of Chicago who attended the services of the congregation. Cost of maintaining it was not a small sum. But even so, if it had been of permanent benefit, the congregation would have met the expense gladly. . . . The point I want to make is—yes, give the fine young people of our churches opportunities for recreation and games in their program. But if they are not interested enough to remain reasonably active in their spiritual welfare without too much recreation they will not be held with recreation." The sad truth of the matter is that our flesh refuses to accept this fact. There is only one foundation upon which the church is built — the foundation of Jesus Christ. All the supports and buttresses of recreation and amusement added to that foundation will prove to be but supports laid on quicksand. In these days 1 Corinthians 3, 9ff. should be read and pondered. It would clear the air considerably if these words of the Apostle Paul were heeded.

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We were waiting for it and it happened! About 1,000 invitations have been sent to prospective delegates in countries throughout the world to attend the fundamentalist conference in Amsterdam, Holland, August 12-19, at which an "international council of Christian churches" will be organized in OPPOSITION to the World Council of Churches. In its "international call" to the Amsterdam meeting, the American Council asserted that "an ecumenical movement pleasing and honoring to the God of the inerrant Bible must be one free from liberalism or modernism. It is such a pure ecumenical organization we expect to see the mighty arm of God raise up in Amsterdam — composed of God-fearing Protestants." The theme of the fundamentalist conference will be "The

Christ of the Scriptures." That is a refreshing change from the cry of the unionist: union on any terms. It will be a refreshing change when the word "ecumenical" is replaced by the word "Scriptural," as in the call of the American Council.

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*Recently it was disclosed that the late Episcopalian Archbishop Temple wrote two letters during the war to the Roman Catholic apostolic delegate to Great Britain for transmission to the pope. Immediately the Protestant press cried, "Treason." The Christian Century adds some thoughts: "The letters may, as their custodian contends, have been a first feeler to 'open the way for official and effective cooperation between Roman and non-Roman Christians in all matters that did not involve dogmatic principles and historical conflicts which divide Christendom.' But if they were, that purpose was well hidden. The important fact about the letters — if any importance attached to them—was that the pope never bothered to acknowledge their receipt or to answer. This was at a time when, in public utterances, he was calling for the cooperation of 'all men of good will'." This is not the first time the pope has practiced hypocrisy.*

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Again the *Christian Herald* has published its annual compilation of figures to prove that the churches are growing and how much. Viewed simply as numerical statistics, the report looks pretty good. Church membership, reckoned in relation to population, is now at an all-time high of 53 per cent. Sixty per cent of these American church members are Protestants, 33 per cent are Catholics, and 6 per cent are Jewish. These figures sound optimistic, but in the Kingdom of God quality not quantity is what counts. God will judge that on Judgment Day with the question: Do you believe in Christ, the Lamb of God? His judgment will not be based on this question: Were you on the membership roster of some church? Paul, the wise master builder warns about building with wood, hay, and stubble. 1 Cor. 3, 12.

Church schools (Christian Day Schools) although frowned upon by many as undemocratic and expensive are receiving more and more attention today for various reasons. One non-Lutheran recently said: "The church school is an absolute necessity to the Christian well-being of our country. The construction put upon the obligations and scope of the public schools hinders their complete entrance into the work of man-building. Their teaching is necessarily partial. They cannot reach the soul; they must leave out the ultimate foundations of character, society, trade, and state because they cannot teach religion. The great universities of the land are not in much better plight; hence the real burden of complete teaching falls back upon the church school. It, next to the Church itself, if, indeed, it be not a vital part of the Church, is the greatest instrument Jesus Christ has in this world for Christianizing the nations." Although this paragraph is from a non-Lutheran who is interested in making the government of the world Christian which it will never be, nevertheless his statement contains much which is well worth studying.

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The State of North Dakota by the initiative election has passed a law forbidding a teacher to wear a religious garb of any kind. The law was passed by a great majority. The intent of the law is to rid the public schools of nun-teachers, who had invaded the public schools in great numbers and thus took possession of them and made them a nursery for the Roman Catholic Church. The law reads, "No teacher in any public school in the state shall wear in said school, or while engaged in the performance of his or her duties as such teacher, any dress or garb indicating the fact that such teacher is a member of, or adherent of any religious order, sect or denomination." The law also provides that a violation shall result in suspension of the teacher's certificate for one year, and a second offense shall bring permanent revocation of the certificate. Again we say, well done.

## THE CHURCH OF ROME'S TOTALITARIANISM AND INTOLERANCE

THE *Christian Century* of June 23, 1948, brings an instructive and enlightening article on the real claims and aims of the Church of Rome. Roman Catholicism has always endeavored to emphasize in our own country, that it believes in religious liberty and separation of church and state. Now the Roman Catholic government of Franco in Spain has deprived the Protestants in Spain of just that religious liberty. They are allowed to worship privately in their own homes, but they are not allowed "to propagate false doctrine," in other words they dare not preach their doctrine publicly and carry on mission work. The Protestants were quick to pick up this information to prove the real attitude of Rome in a country, where it has the absolute majority. They pointed out that the Roman Catholics demand for themselves toleration and religious liberty when they are in the minority and refuse the same rights to others, when they are in the majority.

### An Attempted Defense

The official organ of the Society of Jesus (the Jesuits) defended the attitude of the Church of Rome in its dealing with the Protestants in Spain. It is a very significant statement; and we Protestants should save this statement for future reference so as to prove to Roman Catholics and also to know for ourselves that theory and practice do not agree in this instance and that Rome is at heart the most intolerant of the Christian churches. We shall now quote the organ of the Jesuits (the exclamation points are ours):

"The Roman Catholic Church, convinced, through its divine prerogative, of being the only true church (!), must demand the right to freedom for herself alone (!), because such a right can only be possessed by truth, never by error. As to other religions, the church will never draw the sword (!), but she will require that by legitimate means they shall not be allowed to propagate false doctrine (!). Consequently in a state, where the majority of the people are

Catholic, the church will require that legal existence be denied to error (!), and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs (!). If however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle (!) impossible, then the (Catholic) Church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the de jure toleration (!) of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all (!), resigned at being forced to co-habitate where they alone should rightfully be allowed to live (!). But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical matters. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even de jure toleration, in all places where they are in the majority while they lay claim to it as a right when they are in a minority (!). We ask Protestants to understand (!) that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same right as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her want of tolerance (!), as she asserts it in principle and applies it in practice."

### Nothing New

Two things become very clear in this statement. They reveal the real attitude and teaching of Rome. The Church of Rome claims to be the only true church in spite of the fact that most of its teachings do not agree with the Bible. It claims to have the whole truth and that all other churches are in error. It furthermore claims that no salvation is possible outside of its church (where the interest of man [salvation] is at stake).

These claims are identical with the ones already made by Pope Boniface VIII in his Bull *Unam Sanctam* in 1302, from which we shall only quote one sentence that tells the whole story: "Furthermore we declare, assert and define that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

### A Totalitarian Claim

Rome, however, does not only claim to be the only true church outside of which there is no salvation. It also maintains, that, wherever it is in the majority it will also make use of its other claim of governing the state and enforcing by law that other religious beliefs be not tolerated. If ever a power was totalitarian in its claims, we have it here. Today this totalitarian and international world power is at loggerheads with another totalitarian world power, communism. Both seek world domination. The Lord of the Church will see to it that His church will not be destroyed, wherever it may be and will put both Rome, the Church of the Antichrist, and any other antichristian power in their place, when the time for such action is ripe.

Rome demands religious freedom and tolerance for herself, when she is in the minority. She has a perfect right to it and we would be the last ones to deny her this right. Rome, however, denies this same right to others, when she is in the majority. Here Rome is in the wrong. This tolerance is both unscriptural and unethical. It is sinful on the part of the state to deny religious freedom and tolerance to all beliefs that are not subversive in their aims and do not attempt to overthrow the government by force. It is also sinful on the part of any church to be intolerant of any other religious belief. How thankful can we not and should we not be that we are privileged to live in a country, where church and state are still separated and religious liberty is guaranteed by the constitution. If Rome or any totalitarian form of world government would ever take over, have the majority, it would mean the end of religious freedom and the right of undisturbed public worship.

