

The Northwestern Lutheran

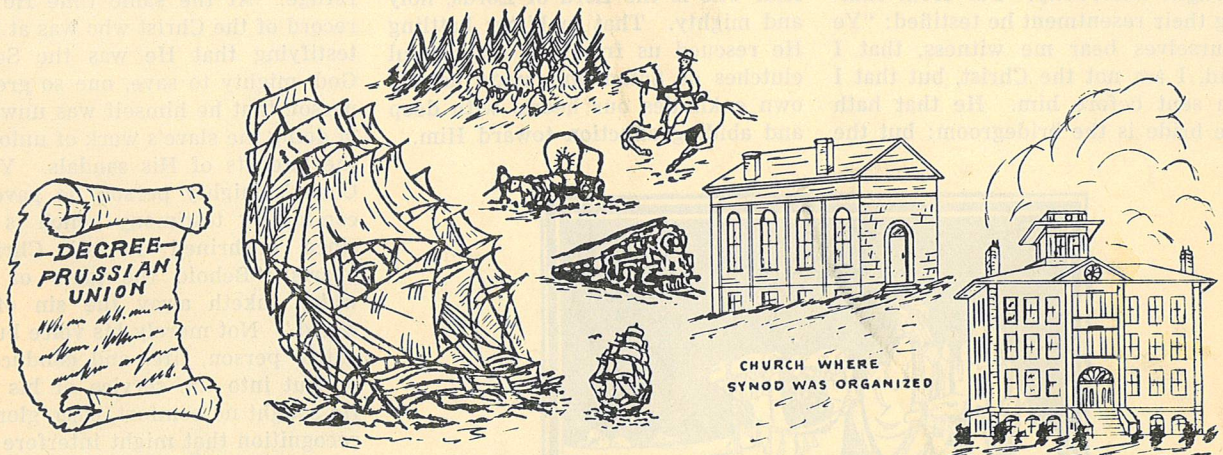
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

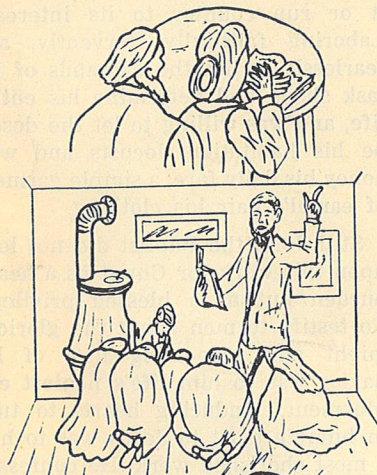
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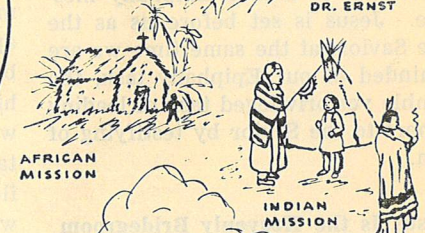
KAFFEEMUEHLE



WORSHIPPING IN HOMES



DR. ERNST



AFRICAN MISSION

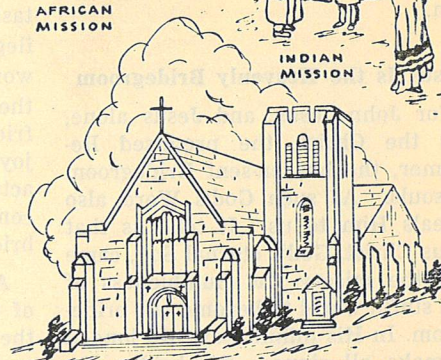
INDIAN MISSION



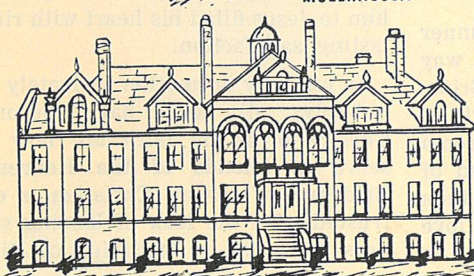
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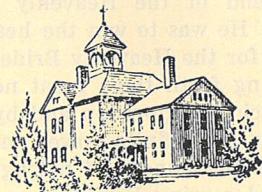
MOBRIDGE



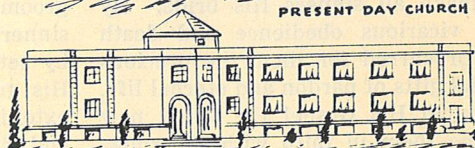
PRESENT DAY CHURCH



OLD SEMINARY



SAGINAW



PROPOSED NEW BUILDING

Epiphany

John 3, 28-29

A rash of jealousy broke out among the disciples of John the Baptist when Jesus first began to manifest Himself as Savior by public preaching, teaching, and baptizing. They were wrought up over the fact that Jesus was now drawing to Himself one disciple after another from those who had thus far been gathered about John. John himself, however, thought differently. Far from sharing their resentment he testified: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the

ness and with the beautiful veil of salvation and finally take them to his marriage feast of heavenly bliss and joy. We who by faith have become Christ's bride will marvel over the great honor that has been showered upon us. For it is great honor indeed that we, who were all marred and made unsightly by sin, should be thus chosen as the beloved bride of Him who is the Lord of Lords, holy and mighty. That in bitter battling He rescued us from the disgraceful clutches of Satan and made us His own enkindles our hearts with deep and abiding affection toward Him.



friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." It is a true Epiphany message. Jesus is set before us as the true Savior; at the same time we are reminded of our Epiphany task, the humble yet privileged task of leading sinners to the Savior by testifying of Him.