H. A. KOCH.

## GOD'S WORD AND GOD'S WORK

### A Report on 1948 Convention of the Western Wisconsin District

BY PASTOR WALTER WEGNER, MOLINE, ILLINOIS

"GOD'S Word and God's Work have called us together," stated the District President, Pastor H. C. Nitz, in his sermon at the Communion Service which marked the opening of the 16th Biennial Convention of the Western Wisconsin District, in session at St. Matthew's Lutheran Church in Winona, Minnesota, June 14-17. The assembled pastors, teachers, and lay-delegates, approximately two hundred in number, thereupon spent four fruitful days in learning more of God's Word and dedicating themselves anew to God's work.

#### God's Word at the Convention

Only when we are united with Christ, the Living Word, can we hope to do God's work. Accordingly, the convention turned again and again to Him who is the Word, to receive His divine help and strength for carrying out His divinely appointed work.

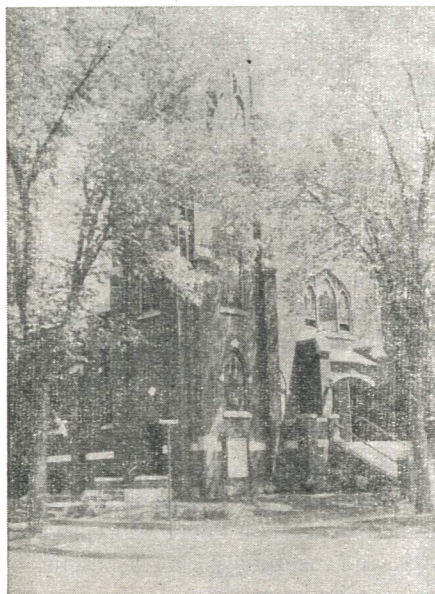
Nothing could have served to unite the convention delegates more intimately with their Lord than the celebration of Holy Communion with which the convention began. Leaving the Lord's Table with this song on his lips: "With Thee, Lord, I am now united; I live in Thee and Thou in me," each delegate could confidently face the work before him at the convention with the cheering assurance that all tasks would be successfully completed in the strength of Him who enabled the Apostle Paul to say: "I can do all things through Christ which strengtheneth me!"

Devotional exercises, conducted by Pastor Rudolph Korn of Lewiston, Minnesota, opened each session of the Synod. God's Word was further expounded by Pastor Norbert Paustian of Oconomowoc, Wisconsin, at the Mission Service held on the last evening of the convention. Pastor Paustian, a member of the District Mission Board, spoke on the theme: "Mission Work — A Truly Blessed Work." God's Word was not only spoken, but also sung at the divine services by the Junior and Senior Choirs of St. Matthew's Church under the direction of Mr. F. H. Broker, and by a Conven-

tion Male Chorus conducted by Professor-elect Erich Sievert.

#### Convention Essay

"Beware of the leaven of the Pharisees!" is the warning of our Savior in Matthew 16, 6. Pastor Carleton Toppe was given the assignment of explaining and applying this passage in the light of present-day conditions in the Church. Under the general heading: "A Time-Honored Warning Against Present Dangers to the Church from Pharisaism,"



St. Matthew's Lutheran Church  
Winona, Minnesota  
Arnold Mennicke, Pastor

the essayist pointed out what Pharisaism is, where it is found, why we must beware of it, and how to contend with it. By resolution of the convention, Pastor Toppe's popular essay will be mimeographed and distributed to all delegates. Additional copies will be available from the District Secretary at a nominal price. It was further resolved that at the next biennial convention another essayist present a similar study of the Savior's words: "Beware of the Leaven of the Sadducees."

#### God's Work at the Convention

##### Officers

God's work in our District is to be guided for the next biennium by the fol-

lowing officers chosen by the convention delegates: Pastor H. C. Nitz, President; Pastor L. C. Kirst, 1st Vice-President; Pastor R. W. Mueller, 2nd Vice-President; Pastor G. C. Marquardt, Secretary; Pastor Norbert Paustian, Recording Secretary; Mr. Herbert Koch, Treasurer. Pastor Arnold Mennicke and Mr. J. W. Jung were relected to the District Mission Board. "Brethren, pray for them," that through their faithful efforts God's work may be furthered and His kingdom extended!

#### Foreign Missions

A high place on the convention agenda was accorded to our Synodical and District Mission work. The Floor Committee on Missions reviewed significant statistics pointing to the need of more foreign mission work. The committee's report revealed that Asia, largest continent on the globe, has only thirteen missionaries for every million people; almost half of China's immense population is untouched by Christian missions; only two per cent of Korea's millions know Jesus as their Savior; in Japan, only a few of the largest cities have begun to hear Christ' missionaries proclaim the joyful sound of salvation in His name. The convention concurred wholeheartedly in the committee's recommendation that the planned exploration of new foreign mission fields be undertaken by the Synod at the earliest opportunity. God is opening to us the doors of mission opportunity; may we with His help now respond by opening our hearts and our purses so that God's golden opportunities be not spurned!

#### Home Missions

Seventeen full-time and four part-time missionaries are serving a total of thirty-two home mission congregations and preaching stations within the Western Wisconsin District. In the past year eight mission congregations became self-supporting, and two new missions were begun, one at Fort Madison, Iowa, the other at Goodview, Minnesota, a suburb of Winona. The Goodview Mission was established by St. Matthew's Congregation of Winona, and is presently served by St. Matthew's pastor, the Rev. Arnold Mennicke. The primary work of home missions is of course the convert-

ing of souls; but often buildings must first be converted to provide the necessary mission facilities for worship and education. The accompanying picture demonstrates what fine work was done by the members of St. Matthew's of Winona when they set out to convert a former furniture factory into a house of worship.

#### *Workers Needed*

As in other Districts of the Synod, so in ours the shortage of manpower has curtailed mission expansion. We need to be reminded again and again to pray the Lord of the Harvest, as Jesus taught us to pray, "that He would send forth laborers into His harvest." We need not only to pray thus if our mission work is to continue, but we need also to do all in our power that these prayers be realized. When the day comes that more mission parishes can be opened in our District, the Mission Board will strive to do this in accordance with the resolution adopted by the convention urging it to consider the advisability of starting all new missions by opening a Christian Day School.

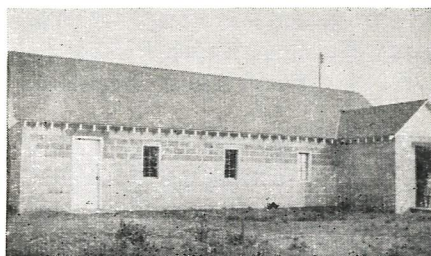
#### *Building Fund*

To a great extent, the expansion of our Synodical Mission work depends upon the successful completion of the Synodical Building Fund Collection. The convention therefore made plans for a District-wide cooperative effort to bring the Building Fund Collection to a God-pleasing conclusion. A special resolution authorized the District President to appoint a Publicity Material Committee whose duty it will be to present pertinent information to all congregations of the District, emphasizing the importance and need of the collection. This Publicity Committee will also circulate necessary information relative to the District-wide observance of the Centennial of our Wisconsin Synod. May 21, 1950, has been designated as the Sunday on which the congregations of the Western Wisconsin District will observe the Synodical Centennial. A feature of the observance will be the gathering of a special Synodical Centennial Thankoffering on that day.