Jesus Is the Heavenly Bridegroom

For John Jesus, and Jesus alone, was the Christ, the promised Redeemer, the heaven-sent Bridegroom of souls. As such God's Word also reveals Him to us. It tells us that Jesus Christ, God's eternal Son, came into the misery and humbleness of this sinful world to become our bridegroom. In His infinite love He longed to make all sinners His bride. By His vicarious obedience and death He procured for them the precious bridal gifts of pardon and eternal life. Through His Gospel He would now clothe them in faith with the snow-white bridal dress of His righteous-

We Are to Serve as Friends of the Bridegroom

In the Jewish wedding ceremonies the friend of the bridegroom was the man whom the bridegroom specially appointed to speak for him to the bride, to ask and win her hand for him, and to arrange the marriage. He who was thus chosen looked upon his task as a very responsible yet privileged assignment. When he saw his work successfully accomplished as the wedding feast commenced the friend of the bridegroom was overjoyed. He found great delight in actually seeing the bridegroom welcoming and receiving his cherished bride.

As the God-appointed forerunner of Christ John was in a special way the friend of the Heavenly Bridegroom. He was to win the hearts of sinners for the Heavenly Bridegroom by setting forth their great need of His gracious fellowship and by then extolling His infinite power and love and the blessedness of belonging to Him and serving Him.

John did speak with great earnestness, fervor, and faithfulness for the heart and hand of sinners whom Christ sought as His bride. With God's holy law He struck crushing, humbling blows at all the fetters of sin in which the people of His day were held, at the self-righteousness of the Pharisee, at the worldliness of the Sadducee, at the greed of the Publican, at the violence and discontent of the soldier, at the sensual lust of a Herod, and at the fleshly pride of being God's chosen people to which the Jews in general sought refuge. At the same time He bore record of the Christ who was at hand, testifying that He was the Son of God, mighty to save, one so great in person that he himself was unworthy of doing the slave's work of unloosing the latchets of His sandals. Yet of Christ's mighty person he gave the comforting testimony which is ever since enshrined in all Christian hearts: "Behold the lamb of God, which taketh away the sin of the world." Not merely his voice but his entire person, life, and conduct did he put into the service of his task. He sought no comfort, ease, glory, or recognition that might interfere with it or run counter to its interests. Laboring faithfully, fervently, and fearlessly he let the demands of his task shape and determine his entire life, and was willing to let the desert be his habitation, locusts and wild honey his daily fare, a simple garment of camel's hair his clothing.

Still John the Baptist did not look upon this work for Christ as a heavy burden but as a blessed privilege. To testify to men about the glorious might and redeeming love of his Savior was to him life's noblest employment. Inducing hearts to turn in humble trust to Jesus was to him a most cherished work. He confessed that this joy was fulfilled when he saw those to whom he had preached turning to Christ and clinging to Him. Far from arousing jealousy, the sight of disciples turning from him to Jesus filled his heart with rich, lasting satisfaction.

In one way or another, privately or publicly, all who have become Christ's bride by faith are now to serve as friends of the Heavenly Bridegroom. Every Christian is entrusted with the task of leading sinners to Christ by testifying of Him,

(Continued on page 22)

Editorials

We Must We must collect ONE MILLION DOLLARS from the Christians of our synod:

FOR JESUS' SAKE, who bids His believers, His followers to be diligent and not slothful about His business. And His business is our business, for He is pleased to call us His brethren. He has translated us into the household of God to divide with us the inheritance of His Father, an inheritance incorruptible and undefiled and that fadeth not away. For this He saved us from sin, death and the power of the devil with His blood. He has given us His Spirit that by His work within us through the Word and Sacraments we should bring forth much fruit to the glory of God the Father. How could a Christian want to disappoint Him?

FOR THE CHURCH'S SAKE for which the Christian will give his very life if need be, following in the footsteps of the Savior. To His Church our Savior entrusted His Gospel and His Sacraments with the commission that she preach and teach all nations to the end of time. It pleased our Lord to bring this message of salvation to men by men and the foolishness of preaching. This glorious privilege means so much to the Church that it is her very life. It is the element out of which she was born and the element in which she lives. Like a fish taken out of the water must die, so the Church would forfeit her life if she were to relinquish her element. For this our Synod needs the MILLION DOLLARS, for this one, great work of the Church.

FOR EVERY CHRISTIAN'S SAKE we must raise a million dollars because faith cries for activity for the Lord, that is, to do the Lord's will as He gives us to know His will. Faith is a living spark, a fire set aglow in the heart of the Christian by the Spirit of God through the Word. As little as fire can burn without consuming every inflammable object it comes in contact with, so little can faith exist without manifesting, exerting itself. That is what James means when he says, "Faith without works is dead." As it is against the nature of fire not to burn so it is contrary to the nature of faith to remain inactive. Yea, Paul says 2 Cor. 13, 5: "Examine (test) yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves (about yourselves) how that Jesus Christ is in you, except ye be reprobates" (such who only make believe)?

Yes, our faith needs to be tested often and tried lest it lose its virility and strength or lest its power remain unknown to us. That is true also in the case of this collection. The Christians of our Synod need this testing of their faith, whether it is still strong and manly enough to produce that love by which faith expresses and manifests itself.

So, then, we must raise that MILLION DOLLAR COLLECTION — for Christ's sake, for the Church's sake and for the Christians' sake.

W. J. S.

Our Special Number This number of the *Northwestern Lutheran* is dedicated to the cause of our synod-wide Centennial Collection for the Wisconsin Synod Building Fund. It is unnecessary to mention that every pastor and every member of the Wisconsin Synod will do all within his power that this special Thank-Offering will come to a speedy, successful close. Not a Christian within our fellowship will be satisfied or rest until this goal has been reached. The Christian will not because he can not. He knows himself to be coresponsible with every other Christian and member of our synod for the need and success of this collection. At a time when our synod is so badly in need of ministers and teachers to carry on the work of the ministry which Christ on the eve of His resurrection entrusted to His Church on earth, no Christian will fold his hands in complacency and say, "let George do it."

Paul says 1 Corinthians 2, 16: "We have the mind of Christ." He says this of himself and of every one who owns Christ as His Savior and Redeemer from sin, death and the power of the devil. He says that of you who are members of the Wisconsin Synod, of each one individually. What was the mind of Christ? Let Christ answer. When Jesus waited for the return of the Samaritan woman and His disciples returned in the meantime from the village with food for them and begged Him to eat, Jesus spoke these memorable words, "My meat is to do the will of Him that sent me and to finish His work" (John 4, 34).

That is the mind of the Christian. He is primarily interested in the work of his Heavenly Father on earth, the work of saving sinners. For this we need ministers and teachers; we need schools where these prospective ministers and teachers may study to prepare themselves for the work of the ministry; we need funds to help small churches to get started; we need them badly at this time. The Lord has blessed us with many young men and women ready to go out and do the work of the ministry but, lo, we lack buildings to house them. We hear cries from newly organized missions, "come and help us get started" and we have no funds which we can loan them.

We know what Christ would say to us and does say to us under such conditions. He says, "Ye, that have my mind, give them as I have given you." And the Christian, because he has the mind of Christ, will answer, "Take my silver and my Gold, not a mite would I withhold." If this mind is in us which was also in Christ Jesus, this miserable small amount asked of the members of our synod will be gathered speedily. A Million dollars for 200,000 communicants is verily a bagatelle, a trifling small amount to raise for so many — five dollars for each communicant. Where is there a believer in Christ, who realizes even faintly the cost of his redemption, who would shy at this amount?

Let not the devil and our flesh deceive us and make this little amount appear to be a fortune. They will

attempt it. Rather let us keep in mind the words of Christ: "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 6, 26). Rather let the Christian "look unto Jesus the Author

and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12, 2). In this spirit we will not only finish the collection but will find joy in it. W. J. S.

Manifesting Forth His Glory

THE present issue of the *Northwestern Lutheran* is devoted in particular to the interest of our Synod's building program. The urgency of this program need not be set forth anew. That has been done convincingly time and again, so that every member of our Synod should by this time be quite familiar with the conditions. But from the rather slow tempo in which the collections are coming in it might seem that our hearts need a stirring up.

It would be entirely wrong, against the very Gospel which we are serving, to use methods of high pressure salesmanship, like some one advertising a fire sale. Such methods might bring outward results in dollars and cents, but they would do irreparable damage to our faith and to the spirit of the institutions which we are trying to build up.

Paul, indeed, says: "All things are yours," and he mentions specifically "the world" with all that it contains; he enumerates "life and death," "things present or things to come." He repeats emphatically: "All are yours" (1 Cor. 3, 14). That is to say that we may use this present world with all its forms, and orders, and treasures in the interest of our work. Jesus once mentioned even the "mammon of unrighteousness" (Luke 16, 9) as usable in making friends to ourselves who may receive us into "everlasting habitations." Yes, the world is ours for our work. But Paul adds the caution: "Ye are Christ's, and Christ is God's." We may use the world, but must be very careful not to "abuse" it (1 Cor. 7, 31). We must not be conformed to this world, but transformed by the renewing of our mind, that we may prove what is

the good, and acceptable, and perfect will of God (compare Rom. 12, 2).

The world likes to use high pressure methods; but it would be against the spirit of the Gospel if we copied them. Isaiah prophesied about the servant of the Lord, in whom His soul delights, and who shall bring forth judgment, the judgment of pardon, to the Gentiles. He said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (chap. 42, 2). He will do His work quietly, gently: "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth" (v. 3). In a similar spirit Jesus, speaking of the kingdom of God, stated that it does not come "with observation." The Pharisees were looking for outward show of the kingdom, and when they failed to find anything spectacular, then they demanded of Jesus to know "when the kingdom of God should come." Jesus told them that the kingdom of God was at that very moment going on right in their midst: "The kingdom of God is within you" (Luke 17, 20, 21). They knew neither the King, Jesus, nor His kingdom. Christ's kingdom is not of this world.

Epiphany

We are living in the season of Epiphany. Epiphany means manifestation. This is the season in which the Church considers manifestations by which Jesus showed who and what He really is. If we look at the one in Cana, at the wedding, we see that Jesus went about it in a very quiet way. He changed water into wine, good wine. He said nothing about the miracle. He told the servants to fill the water jars with water. Then

He asked them to take a sample to the ruler of the feast, who found it to be excellent wine. — There is a time coming when Jesus will appear on earth again. Then He will come with manifestations of His glory which also the world can see, cannot help but see, to their own consternation. That will be on Judgment Day, the end of the world.

But while dwelling on earth He manifested His glory in an unostentatious way. It was sufficient to strengthen the faith of His disciples, but His enemies were not knocked into submission by force. They continued in their opposition and went on to blaspheme both Jesus and His work.

Jesus will continue thus to manifest His glory till His return to judgment. He will do it through us. St. Peter reminds us that we are a "chosen generation, a royal priesthood, an holy nation, a peculiar people." He reminds us that thus it is our nature that we should "show forth the praises of him who called us out of darkness into his marvellous light" (1 Pet. 2, 9). How, then, should we manifest His praises? Not in a loud and showy way after the fashion of this world, but in a quiet way, just as He did Himself while He was on earth.

He has given us His Gospel to proclaim. The Gospel is not a showy thing. It is to the Greeks foolishness and to the Jews a stumbling block. Christians are often tempted to consider the simple Gospel as inadequate for the work. If the Church is to prosper, they say, if people are to be attracted to it, we must use modern means of advertising and propaganda; the Gospel is too plain and old fashioned.