#### *"Unanimously Approved"*

Information regarding most of the remaining business transacted by the convention will come before the Synodical

membership through other channels, and need not be reported on these pages. However, a few sidelights will not be out of place here. This was a convention notable for its spirit of unanimity. On practically every page of his Minutes the Secretary will be able to write: "Unanimously approved!" In his concluding remarks President Nitz took grateful cognizance of this fact as he expressed thanks to God for a most peaceful and beneficial session. May the Lord of the Church, in whom all believers are one



Goodview Lutheran Mission  
Goodview, Minnesota

Body, graciously bestow the blessing of true unanimity in doctrine and practice not only to our District and Synod, but also to the Synodical Conference, as well as to the entire Lutheran Church!

#### *They Also Serve*

The convention demonstrated another phenomenon which is peculiar to the Church, namely that there is a place of service and usefulness in the Body of Christ for *every* member of the Church, and "that those members of the body which seem to be more feeble, are necessary." Among the delegates there were those who in body were "maimed, halt, and blind." Some of these may be inclined to feel that in this highly competitive world their services are little needed. But at the convention they could take their place side by side with their more able-bodied brethren in the faith, and put their talents, too, to work in the service of Him who always had, and still has, a special tenderness in His heart for the physically afflicted. It was a distinct pleasure to meet and work with these particular delegates; and the privilege of knowing them in heaven and rejoicing with them over the blessing which we shall share with them when our Savior "shall change our vile body, that it may be fashioned like unto His glorious body."

#### *Gone But Not Forgotten*

The pastor and members of St. Matthew's Congregation proved themselves to be capable and generous hosts. They are responsible in no small degree for the fact that pleasant memories of the four-day stay in Winona were carried back by the delegates to their respective homes in four states. But church conventions dare not end in mere pleasant memories; they must bear fruit in the form of God-pleasing action and labor in the Lord's vineyard, else they have been held in vain. It was this thought which was carried out by Pastor Norbert Paustian in his sermon at the closing service, when he stated that though the convention itself will soon be gone, it dare not be forgotten. When with God's help the resolutions of the Winona convention are put into action, the result cannot fail to be that which is recorded in the Book of Acts after the very first Church "convention" on record: "The Word of God increased, and the number of disciples multiplied greatly." God's Word and God's Work — may we be faithful in both!

### JESUS JUDGING GIFTS

(Continued from page 274)

God and Lord. She did not let fears and doubts concerning her earthly well-being hold her back from expressing her faith and love as a God-pleasing opportunity presented itself. She trusted that the Lord could and would provide for her far better than her last two mites could ever do. What is behind so many a meager and reluctant gift for God's kingdom? Is it not the fear that we might suffer want, if we should freely give expression to our love for the Savior in Christian giving?

This poor widow's giving cannot be reproduced in a mechanical manner. Even if we outwardly gave all that we had we would thereby not necessarily be giving as she gave. What our Savior desires is that our giving be likewise an expression of faith-born love and child-like trust. Then the size of our gift will take care of itself, determined by circumstances. We will give as the Lord has prospered us, we will be prompted to make sacrifices, we will not let ourselves be robbed of the privilege of giving, we will not grow weary in giving. C. J. L.



## MINNESOTA DISTRICT CONVENTION

PASTORS, teachers, professors and delegates again gathered at Dr. Martin Luther College for the Minnesota District Convention. The Sixteenth Biennial Convention of the Minnesota District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States was opened at 2 P. M. in the college auditorium on June 21. Pastors E. A. Birkholz and P. R. Kuske led the convention in its daily opening devotions.

A total of 160 pastors, professors, teachers and lay-delegates answered the roll call on Monday. With everyone present the total attendance would have been 250. Many had been unavoidably delayed and came later; this brought the attendance to approximately 200.

The Rev. Paul Bussert, representing Valparaiso University, pleaded the cause of Christian higher education. He pointed out that the atheistic and communistic influences in colleges and universities make it ever more necessary that we support this Lutheran university with our prayers and gifts.

Pastor A. W. Koehler spoke in behalf of the Lutheran Institute for the Deaf in Detroit, Michigan. He pointed out that this Lutheran Institute, the only Protestant institution of its kind in the United States, is celebrating its seventy-fifth anniversary this year. The speaker stated, too, that the institute needs more buildings and personnel; Pastor Koehler urged that our people keep the needs of this very important institution in mind.

"The Word of the Lord Endureth Forever" was the theme of President Ackermann's address. Said the speaker, "Not we will show God, but God will show us." President Ackermann's words were prophetic of the times.

Following his address, President Ackermann thanked the officials and brethren for their faithful cooperation in the past and asked the convention not to consider him as a candidate for reelection.

The session of the first day was climaxed with a communion service at St. Paul's Church. Pastor W. I. Scheitel based his sermon on the words of 1 John 1, 5-9, in which the apostle so clearly points out Jesus as our Savior,

in whom alone we have forgiveness of sin and life eternal.

The second day of the convention was given to a doctrinal essay, mission reports, school report and election of officers. The election of officers, of course, spread over a period of several days, but the writer will enumerate the entire list of officers in one paragraph.

The doctrinal essay, "The Blessed Results of Justification by Faith," was delivered by Pastor O. J. Boumann; he based his essay on the words of Rom. 5, 1-5. The heart-warming and timely essay of Dr. Boumann was received with rapt attention, and the convention resolved to have this splendid essay printed.

Pastor M. J. Wehausen, in his Mission Report, stated that there is no higher satisfaction than knowing that you have saved a soul for Jesus. The speaker pointed out that our Synod at present supports 210 missions in 18 states, or one mission for every four congregations. While this is a good average, the speaker stated that in the Moravian Church each group of 85 communicants supports one missionary.

Prof. M. Albrecht gave a detailed report on the New Ulm Mission, while Pastor A. E. Frey reported on the work carried on in the Twin City Mission. Pastor Albrecht, in his report, cleared up a number of misunderstandings concerning the New Ulm Mission.

Special tribute was paid Pastor F. Traub, recently called to his eternal rest, for his outstanding work at the institution located in St. Peter.

Mr. F. W. Meyer stated in his School Report that the shortage of teachers has caused 53 vacancies in our Christian Day Schools. Said Mr. Meyer: "Some seem interested mainly in preaching the Gospel to adults, leaving the children exposed to secularism." It was stated, too, that in many instances teachers' salaries are too small.

In the election of officers a new chapter was begun when Pastor A. Ackermann, for twelve years president of our District, relinquished the office to his newly elected successor, Pastor O. J. Naumann. The other election results are as follows: First Vice-President, Pastor

C. P. Kock; Second Vice-President, Pastor R. A. Haase; Secretary, Pastor M. J. Lenz; Assistant Secretary, Pastor E. R. Berwald; Essay Recorder, Pastor W. Schuetze; Financial Secretary, Pastor H. C. Duehlmeier; Statistician, Prof. R. Janke; elected to the Board of Support, Pastor C. W. Kuehner and Teacher A. Glende; elected to the Board of Christian Education, Pastor W. J. Schmidt and Mr. A. J. Schwantes; Student Supervisor, A. W. Fuerstenau; Treasurer, H. R. Kurth; elected to the Mission Board, Pastor R. Palmer and Mr. W. Stelljes; elected to Board of Christian Education, Teacher H. Luehring and Mr. Elmer Borgschatz.

Pastor Brandes informed everyone that the Home for the Aged, at Belle Plaine, is celebrating its fiftieth anniversary on July 11. He invited all congregations to take part in the celebration.

Our statistician, Prof. R. Janke, reported that our Minnesota District now has 104 pastors, 36,898 communicants and 9,522 voters. He pointed out, also, that during the past two years 157 adults were baptized and 507 adults were confirmed. Prof. Janke urged members of our District to strive toward increasing the circulation of our church papers so that everyone might be better acquainted with the affairs of our church.

The Committee on Indian Missions reported that it is difficult to persuade the Apache Indians to assume financial responsibilities. Our government has given the Apaches extensive assistance, and this may be one of the reasons for their reliance on others. The preaching of God's Word bears fruit.