Yet the Gospel is the only means which Jesus has given us to show

forth His praises. And it is effective. Paul used it exclusively in all his mission work. He determined not to know anything except Christ, and Him crucified. He had at his command a great store of philosophical wisdom, but he did not use it in his work. He did so deliberately, in order that the faith of his hearers "should not stand in the wisdom of men, but in the power of God" (1 Cor. 2, 5). What was his experience? After having covered Asia Minor, Macedonia, and Achaia in his work of planting the Church, he sums it up in Rom. 1, 16: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The Gospel has lost none of its original power to this day.

Willingness

The Gospel is sufficient that we, the members of the Wisconsin Synod, manifest the glory of our Savior in our building program. If we should fail (God forbid!) the fault would not be the Gospel's. It would be our own. There are people who stubbornly resist the Gospel, so that it cannot produce its fruit. Jesus, complaining about Jerusalem, said that He had tried to gather her children together "even as a hen gathereth her chickens under her wings" but: "ye would not." — There are other people who are indifferent toward the Gospel. No matter in what form it is brought to them, they do not respond. Jesus compares them to the children in the market place: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Matth. 11, 17). In other cases it may be, as St. Paul describes it, that men are "having a form of godliness, but denying the power thereof" (2 Tim. 3, 5).

Whatever the case may be, if the Gospel does not produce in us a manifestation of Christ's glory, the fault is all our own.

As we remarked before, we do not, we dare not, use high pressure methods in gathering our collection for the building fund. That would be like bluffing, brow-beating, cajoling people into doing something for which they are really not ready. That would be using a form of the law in order to put the Gospel across. God does not want works of the Law, He

wants fruits of the Spirit. He is not interested primarily in the size of the gift, but He is very much interested in the heart which prompts the gift. "God loveth a cheerful giver" (2 Cor. 9, 7). He does not love a miser, He expects His children to give; but if "there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8, 18). Jesus did not expect tens or hundreds of dollars from the poor widow; while for some of the rich people who deposited their gifts in the temple a thousand dollars would have been a comparatively small sum. For the widow two mites represented "all the living that she had" (Luke 21, 4). She was a willing, a cheerful giver.

That is the type of people that Jesus wants in His kingdom. The 110th Psalm prophesies: "Thy people shall *be willing* in the day of thy power, in the beauty of holiness" (v. 3). Willingness is their nature.

The Gospel, if not neglected by us, produces such willingness. When Peter says that we as a "chosen gen-

eration," as a "royal priesthood," as a "holy nation," as God's own "people," should "show forth the praises of him who called us out of darkness into his marvellous light," he states in the last words the reason why we should be willing. Were we not by nature sitting in darkness? in gloom and despair? We are sinners, and death is the wages of sin, temporal death and eternal damnation. But God called us into His light. He sent His Son to redeem us. He forgave us our sins. Should that not fill our hearts with unspeakable joy? Should that not make us think, and say, and do: "We love him, because he first loved us" (1 John 4, 19)? Peter adds that in time past we were not a people, but are now the people of God; we had not been blessed with mercy, but now have obtained mercy.

Do we appreciate the blessings of the Gospel? Are we willing to manifest the glory of our Savior so that it will shine forth as glory, and not fade out in niggardliness?

God has given us the opportunity.

J. P. M.

Centennial Gratitude And The Thankoffering

BY PROFESSOR E. C. KIESSLING

The Beginning

ALMOST a hundred years have passed since three Lutheran ministers — Muehlhaeuser, Weinmann, and Wrede — met in Grace Church, Milwaukee, on December 8, 1849, to found our Wisconsin Synod. Each one of the three became an officeholder in the new organization. Muehlhaeuser was elected president;



Weinmann, secretary; and Wrede, treasurer. Hopefully and courageously these men began the task of founding a new church in a new state. Their tiny organization was intended

to be the rallying point for the scattered Lutheran pioneers of Wisconsin.

Another Picture

How different the picture is today! The group of three pastors, representing three small congregations in the Milwaukee area, has grown into a synod of more than 700 pastors and congregations with a communicant membership of 200,000 spread over a dozen states. Our early Lutheran pioneers have long since gone to their reward, and the churches they founded are today being supported by their children's children, who speak a different language from theirs and face quite different problems.

Yet on the whole there are probably more similarities than differences. Human nature has not changed in those hundred years; neither has our faith in the mercy of God. We are thankful that the same gospel of

salvation in Jesus Christ is still being preached in all our churches and schools.

Our Thankoffering

Like the founding fathers we are also engaged in a task that is of the utmost importance to the future of our church. This is the elaborate building and missionary program that began four years ago with the first centennial or "building fund" thank-offering. Our gifts at that time totaled more than a million dollars. It was the largest collection ever raised in our synod and, happily, one of the easiest to collect. The Lord had given us outward prosperity during the war years. We showed our appreciation by contributing generously.

Success, But —

But the vast sum of a million dollars turned out to be barely half of what was needed to carry out the original program. Prices rose so rapidly after the war that our synod two years ago was forced to do the only thing possible in the circumstances. It issued a call for another thankoffering of a million dollars.

A Grave Concern

This second half of the centennial project has proceeded much more slowly than the first. Naturally we are concerned and ask ourselves why this should be so. We have as much money today as we had a few years ago, perhaps more, and our standard of living is higher than ever. Our love for the church and all it represents is certainly no less. If three little congregations with their pastors were not afraid to found a synod a century ago, 200,000 Lutherans ought not be afraid to gather all the money needed to carry on its work efficiently today.

Let Us Look Back

Perhaps it might be a good thing to cast a glance backward over the hundred years of our history and note how our predecessors met some of the great challenges of their times. At least half a dozen of the latter

called for efforts that equal or even surpass those needed to collect a million dollars at the present.