Pastor R. J. Palmer, reporting on Relief for War Sufferers, stated that need for relief is still great. He pointed out that more large German hymnals and spectacles (or merely the frames of glasses) are needed. A committee to view conditions in Germany is (or soon will be) on its way.

On Thursday a Memorial Service was held in memory of the pastors and professors whom the Lord called during the past biennium to their eternal home. The departed brethren are: Prof. E. R. Bliedernicht, Prof. Edwin Sauer, and Pastors F. Koehler, R. Schierenbeck, J. E. Bade, R. Heidmann, F. E. Traub, and J. R. Baumann.

Pastors A. C. Haase preached the memorial sermon. His theme, "Three Inspirational Thoughts Concerning the Lord's Servants in Life and Death," was based on the words of 1 Cor. 13, 9, 10, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Mr. H. R. Kurth, our District Treasurer, was commended for nearly a quarter century of faithful service. His report showed an increase in contributions, but Mr. Kurth cautioned that inflation is still on the upward trend and that our contributions must be made accordingly.

Thursday evening two services were held in the college auditorium. Pastor C. Bolle delivered the sermon on Missions; the speaker used as his text the words of Acts 2, 1, 2. Pastor R. Palmer, who preached the sermon on Christian Education, used for his text the words from John 1, 29. A choir, under the direction of Prof. M. Albrecht, enriched the service by the rendition of two fine numbers.

The closing hours of the convention found the body discussing Foreign Missions. "As a Centennial Thankoffering,

let us begin a new foreign mission field," urged Pastor M. J. Wehausen. The field now under consideration is not far removed from the present Synodical Conference Mission in Nigeria. The Minnesota District adopted a resolution urging the Wisconsin Synod to establish a new foreign mission field.

The convention closed Friday, June 25. Much was accomplished, but a great deal remained to be done. However, the writer feels that each and everyone, regardless of his calling, returned from the convention with the determination to be just a little better steward, so that the goals set at the sessions might be attained, that His kingdom might be extended to all the ends of the earth, to all nations, regardless of age or color; then shall the angels in heaven rejoice, as Scripture says, "Joy shall be in heaven over one sinner that repenteth." Luke 15, 7.

Lord of the living harvest  
That whitens o'er the plain,  
Where angels soon shall gather  
Their sheaves of golden grain,  
Accept these hands to labor,  
These hearts to trust and love,  
And deign with them to hasten  
Thy kingdom from above.

E. H. SORGATZ.

## NEBRASKA DISTRICT CONVENTION

CLATONIA, NEBRASKA

June 16-21, 1948

TRAVEL is an important part of any Nebraska District Convention. From Montrose, Colorado, to Des Moines, Iowa, is a distance of more than a thousand miles. But in both of these cities there are congregations of the Nebraska District, indicating the scope of our District map and emphasizing the fact that travel is a major consideration at convention time. Yet the divergency of linear miles does not detract from the harmony of spirit and kinship of faith which always characterize the meeting of the Nebraska District brethren. So it should be in the true Church of Christ, and of that we were reminded, too, when at the opening service of the convention in Zion Church of Clatonia, Nebraska, on June 16, President Im. P. Frey spoke on 1 Cor. 13, 14-27. His theme was: Many Members, One Body, point-

ing out that every believer is a part of the body of Christ, every member has particular functions to perform, and the welfare of the whole body demands that the members care for one another and come to the aid of one another.

Still, such unanimity is no inherent virtue of which members of Christ's Church may boast. The members themselves are only unworthy sinners whom God's Spirit has transformed by taking away the stony heart out of their flesh and giving them a heart of flesh and putting His spirit within them. God makes Christians what they are. He gathers them into the Church, He molds them into a united working force, and through them accomplishes His purpose to the glory of His own name. That was Prof. E. Reim's message to us on the basis of Ezekiel, chap. 36, in the sermon

on Convention Sunday, at which Holy Communion was also celebrated.

Those cardinal truths of who we Christians are and what we are and how we got that way and why we do the things we do — also at gatherings such as a District convention — were reiterated and applied in a practical way to the program of work before us in the presidential report of Rev. Im. P. Frey, drawn from the words of Revelation, chap. 1: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

The statistical report of the President disclosed that the past biennium had been one of much activity within the District; there was a heavy turn-over of workers, many vacancies occurred, but the Head of the Church supplied every need and the work of the kingdom made visible progress. Yet, our District suffered a great loss when Pastor E. J. Hahn, who had spent his entire ministry in our District, was called out of the Church Militant to the Church Triumphant on December 26, 1947. He served for a number of years as the representative of our District on the Board of Trustees of the Joint Synod and was long a member of the Nebraska District Mission Board. Prior to his death he served as chairman of the Mission Board. The Lord had blessed him with a faithful spirit and with sound judgment, and his ripe counsel will be sorely missed among us.

Pastor I. G. Frey served as convention chaplain, opening each session with a devotional service.

Prof. E. Reim of the Theological Seminary brought us much appreciated instruction in his essay on "Ancient Heresies in Modern Garb." "There is nothing new under the sun" the essayist quoted from the words of Solomon and proceeded to show how that applies also to false teachings which disturb and divide the church in the present day. The apostles were still alive when errorists began to twist their teachings into distorted forms, leading many away from the eternal truths of God's Word. These heresies appeared and reappeared again and again through the ensuing cen-

uries. They have assumed new names and new forms, but they are essentially the same. They always aim at the same objective, to undermine the fundamental doctrines of the religion of Jesus Christ. The essayist proved his point by tracing the history and reoccurrence of such errors as those pertaining to the eternal deity of Christ, the natural depravity of man and his need of spiritual regeneration, and the Holy Scriptures as the one and only and final revelation of God's Word and will to mankind. Round about us in the world today, in the misguided sects, in the liberal theology of the modernist church, in the fraternal societies, and in organizations for the moral improvement of youth, this propaganda that poisons souls is extant. Jesus was speaking to our generation too when He said, "Beware of false prophets!"

Another visitor from Wisconsin was Pastor M. Schwenzen who was given the floor in a special evening session to read the essay of Pastor A. Koelpin, "Why A Bible Class?" The paper and the discussion which it provoked, we are sure, elicited renewed interest in the Bible Class as an important and valuable agency in congregational work.

The report of the District Mission Board, supplemented by remarks of the individual missionaries, substantiated the tenor of the report that whereas reaching out into new fields is hindered by lack of men and means, the missions we already have are making gratifying progress. Our missionaries are working and God is working with them. While we are waiting for heaven's answer to our prayer, "Send forth more laborers," we will intensify our efforts "in every city where we *have* preached the Word of the Lord."

The report of the District School Board had a happy and an unhappy side. Appreciation of Christian education is gaining ground. Two new schools were opened during the biennium and three more will be inaugurated this fall. But the teacher shortage has reached a critical stage and the perennial problem of accreditation is still with us. Discussion of the latter led to a resolution that the Board of Education, Wisconsin Synod, be petitioned for assistance in financing

the summer schooling of teachers who find it necessary to acquire additional credits before they are permitted to teach in our schools.

All matters of concern to the Synod at large appearing in the Report to the Eight Districts were thoroughly studied by floor committees, which in turn called the attention of the assembly to salient points in carefully prepared reports. The reaction of the District to these reports will be embodied in the published proceedings of the convention. Prof. Reim led the discussion on Union Matters and contributed additional information regarding the Refugee Mission. The "second phase" of the Wisconsin Synod Building Fund Collection was given able and lengthy oral support, which we hope will put impetus behind the adopted resolution "to bring the collection to an early and successful conclusion."

District officers reelected were Pastors Im. P. Frey, President; L. Tessmer, First Vice-President; Wm. Wietzke, Second Vice-President; A. Degner, Secretary; H. Schulz, Recording Secretary. Mr. David Moll was reelected Treasurer. Elected to the Mission Board were Pas-

tors L. Sabrowsky, Chairman; H. Fritze, Secretary; L. Gruendemann; Teacher F. W. Eggers and Mr. R. Everts. School Board members elected were Pastor H. Hackbarth, Chairman; Pastor W. Spren-geler, and Teacher Wm. Neujahr. Retained on the Board of Support were Pastor H. Spaude, Chairman, and Teacher T. Schmidt. Standing committees were also appointed and delegates chosen for the 1948 convention of the Synodical Conference and the 1949 convention of the Joint Synod.