The first great challenge, to found and establish a synod, has already been mentioned. The second was to develop a soundly confessional Lutheran church in those early years when there was a strong tendency — one might almost say, temptation — to adopt a more easygoing, liberal attitude. Many of our first pastors came from unionistic circles in Germany. But there were others who worked manfully to make the Wisconsin Synod a stronghold of conservative Lutheranism, and such it has remained to this day.

The third great challenge, that of creating educational institutions to train ministers and teachers, was really a multiple one extending over many years. Our synod first met it by creating a seminary in Watertown in 1863 and a college, Northwestern, two years later. In the course of years it founded a new seminary in Milwaukee in 1878, instituted a teachers' training course at New Ulm in 1892, reopened the Michigan Lutheran Seminary as an academy in 1910, and built the youngest of our prep schools at Mobridge, South Dakota, in 1927. Most of the money from the centennial thankofferings will be spent on new and much needed buildings at these institutions.

The fourth challenge was to provide Christian education for the young. Our fathers answered it by establishing parish schools. The visible results of their efforts are our 200 Christian day schools with twice that number of teachers and over 12,000 pupils. Behind the visible results, however, lies an inspiring story of spiritual benefits, and also of patient labor, self-sacrifice, and at one time, around 1890, even of political action — to bring about the repeal of the Bennett law, which threatened the very existence of church schools.

The fifth challenge was to cooperate or unite with those church bodies that shared our faith in doctrinal Lutheranism. Union was accomplished in two notable instances — in the forming of the Synodical Conference with the Missouri and other synods in 1872, and in the joining of the three synods of Minnesota, Michigan

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and Wisconsin in 1892 and their eventual amalgamation to form the Joint Synod of Wisconsin and Other States in 1917.

Last of the six great challenges was the call of the missions. Missions, both home and abroad, have engaged a major part of the synod's interest and activity from the time that our first missionaries traveled on foot through the Wisconsin woods to the present, when they travel by automobile through new areas of the West or among the Indians of Arizona or the Negroes of Nigeria. Our Synodical Conference is usually near the top of the list of U. S. denominations in the number of souls won for the church in any given year. A goodly part of the two million dollars will be used for this all important work.

Lesser challenges have arisen in the last hundred years, but the six mentioned are the most outstanding. They can inspire us to increased effort in our centennial program. The century is not quite up — not until December 8, 1949. Much can still be done in the next twelve months. Would it not be a wonderful thing if we could complete the million dollar centennial collection in time for the centennial celebrations of 1950, the jubilee year? If we succeed in doing that, we can add another, a seventh, to the half dozen great spiritual achievements of our Wisconsin Synod in its first century.

Epiphany

(Continued from page 18)

by proclaiming the Gospel. May we like John the Baptist learn to look upon it not as a burden but as a privileged task which we shall want to perform with faithfulness and with ready sacrifices. May we like him also learn to rejoice deeply as we see sinners turn to the Savior through our private testimony of Him or through the public proclamation of His Gospel which we are fostering, supporting, and furthering in church, school, and mission fields. This can only be true, however, if through God's Word we come to enjoy ever new epiphanies of Christ as our Savior, full of grace and power.

Siftings

BY THE EDITOR

The OEPQO. Have you ever heard of it? The purpose of the organization is indicated in its full name: the organization to Encourage People to Quit Organizations. Its founding has recently been proposed by Dr. Howard W. Stone, Presbyterian minister in Franklin, Indiana. The new organization is to have no officers, no dues, no meetings; just a motto, "Be a Quitter," and a password, "No." Dr. Stone says, "If more people learned to say No when asked to join another organization or become an officer of this or that group, they would be able to spend an occasional evening at home with their families. While most organizations are worthwhile, too many people are doing too many things in too many of them. It's time to begin reversing the process." This organization is just about thirty years too late. It should have been started when some churches began to organize in order to integrate. Experience teaches that the much spoken of integration through organization becomes disintegration. But organization is the order of the day and Dr. Stone's finger in the dyke will not stem the flood. Neither will the finger of experience teach us, because the philosopher was right who said that the only thing we learn from history is that men learn nothing from history.

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Joseph Lewis, president of the Free Thinkers Society of America, brought suit to have the New York State released-time program declared unconstitutional. Judge Roscoe V. Elsworth has ruled against the Free Thinkers. In his opinion the judge wrote: "Fundamental is the right of the parent to rear his child in a particular religious faith, or to rear him as a non-believer if he so elects. Denial of this fundamental right to the parents, should certainly not be made on speculative grounds." He pointed out that "at least five of the nine justices of the U. S. Supreme Court were in agreement upon the proposition that released-time as such is not unconstitutional" and concluded that "the constitutionality of a released-time program is to be tested by a consideration of the factual

aspects of the particular program under scrutiny." We pass this along without comment to our readers. There are many other suits in the courts concerning this very issue and it might be well to wait for other decisions before commenting on the outcome.

* * * *

The press brings reports of a civil rights controversy in Italy. The plaintiffs are priests who, having left the Roman Catholic Church, are denied all civil rights by the terms of a Concordat signed by Italy with the pope. There must be a good many priest-plaintiffs, for an International Association of Ex-Priests, meeting in Rome, denounced clauses of the Concordat on their behalf. They were joined in their protests by the first International Congress for Religious Reform in Italy, which was in session at the same time. The first-named "Association" claims to speak for at least 4,000 priests who have left the Church of Rome. So Rome treats the priests who have renounced the superstitions and traditions of her church — deprive them of their civil rights.

* * * *

Moving pictures based on some Biblical theme are nothing new. We have had them since the time the "Ten Commandments" and others were produced. We have had many since. Many Christians believe that this will be the answer to their prayers for better "movies." It is true that morally they will be an improvement but will they be Scripturally? The *Christian Century* reports "Religious Films, Ltd., the J. Arthur Rank organization for producing religious films, has released three new productions: 'The Wedding Feast' and 'Ruth,' straightforward screen adaptation of the biblical narratives, and 'Belshazzar's Feast,' which explores new ground by showing the Bishop of Rochester preaching a sermon while an inserted series of original drawings illustrates the text." Like the radio the devil will find this too a handy means to spread false doctrine which people will innocently drink in. By fair speech many will

be deceived and will leave "sound doctrine."

* * * *

A recent issue of *Der Lutheraner*, a publication of the Lutheran Church, Missouri Synod, brings us the news that the American Lutheran Church has started mission work in Arizona with the founding of three congregations. One of these was started in Phoenix, another in its vicinity, and still another in Prescott. *Der Lutheraner* comments: "This information is interesting since it shows us that the Lutheran church must also concern itself with the so-called 'desiccated states of the southwest from which one can get nothing'." These "desiccated states" of the southwest have been the home of Wisconsin Synod missionaries since the year 1892 when two missionaries took up the work among the Apache Indians. A glance at the *Northwestern Lutheran Annual* shows that our Wisconsin Synod has more than thirty-five preaching stations, many of these being white missions as in Phoenix and Prescott. Tucson is also another city in which we have flourishing congregations.

* * * *

The Rumanian government and organized religion are having more trouble. This month the Greek Catholic Church of Rumania disappeared. Its property was taken by the state. Its membership of 1,300,000 has been moved into the Orthodox Church of Rumania. Lutherans also last month were feeling the effects of new church laws in Rumania. Two Lutheran synods who formerly had their own bishops were no longer allowed to have them. In order to have a bishop they must either unite or be satisfied to be run without a bishop. Only one theological seminary will be permitted in Rumania for all Protestants. Under the new law, all pastors are officers of the state, and all church property is owned by the state. No church taxes will be collected by the government. Clerical control of church policy is forbidden. Rumania is turning out to be an excellent example of communist freedom of religion policy. Freedom of religion may be so hemmed in by legal restrictions that the only place one may freely worship is in his own closet. That at least is the pattern followed in Russia.

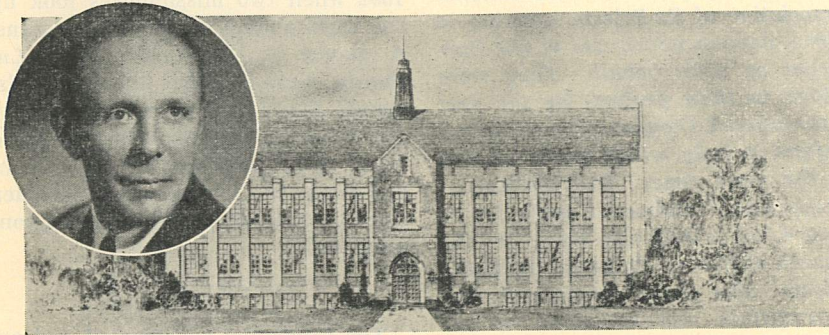
Northwestern College, Watertown, Wis.

BY PROFESSOR E. E. KOWALKE, PRESIDENT

THE building program for Northwestern College includes (1) a new building that will contain five class rooms, a library, a laboratory, a faculty room, and offices for the president and the bursar, (2) a new heating plant, (3) an addition to the gymnasium to provide a permanent stage, (4) a short tunnel connecting the basement of the dormitory with the basement of the gymnasium.

The Recitation Building

A new recitation building was needed twenty years ago. It is more



necessary today than ever before. We have eight regular classes, four college and four high school classes. The four high school classes are each divided into two sections, and the freshman college class is likewise divided in some branches. That adds up to thirteen classes, and counting the business department as two classes, there are in all fifteen classes.

To take care of these classes there are eight regular class rooms in the recitation building; a sliding partition in the dormitory chapel provides two more; the large college chapel serves as another. That adds up to eleven class rooms for fifteen classes. In the emergency we are using the dormitory reading room, the bursar's office, and the typewriting room as class rooms. Even so there are not enough to go around. Only eight of these are satisfactory class rooms, and the largest of them seats only 32 students.

Our library is now located partly in a room the size of a class room,

partly in the faculty room, partly in three basement rooms, and partly in half-a-dozen narrow cloak rooms. Northwestern College has about 20,000 books but has never had a library where they could be stored or effectively used.

The laboratory is shamefully inadequate. For example, we have a high school class in chemistry of 41. Six or eight students might work comfortably in the laboratory at one time, but the instructor is crowding in 14 and dividing the class into three sections.

The Heating Plant

The present heating plant consists of two boilers located under the bedrooms of the new dormitory. It is just large enough to serve the present buildings. The addition of a new recitation building makes a new and larger heating plant absolutely necessary.

The Addition to the Gymnasium

The gymnasium provides the only room on the campus large enough to seat the whole student body at one time. Here the opening and closing exercises are held, here the concerts are given, and here the Synod frequently holds its meetings. Whenever the gymnasium is used for any such purpose, a temporary stage has to be set up. When it again goes into use as a gymnasium the stage has to be taken down and carried away. That involves much labor and still does not provide a satisfactory stage. The addition to the gymnasium would provide a permanent stage.

The Tunnel

A short tunnel connecting the basements of the gymnasium and the dormitory would make it possible for the students in the winter to go directly from the showers and dressing room to their rooms in the dormitory. The tunnel would also carry steam pipes and service lines.

Effect On Enrollment

The building program as it now stands does not include any additional dormitory space. But it does make it possible to vacate certain rooms in the dormitory, so that with a little remodeling there, about thirty more students could be housed. The dormitory capacity would then be increased to a maximum of 250. It is now barely 220.