Other routine business matters were attended to with a dispatch and efficiency which made it possible for the convention to adjourn at the appointed time and without having "neglected, or wasted ought, or done other injury." But we could not leave before resolving upon an expression of thanks to Zion Congregation and its pastor, Rev. S. Kugler, for their genuine and generous hospitality during the convention. Our visits in the parsonage and in the homes of those good Christian people will long be the subject of pleasant memories.

L. SABROWSKY.

## PACIFIC NORTHWEST DISTRICT MISSIONS

**F**ROM time to time you, dear reader, have read of the mission activities of our and other Districts. It is proper that we make such reports to you. We are

### Your Co-Workers and Representatives in the Field

To the whole number of His disciples, the Christian Church, the Lord said, "As my Father hath sent me, even so send I you." Yours is the privilege and duty of making disciples of all nations, by baptizing and teaching them. This you do in your home congregation, by aiding, assisting and supporting in many ways the ministry of the word in your midst. Your obligation does not cease there. In the Book of Acts we read that Barnabas was "sent forth" to Antioch to "the church which was in Jerusalem," when they heard that a need for preaching the Lord Jesus existed in that city. While missionary work is the work of the church, yet there must be missionaries in the stricter sense, men who are called and

sent out as spokesmen and representatives of the Lord and His Church. Your missionaries labor, not only because they themselves are witnesses of the grace of God, but also because you have commissioned them to do so in your stead. Hence, with a willing heart we report to you, that our missions are being "established in the faith, and increased in number daily."

### God Has Signally Blessed Us

In this age of doctrinal laxity, the oneness in doctrine and practice voiced by both lay delegates and pastors at our conferences demonstrates how God in His grace has indeed blessed us with a love for His Word. Furthermore, He has sent into our District missionaries filled with the gift of contentment and willingness to adjust themselves to the conditions of an outlying District of Synod. Both pastors and congregations are showing zeal for reaching the unchurched. For these blessings we are thankful.

God has also given us increase in numbers, adding unto the church such as should be saved. Grace Mission in Seattle is growing steadily, as are the missions in Snoqualmie, Rainier, Tacoma and Zillah. In the city of Spokane we now have three missions. All three missionaries report how God has opened the way for them to preach the Gospel. In two of the fields services are being conducted in rented school barracks. A fourth field within the city beckons. This work, as is the greater portion of the mission work in our District, is begun with unchurched adults and Sunday School children of unchurched parents. Often there is no nucleus of indoctrinated Lutherans to aid the mission in its first difficult steps. The latest development in Yakima, Washington, is an exception. Here we have a sizeable nucleus of members from a mother congregation, with which the new mission is organizing and locating in a promising sector of the growing city. You will hear more of this venture in a subsequent article. The Omak Congregation and its pastor are working the neighboring town of Brewster, where regular services are being conducted in a rented lodge hall. The Clarkston-Orofino parish is also increasing in numbers.

#### An Inevitable Consequence

When God opens doors, grants mission opportunities, fills your missionaries with zeal to go out unto the unchurched, then inevitably the need for man power and money arises. We are stretching the available man power, and will continue to do so. At the same time we hope that our Synod will be able soon to increase its facilities for educating and training the young men and women whom God has put at her disposal. For that we need money. The erection of chapels, the acquisition or renting of parsonages, salaries and travel expenses call for money, not only in the form of loans from the Church Extension Fund, but also outright gifts.

We are aware of the facts that many a local congregation has its own building program and financial burden to carry. Yet, without shame or fear, we come to you, asking not only for your prayers and encouragement, but for financial aid. Will you not increase your mission and

Centennial Offering contributions? You know the Savior's love. There are thousands in the Pacific Northwest who have not had the opportunity to learn to know Him aright. Many, indeed, have attended some church or churches, but have not heard the Truth. Will you close your heart, when your missionaries tell you that with your aid many of these people can be reached and are willing to listen?

#### Now is the Time

Some years ago we suffered a financial depression; now we have an inflationary period. God alone knows what the future will bring. Will our flesh ever find it "convenient" to sacrifice? The new man in us knows how blessed it is to spread our Savior's Gospel.

God's eternal wrath upon sin was pre-figured in recent floods in our area, when the mighty Columbia River broke through the retaining flood dikes, inundating many cities along its course, and wiping out Vanport, Oregon, a city of 17,000 population. Miraculously, only a few lives were lost. We had no mission in this city. We should have. God's goodness is revealed, when once more bumper crops are now being harvested in spite of unseasonable spring weather. Will not both God's wrath and His goodness lead us to repentance? Let us up and be doing, while we have opportunity.

F. TIEFEL.

## OPEN QUESTIONS

(Continued from page 276)

*Thesis XIV.* The assumption that there are Christian doctrines of faith contained in the holy Scriptures, which nevertheless are not presented in them clearly, distinctly, and unmistakably, and that hence they must be counted with the Open Questions, militates against the clarity, and thus against the very purpose or the divinity of the holy Scriptures, which is offered to us as the divine revelation.

*Thesis XV.* The modern theory that among the clearly revealed doctrines of the Word of God there are Open Questions is the most dangerous unionistic principle of our day, which will lead consistently to skepticism and finally to naturalism.

\* \* \* \*

These theses, drawn up by Prof. Walther, expressed the views developed by our own fathers in the previous Synod convention (1867), on the basis of which an affiliation with the Iowa Synod was declined. The discussion of the joint committee in December, 1868, easily brought to light the existence of full agreement on this doctrine between Missouri and Wisconsin.

J. P. M.

(To be continued)



Trinity Ev. Lutheran Church

### CHURCH DEDICATION TRINITY EV. LUTHERAN CHURCH Lincoln, Michigan

Rogation Sunday, May 2, 1948, marked a specially happy day for this mission

congregation. Since April, 1904, this small group of Lutherans held services in homes of members and in churches other than their own. On May 2 they were, however, privileged to dedicate their

own house of worship in Lincoln, Alcona County, Michigan.

The church building formerly served as a mess hall for the C. C. C. Camps on the Lumbermen's Monument Road. Two sections, each 20 by 40 feet, were transported to Lincoln and placed on a piece of property centrally located in the village. Lincoln, a village pleasing in its natural setting, is located on highway 171.

Two services were held on the day of dedication. Pastor Gerhard Press, Wayne, Michigan, secretary of the Michigan District Mission Board, delivered the sermon in the forenoon, basing it on 1 Kings 8, 37-43. The speaker in the afternoon service was Pastor J. J. Roekle, Tawas City, Michigan. His text was Psalm 26, 8.

Services are now being held every Sunday morning in Lincoln at 8 o'clock. To all who contributed and gave assistance in establishing this place of worship we express our grateful appreciation. Above all do we raise our hearts in thanksgiving to the Triune God, who gave them willing hearts and hands.

G. A. SCHMELZER.

**ORGAN DEDICATION**

**ST. JOHN'S EV. LUTHERAN CHURCH**  
Minneola Township, Minnesota

On the first Sunday after Trinity, May 30, St. John's Congregation, Minneola Township, Minnesota, was privileged to dedicate its new Minshall-Estey Electronic Organ to the service of the Lord. The Rev. N. Reinke preached the sermon and Prof. B. F. Laukandt presided at the organ.

T. E. KOCK.

**FIFTIETH WEDDING ANNIVERSARY**

**MR. AND MRS. HENRY HELLMANN**  
New Ulm, Minnesota

Mr. and Mrs. Henry Hellmann were privileged by the grace of God to celebrate their golden wedding anniversary with a service in St. Paul's Lutheran Church of New Ulm, Minnesota, on July 1. The jubilarians were addressed by the undersigned on the basis of James 1, 17.

W. J. SCHMIDT.

**OPENING ANNOUNCEMENT OF OUR SCHOOLS**

**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. Klonka; 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.  
7:30 Holy Communion Service with sermon by Missionary D. E. Hallemeier.

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.

**DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE**

Time: October 5-6 at 9:30 A. M.  
Place: St. Paul's Congregation, Neosho, Pastor E. Weiss.  
Preacher: W. Schink (F. Zarling).  
Essays: Gen. 2, 4ff., W. Schink; Continuation of James 5, 13-18, W. Reinemann; Continuation of May Pastors and Teachers Due to Present Day Economic Conditions Ignore the Scriptural Principles of 1 Cor. 9, 14, W. Nommensen; Phil. 4, 12 in comparison with Luke 22, 34, H. Schaar; Communism and the Church, G. Boldt; Luke 9, 62, Does Christ here Refer to our Calling as Pastors and Teachers in the Church?, H. Heckendorf.  
ALFRED SCHEWE, Secretary.

**RHINELANDER CONFERENCE**

Place: Minocqua, Wisconsin.  
Time: September 13 and 14.  
Preacher: Pastor Fred Weyland — Pastor Fred Bergfeld.  
For quarters write to Rev. W. O. Weissgerber, Minocqua, Wisconsin.  
F. W. RAETZ, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Place: Immanuel Lutheran Church, Verdi Township, Minnesota, A. H. Birner, pastor.  
Time: September 6, 1948, 9 A. M.  
Essays: The Implications of the Supreme Court Decision in the Champaign, Illinois, Case in regard to any Religious Cooperative Effort Between Church and State, Pastor G. Hoenecke.  
Substitute Essay: How May Pastors, Teachers, Congregations Promote Attendance in our Christian Day Schools in an Evangelical Manner?, Pastor E. Schaller.  
Remarks: Kindly announce to the local pastor. Directions to Verdi Township: Drive 4 miles west from Lake Benton on State Highway No. 14; then 1 mile south and 1/4 mile west.  
W. FRANK, Secretary.

**MISSISSIPPI VALLEY CONFERENCE**

Place: Lewiston, Minnesota, Pastor R. Korn.  
Time: September 23-29, 1948. Opening session at 10 A. M., September 28.  
Essays: Sponsors and Witnesses at Baptism, W. Koepsel; The Pastor in Politics, A. Mennicke; The Forbidden Degree of Marriage, Lev. 18, 16-18, W. Lange; Exegesis, Mt. 5, 1-12, G. H. Geiger; The Smalcald Articles Applied to Present Conditions, F. Miller; Sermon on the Gospel for the 18th Sunday after Trinity, G. Horn; A Lecture on a Phase of Archeology (Choice of Essayist), Dr. Ylvisaker.  
Service: Holy Communion service September 28, at 8 P. M.  
Sermon: Pastor A. W. Sauer.  
Note: If you desire quarters please inform Pastor Korn not later than September 25. Positively no quarters after that date!  
G. H. GEIGER, Secretary.

**CROW RIVER PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT**

Place: Glenwood, Minnesota, Pastor Chr. Albrecht.  
Date: September 21-22. Opening at 10 A. M.  
Essays: Historical Vestments of the Lutheran Church, Chr. Albrecht; The Problems in Communion Announcements, W. Voigt; Work of the Visiting Elder, K. Plocher; Exegesis on 1 Timothy 6, 3-5, H. Mutterer.  
Speaker: E. Berwald (P. Hanke).  
Kindly announce to the host pastor.  
P. R. HANKE, Secretary.

**NORTHERN MICHIGAN PASTORAL CONFERENCE**

Place: Frankenmuth, St. John's Ev. Lutheran Church, A. Kehrberg, pastor.  
 Time: September 20 and 21. Opening at 9 A. M.  
 Work: Report on the Synodical Conference Convention, O. J. Eckert; A Practical Instruction in the Training of Children in the Christian Home, E. Kaschke; What is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness"? J. Vogt; The Ascension of Christ — Its Significance for Christ; Its Significance for Us, Wm. Steih; What do our Confessional Writings Say as to the Scope of what the Law Reveals and how should this Revelation be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, Prof. G. Martin.  
 Sermon: D. Metzger (J. Roekle, substitute).  
 Kindly announce for quarters by September 11.  
 J. VOGT, Secretary.

**PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT**

Place: Our Savior's, Pueblo, 1200 Carteret, W. Siffing, pastor.  
 Time: September 14-16. Opening Tuesday at 10 A. M.  
 Work: Confessions, A. C. Baumann; Exegesis of 1 Tim. 2, V. Tiefel; Exegesis of Phil. 3, E. Kuehl; Exegesis of Gal. 3, 16 and 19, N. Luetke.  
 Preacher: R. Vollmers (W. Krenke).  
 Kindly announce yourself soon!  
 N. LUETKE, Secretary.

**THE SOUTHEASTERN PASTOR, TEACHER, DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT**

The Southeastern Pastor, Teacher, Delegate Conference of the Michigan District will meet September 21-22 at Adrian Michigan. Host pastor: A. Baer. The agenda includes an exegesis of 1 Cor. 14, by G. Zimmermann, a demonstration lesson by G. Mueller, a book review by W. Arras, "The Scriptural Doctrine as to the Acquisition and Disposal and Use of Personal Property by A. Maas and a review of the paper "Bible Classes" by G. Press.  
 Conference Sermon: S. Westendorf (Tiefel).  
 Confessional: Kipfmiller (Thurorf).  
 Announce early to Rev. A. Baer, 242 Finch St., Adrian, Michigan.  
 WINFRED KOELPIN, Secretary.

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet at Grace Ev. Lutheran Church, South St. Paul, Minnesota, W. Schaller, pastor, on Tuesday, September 21, 1948, opening with Holy Communion at 9 A. M., C. F. Bolle (Immanuel Bade) preaching.  
 Essays: O. J. Naumann: Exegesis of Galatians; P. W. Spaude: Is Doctrinal Unity a Requisite for Altar Fellowship among Conference Brethren?; E. J. Zehms: Prayer-Fellowship.  
 F. H. TABERT, Secretary.

**CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE**

Place: Rib Lake, Pastor R. Gurgel.  
 Date: September 21 and 22.  
 Preacher: E. Walther (W. Baumann).  
 Notify Pastor Gurgel of intended absence or presence, and whether night's lodging is desired or not.  
 E. BECKER, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE OF THE NORTHERN WISCONSIN DISTRICT**

The Lake Superior Pastoral Conference of the Northern Wisconsin District will convene at Lena, Wisconsin (C. Krug, pastor), September 28-29, 1948. The first session will begin at 9:30 (C. S. T.).  
 Old Essays: Exegesis of 1 Cor. 15, 26-58, K. Geyer; Exegesis of 1 Cor. 16, A. A. Schabow; Exegesis of 2 Cor. 1, C. Krug; Exegesis of Genesis 9, H. Walther; Isagogical Survey on the Book of

Malachi, Th. Zaremba; Strikes in the Light of Scripture, Th. Thurow; History of Homiletics, B. Kuschel.

New Essays: Exegesis of Genesis 10-11, Th. Hoffmann; Isagogical Survey on the Book of Ezekiel, F. Dobratz; Round Table Discussion on Prof. Rehwinkel's Book on Communism, Leader—G. Tiefel; Sermon Study on the Epistle for Reformation Day, Wm. Lutz.

Conference Preacher: Wm. Fuhlbrigge — Alternate: K. Geyer.  
 Please announce your presence to the local pastor immediately.  
 A. A. SCHABOW, Secretary.

**RED WING DELEGATE CONFERENCE**

The Red Wing Delegate Conference will convene at Trinity Lutheran Church, Dexter, Minnesota (Herbert F. Muenkel, pastor), September 14, 1948.