Any increase in enrollment above 220 in the dormitory immediately makes it necessary to provide more space in the dining hall. That can be done by using the present kitchen as an addition to the dining hall and relocating the kitchen. That would mean tearing out a few partitions in the present building and putting up a small addition to enlarge the kitchen space gained by tearing out present partitions. The outlay for these changes would not be great. Room for 48 more students would thus be gained in the dining hall.

It is interesting to recall that in the 84 years since the first building was erected on this campus in 1865 the Synod has invested in cash for the construction of all buildings, including two dormitories, the recitation building, the refectory, the gymnasium, the barracks, the hospital, 16 professors' residences, and two buildings that burned years ago, a total of about \$253,000. That is about what it would cost to put up one good-sized church today.

Think This Over

The recitation building that the Synod is now planning to erect is long overdue. The present building was built in 1894 when the institution had 160 students and eight professors, and the library contained 2,716 volumes. Today there are more than 300 students and eighteen professors, and the library contains about 20,000 volumes.

Dr. Martin Luther College

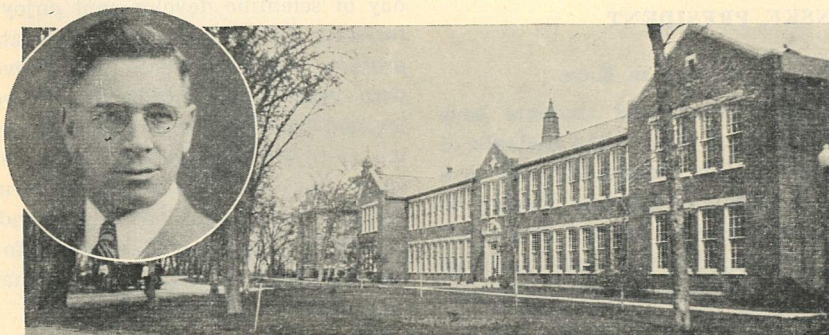
BY PROFESSOR C. L. SCHWEPPE, PRESIDENT

Our Need Is 25 Years Old

THE need for a dormitory for girls at Dr. Martin Luther College became very evident about twenty-five years ago. With the steadily growing request for women teachers for our schools, some kind of provision had to be made for housing girls. By resolution of the Synod, the president's residence was somewhat remodeled (Hillcrest), the main part of this project being the placing of wallboard partitions in the attic so that more bedrooms would be available. For the past years we have quartered from twenty-five to thirty-five girls in this house; com-

ing places for others. These live in private homes in the city, some fairly close to school and some quite far away.

When we look at this situation, we realize that in reality Dr. Martin Luther College has no dormitory for girls. We have never built one. Not one of the places mentioned offers the kind of residence our girls ought to have, with the exception of West Hall perhaps, and that building was to be a temporary one. It was constructed on that principle. Surely, our girls ought to have facilities and accommodations equal to those of the boys. For more than two decades



fortably it will accommodate about twenty.

As need for still more room arose, we made arrangements with the Redeker family (now Bode Hall) to gain space for ten girls. Finally we were forced to move some into our Service Building, first taking over the third floor and then also the second (the girls call this the Annex). Today we have fifty girls living here, some sleeping in double-decker beds and all very much cramped and crowded. After that, we persuaded the Gerlachs to give us room for ten. In 1945, the Synod instructed us to erect a temporary building of some kind so that we could enroll a still larger number of girls (West Hall). This building is designed for thirty-six, but it is inhabited by more than that number at the present time.

Much Needed Girls' Dormitory

In spite of all of these moves, it is still necessary for us to find room-

they have had to be satisfied with rather inadequate ones.

The girls in our Annex have been given rooms we need for other purposes. Take the band rehearsals, for instance, or other rehearsals of any kind. We now have to place our chapel at the disposal of student organizations, although good order requires that that building be closed after school hours. Formerly we had a place where students could have occasional parties and other social gatherings, but now all this space is "dormitory." We have been encroaching on the territory intended for the kitchen personnel.

Formerly we had a student hospital — four rooms with a separate kitchen, all well equipped. Now girls are living there. It was our practice to isolate students with colds so that they would not infect others. Now we can not do that. What kind of arrangements we can make in case we have an epidemic of some kind — and in a student-body of more

than three hundred epidemics sometimes break out — we still do not know, but it can become a serious and very troublesome problem at any time. Certainly, you want us to be in a position to give some kind of care and attention to your boys and girls when they are sick. Local doctors constantly remind us of this condition and of this weakness in our set-up. Some day we may have trouble with the board of health because of it.

Too Crowded To Do Good Work

At every place where our girls are housed, we have a so-called community study-hall. In our Annex it means that fifty girls prepare their lessons in the same room; at the other places the number varies, depending on the number of girls staying there. Even we teachers admit that this is a decided handicap. There is no chance for private study. We try to keep these rooms as quiet and orderly as possible, but some commotion and distraction can not be avoided, and real concentration on schoolwork becomes doubly hard. There is no doubt about the effect this has on some of the students. Many can not do their best under such conditions, to say nothing of the fact that we ought not to provide them with alibis.

Girls Are Handicapped

We are also placing quite a burden on the girls who have to room in the city. Many of these take their noon and evening meals at the college dininghalls. Often this means two additional trips up the hill. In winter such trips are often very disagreeable. On school days these girls usually remain on the hill until after supper. But where shall they stay until then? If our Service Building hadn't become "dormitory," there would be a place. Shall they now crowd in where the crowd is already too large?

We don't want to forget the discipline problems created by having girls live in so many different places. Remember that we have from ten to fifty lodged here and there. Such a condition not only makes for a difference in conveniences, but it also involves us in other complications. Uniformity of routine and custom can hardly be attained, and in a boarding school some kind of uniformity in this respect is essential, even though sometimes it may be only a matter of being fair to all.