The session will begin at 9 A. M. with the celebration of the Sacrament of the Altar. Confessional speaker: G. W. Scheitel (alternate: F. W. Weindorf).

Kindly send your registration card to host pastor at least one week in advance. Also register for delegates.  
 NORBERT A. REINKE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Ordained and Installed**

**Pastors**

**Guenther, Arthur A.**, in the Ev. Lutheran Missions at Safford and Morenci, Arizona, by E. Edgar Guenther; assisted by A. Schuppenhauer. H. E. Rosin; Eighth Sunday after Trinity, July 18, 1948.

**Schmelzer, Edwin**, in St. Matthew's Church, Butterfield, Minnesota, and in St. John's Church, Darfur, Minnesota, by C. H. Schmelzer; assisted by Chr. Albrecht, M. Schuetzer; Tenth Sunday after Trinity, August 1, 1948.

**Installed**

**Pastors**

**Roth, R. H.**, in Zion Church, Ft. Morgan, Colorado, by G. B. Frank; assisted by L. Hahnke, N. Luetke; Sixth Sunday after Trinity, July 4, 1948.

**Gerth, Gustave A.**, in St. John's Church, Tp. Sheridan, Redwood Co., Minnesota, by M. J. Wehausen; Tenth Sunday after Trinity, August 1, 1948.

**Blume, F. E.**, in Zion Church, Columbus, Wisconsin, by H. C. Nitz; assisted by Wm. Nolte; Eleventh Sunday after Trinity, August 8, 1948.

**Teachers**

**Wacker, Carl E.**, as teacher in the Junior High School Department of Friedens School and as chief organist and choir director, Kenosha, Wisconsin, by Pastors Carl H., and Adolph C. Buenger; Sixth Sunday after Trinity, July 4, 1948.

**Welke, Norman**, as teacher at St. Paul's Lutheran School, Bangor, Wisconsin, by Pastor Arden Stuebs; Twelfth Sunday after Trinity, August 15, 1948.

**CHANGE OF ADDRESS**

**Pastor**

**Gerth, Gustave A.**, R. Belview, Minnesota.

**Teacher**

**Wacker, Carl E.**, 5052 18th Avenue, Kenosha, Wisconsin.

**MEMORIAL WREATHS**

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, acknowledges the following amounts with gratitude: \$25.00 from

relatives and friends in memory of the late Mr. Fred Rauschke, New Ulm; \$5.00 from the Ernest Seefeldt family of Marinette, Wisconsin, also in memory of Mr. Rauschke; \$5.00 from the employees and officials of Redwood County Court House, Redwood Falls, Minnesota, in memory of the late Dr. H. Radtke of Texas; a gift of \$10.00 from Mr. and Mrs. G. A. Mutterer, Rockford, Minnesota as a thanksgiving on the occasion of their thirtieth wedding anniversary. Total: \$45.00.

EMIL D. BACKER,  
 Music Department.

\* \* \* \*

Memorial Wreaths in the following amounts were received by the undersigned at St. Luke's Ev. Lutheran Church of Germantown Twp., on May 20, 1948, in favor of the Home for the Aged, Belle Plaine, Minnesota, in memory of Mrs. Anna E. Kannas.

From Mr. and Mrs. Robert Redlin and family, \$3.00; Mr. Robert Noeldner, Mr. Helmuth Noeldner, \$2.00; Mr. Otto Noeldner, \$1.00; Mr. and Mrs. Rudolf Zielsky, Mr. and Mrs. Louis Zielsky, \$2.00. Total: \$8.00.

R. W. STEFFENHAGEN,  
 Vacancy Pastor.

\* \* \* \*

Memorial Wreaths were received by the undersigned at St. John's Ev. Lutheran Church at Mazeppa Twp., Summit, South Dakota, on July 14, 1948, in memory of Pvt. Elmer C. Kaaz, given in favor of the Lutheran Children's Friend Society, St. Paul, Minnesota.

From Mr. and Mrs. E. E. Beskow, Emelia Richter, Mr. and Mrs. Alvin Kasuske, \$5.00; Mr. and Mrs. Albert Richter, \$2.00; Mr. and Mrs. Fred Richter, \$2.00; Mr. and Mrs. Ernst Kriesel and Emma, \$3.00; Mrs. John Bohn, \$2.00; Clifford Bohn, \$1.00. Total: \$15.00.

R. W. STEFFENHAGEN,  
 Pastor.

**CORRECTION**

We are sorry that in the July 18 issue the name of Dr. Paul Spaude was omitted among the assisting pastors at the installation of the Rev. P. R. Kurth at Stillwater, Minnesota.

**MISSION FESTIVALS**

**Second Sunday after Trinity**

St. Peter's Church, Goodhue, Minnesota.  
 Offering: \$158.00. T. E. Kock, pastor.

**Sixth Sunday after Trinity**

Trinity Church, Tp. Norton, Winona Co., Minn.  
 Offering: \$463.00. A. Hanke, pastor.

**Seventh Sunday after Trinity**

St. John's Church, Tp. Ridgely, Minnesota.  
 Offering: \$107.67. N. E. Sauer, pastor.  
 Zion Church, Louis Corners, Manitowoc Co., Wis.  
 Offering: \$344.25. William J. Hartwig, pastor.  
 Emmanuel Church, Grover Tp., Oxford, So. Dak.  
 Offering: \$60.70. H. E. Rutz, pastor.  
 Trinity Church, Tp. Liberty, Manitowoc Co., Wis.  
 Offering: \$363.97. Ad. F. W. Geiger, pastor.

**Eighth Sunday after Trinity**

St. John's Church, Tp. Minneola, Minnesota.  
 Offering: \$419.00. T. E. Kock, pastor.

**Ninth Sunday after Trinity**

St. Paul's Church, Zachow, Wisconsin.  
 Offering: \$388.06. J. J. Wendland, pastor.

**Tenth Sunday after Trinity**

Friedens Church, Bonduel, Wisconsin.  
 Offering: \$620.00. J. J. Wendland, pastor.  
 St. Andrew's Church, St. Paul Park, Minnesota.  
 Offering: \$20.92. H. Henke, pastor.

**Eleventh Sunday after Trinity**

Zion Church, Van Dyne, Wisconsin.  
 Offering: \$219.75. Gale Maas, pastor.

**NEBRASKA DISTRICT  
 July 1, 1947 to June 30, 1948  
 Central Conference**

Congregation	Budgetary	W. S.	
		Bldg. Fund	Non-Budget
Brewster	\$ 254.83	\$ 64.78	\$ 36.80
Broken Bow	72.05		
Council Bluffs	75.28	18.00	
Des Moines	145.99		
Grand Island	276.00	131.25	
Hadar	1,675.37		
Hamburg	5.00		
Hoskins	1,518.85		
Merna	354.51		
Newton	16.15		
Norfolk	3,116.46		
Omaha (Geth)	394.51	3.00	7.06
Omaha (G. S.)	64.92		5.00

Omaha (G. H.)	11.00		
Sioux City	609.74		
Stanton	2,666.88	4.00	50.00
Total	\$ 11,257.54	\$ 221.03	\$ 98.86

**Colorado Conference**

Byers	\$ 31.00	\$ 22.00
Cheyenne		
Colorado Springs	150.00	
Cortez		
Cowans	13.05	
Denver (Mt. Olive)	352.22	191.74
Denver (P. Hill)		5.00
Denver (St. Luke)	80.09	47.89
Eads		
Fort Morgan	284.25	
Greeley	14.24	
Golden	159.71	
Hillrose	512.98	45.00

Ignacio .....			
Lamar .....	407.30		21.00
Las Animas .....			
Littleton .....		11.00	
Mancos .....			
Montrose .....	158.50		
Ordway .....			
Platteville .....	114.62	65.00	
Pueblo (Grace) .....	135.45		
Pueblo (O. Saviour) .....	96.15		
Rocky Ford .....	202.30		
Sugar City .....			
Wiggins .....			
<b>Total</b> .....	<b>\$ 2,714.86</b>	<b>\$ 387.63</b>	<b>\$ 21.00</b>

**Rosebud Conference**

Batesland .....	\$ 408.86	\$ 160.00	\$
Bonesteel .....	\$ 287.05		
Burke .....	331.02		
Carlock .....	111.11		
Colome .....	509.34	200.00	
Herrick .....	467.91		
Littleburg .....			
Long Valley .....	62.01		
Martin .....	102.61	50.00	
McNeeley .....	136.70		
Mission .....	767.90		
Naper .....	834.34		
Platte .....	79.58		
St. Francis .....			
Valentine (Cal) .....	151.94		
Valentine (Zion) .....	511.14		
Winner .....	734.79	193.37	
Witten .....	321.68	33.42	
White River .....	62.06		
Wood .....	53.00		
<b>Total</b> .....	<b>\$ 5,913.04</b>	<b>\$ 636.79</b>	<b>\$</b>

**Southern Conference**

Aurora .....	\$ 541.94	\$ 12.00	\$ 80.46
Beatrice .....	74.51	25.00	12.15
Beatrice (Emmaus) .....	165.00		73.00
Clatonia .....	1,794.87		389.82
David City .....	417.55		4.00
Firth .....	511.21		25.00
Geneva .....	1,015.27	11.00	42.00
Grafton .....	1,443.92	397.94	55.82
Gresham .....	935.80	654.00	
Hastings .....	287.98	178.38	
Lincoln .....	362.41	51.00	2.00
Plymouth .....	2,000.00	37.50	212.00
Rising City .....	461.86	87.25	
Shelby .....			
Shickley .....	469.20		94.00
<b>Total</b> .....	<b>\$ 10,481.52</b>	<b>\$ 1,454.07</b>	<b>\$ 990.25</b>

**Miscellaneous**

Pastors of Southern Conference .....	\$	\$ 13.00	\$
Mrs. E. J. Hahn .....	49.00		
<b>Total</b> .....	<b>\$ 49.00</b>	<b>\$ 13.00</b>	<b>\$</b>

**RECAPITULATION**

**Receipts**

Budgetary .....	\$ 30,415.96
Wisconsin Synod Building Fund .....	2,712.52
Non-Budgetary .....	1,110.11
<b>Total Receipts</b> .....	<b>\$ 34,238.59</b>

**Disbursements — Budgetary**

General Administration .....	\$ 2,807.74
Supervision P and P .....	172.57
Finance .....	57.12
Educational Institutions, General .....	1,683.29
Theological Seminary .....	258.89
Northwestern College .....	53.00
Dr. Martin Luther College .....	105.21
Michigan Lutheran Seminary .....	50.00
Northwestern Lutheran Academy .....	131.00
Belle Plaine .....	2.00
Home for the Aged .....	277.62
Spiritual Welfare Commission .....	240.07
Missions .....	
General .....	21,061.09
Indian .....	567.86
Negro .....	643.15
Home .....	1,160.79
Poland .....	297.41
Student Support .....	60.00
General Support .....	640.85
School Commission .....	63.80
Wisconsin Synod Building Fund .....	2,712.52
Church Extension .....	102.50
<b>Total</b> .....	<b>\$ 33,128.48</b>

**Disbursements — Non-Budgetary**

Lutheran Old People's Home .....	\$ 84.50
Lutheran Children's Friend Society .....	46.01
Evangelical Lutheran Institute for the Deaf .....	18.00
The Lutheran Hour .....	35.00
Bethesda Lutheran Home .....	121.00
War Relief .....	451.81
Evangelical Theol. Seminary .....	32.00

Fremont Orphanage .....	197.07
East Fork Indian Orphanage .....	46.72
Lutheran Sanatorium (Wheatridge) .....	29.00
Apache Indians .....	12.00
Lutheran Children's Home (Wauwatosa) .....	2.00
Arizona Christmas Committee .....	35.00

<b>Total</b> .....	<b>\$ 1,110.11</b>
Disbursements — Budgetary .....	\$ 33,128.48
Disbursements — Non-Budgetary .....	1,110.11

Total Disbursements .....

DAVID J. MOLL, District Cashier.

**TREASURER'S STATEMENT**

July 1, 1947 to June 30, 1948

**Receipts**

Cash Balance July 1, 1947 .....

Budgetary Collections:

General Administration .....	\$ 345,103.18
Educational Institutions .....	83,118.83
Home for the Aged .....	5,829.83
Spiritual Welfare Commission .....	3,111.24
For Other Missions .....	456,540.23
Indigent Students .....	4,439.45
General Support .....	18,491.67
School Supervision .....	1,369.47
Revenues .....	145,156.95

Total Budgetary Collections and Revenues .....	\$ 1,063,160.85
Proceeds from Sale of old Publishing House Bldg. ....	67,500.00
From Trust Funds for Seminary Residence .....	12,000.00
Payments on Mortgage Receivable .....	2,700.00
U. S. Government Bonds Sold .....	50,000.00

Total Receipts .....

**Disbursements**

Budgetary Disbursements:

General Administration .....	\$ 39,586.01
Theological Seminary .....	50,960.05
Northwestern College .....	112,398.06
Dr. Martin Luther College .....	158,507.58
Michigan Lutheran Seminary .....	68,830.15
Northwestern Lutheran Academy .....	42,242.87
Home for the Aged .....	16,270.35
Missions — General Administration .....	388.80
Indian Mission .....	68,228.47
Negro Mission .....	36,022.67
Home Missions .....	531,967.43
Poland Mission .....	10,299.97
Madison Student Mission .....	2,152.12
Spiritual Welfare Commission .....	4,727.08
Winnebago Lutheran Academy .....	2,750.00
General Support .....	52,542.65
Indigent Student Support .....	825.00
School Supervision .....	5,964.44

Total Budgetary Disbursements .....

Non-Budgetary Disbursements:

Reserved for Northwestern Lutheran Academy Dormitory .....	\$ 65,000.00
Capital Advance to Northwestern Publishing House .....	35,000.00
U. S. Government Bonds Purchased .....	50,000.00
On West North Avenue Property .....	47,174.61
Attorney Fees and Appraisal re Sale of old Publishing House Building .....	1,888.70
Reserve for Possible Moving Expense of Northwestern Publishing House .....	15,611.30

Total Disbursements .....

Budgetary Cash Balance June 30, 1948 .....

**ALLOTMENT STATEMENT**

July 1, 1947 to June 30, 1948

	Comm.	Receipts	Allotment
Pacific Northwest .....	1166	\$ 5,869.76	\$ 5,830.00
Nebraska .....	5313	30,303.65	26,565.00
Michigan .....	19211	98,553.80	96,055.00
Dakota-Montana .....	6682	37,611.80	33,410.00
Minnesota .....	37110	172,473.30	185,550.00
North Wisconsin .....	46525	189,313.79	232,625.00
West Wisconsin .....	45901	179,193.97	229,505.00
Southeast Wisconsin .....	47086	203,110.71	235,430.00
<b>Total</b> .....	<b>208994</b>	<b>\$ 916,430.78</b>	<b>\$ 1,044,970.00</b>

	Deficit	Surplus	Percent of Allotment
Pacific Northwest .....	\$	\$ 39.76	100.68%
Nebraska .....		3,738.65	114.07%
Michigan .....		2,498.80	102.60%
Dakota-Montana .....		4,201.80	112.57%
Minnesota .....	13,076.70		92.95%
North Wisconsin .....	45,311.21		81.38%
West Wisconsin .....	50,311.03		78.07%
Southeast Wisconsin .....	32,319.29		86.27%
<b>Total</b> .....	<b>\$ 139,018.23</b>	<b>\$ 10,479.01</b>	<b>87.69%</b>

C. J. NIEDFELDT, Treasurer.

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