Others Know the Facts

The fire underwriters have mentioned our placing so many in so small a space. We are not recording this with the intention of frightening anyone; we state it only to show that others are finding our housing situation inadequate.

It should be apparent that we sorely need a dormitory for girls with facilities somewhat approaching those offered them in other places; and we should have it very soon. We admire our girls and our matrons for their willingness to live under these rather

trying circumstances, but we should not expect them to go on like this indefinitely. We are sure that we don't either.

At Dr. Martin Luther College we are trying to be "about our Father's business." We endeavor to train men and women for work in the church, some to be pastors and some, teachers. The Lord wants us to do this work, and we want to do it. He has made many young men and women willing to serve Him. We have been compelled to turn many away. We want to improve this situation. "The love of Christ constraineth us."

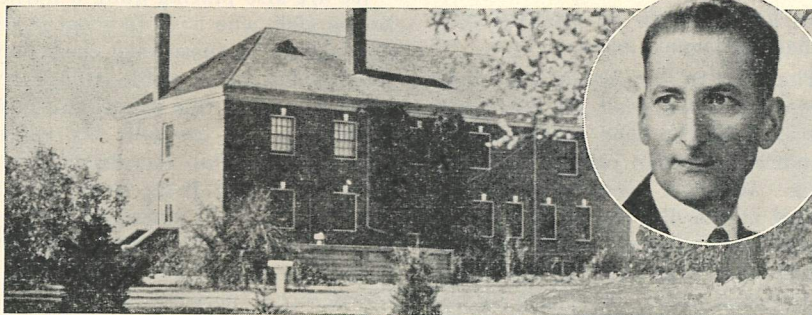
Northwestern Lutheran Academy

BY PROFESSOR R. A. FENSKE, PRESIDENT

NORTHWESTERN Lutheran Academy has needed a new class room building ever since our enlarged enrollment forced us to shift units from building to building and to compress into a small area what normally would occupy twice the space. The addition of a gymnasium-auditorium was necessary

Living in Hope

Both teachers and students have been living in hope — the students, of course, mainly looking forward to a gymnasium; the teachers, having an understanding of balance in student life, hoping for the early construction of both administration and gym-



even before that time. If an institution is to keep up a wholesome student life, if teachers are to do their work efficiently, conditions as we have them now must not be permitted to continue.

Our crowded conditions have been clearly set forth before, and there is no need to repeat their details; however, what such conditions are doing to teachers and students causes one to give pause for serious reflection. There are times when the intangible something can be very important.

nasium units. No one can complain that we have not been resourceful in making the best of conditions as they are, and we hope that no one will accuse us of lacking patience. After all, we are a comparatively young institution and have not been as thoroughly seasoned to waiting as have others. Yet the fact remains, and we must be realistic enough to admit it, that the constant lack of room and facilities is having its effort upon the institution as a whole.

Some Desperate Conditions

To illustrate, a teacher has not a class room that he can call his own, where he can collect and arrange materials that he has gathered and saved to use for motivation, illustration, and instruction. Whether it be mathematics, language, history, the teacher looks for ample blackboard space, room to set up projects undisturbed, wall space for maps he will have to use, and posting space for disseminating information and for broadening student interest. And what teacher does not desire a library that will be a continuous source and center of interest to the student, where a student can work out his special assignments or just browse and sample to suit and develop his individual tastes? Moreover, who in this day of scientific development enjoys teaching the sciences without a laboratory where students can prove with their hands what they have learned from the text? Good music, too, is to be fostered, of course, but when there are not enough instruments or practice periods to go round, largely because all available room for instruments is taken, one feels that one ought to rewrite the catalog.

Still Another Need

Our athletic program requires special mention, for through it we seek to promote healthy growth and a wholesome student life. Only the coach understands in full what it means to carry out such a program without a gymnasium. Our basketball enthusiasts, come northeaster or northwester, must make the long trek to the city to get in an hour's practice on a rented floor. And during the long winter months the athletic program for our girls is totally inadequate.

These are some of the conditions that reveal the present inadequacy of our facilities and which are beginning to make themselves felt on both students and teachers. Yet we take courage from the fact that the new girls' dormitory, though not yet completed, has already served to quicken the hearts of the parents of our students. Certainly the new administration-gymnasium unit, once begun, will do the same to students and teachers.

Lutheran Seminary, Saginaw, Mich.

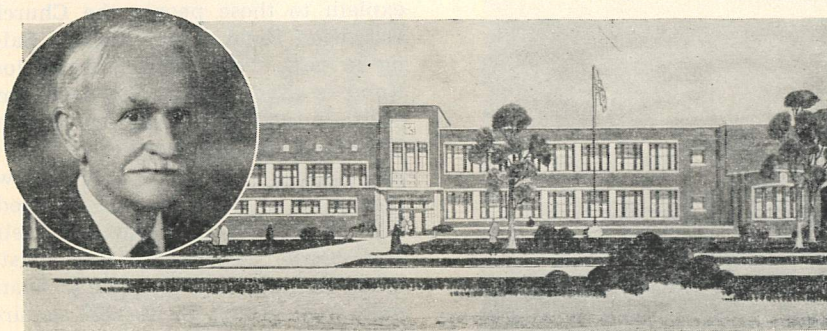
BY PROFESSOR ARMIN SCHULTZ

OUR high school at Saginaw, Michigan, is to benefit from the Building Program. Reasons for this are quite evident.

A Small Beginning

Michigan Lutheran Seminary was opened by the Synod as a preparatory school in 1910. Classes were held in the only building on the campus at that time, the "Seminar," erected

enough class room and dormitory space for a larger group of students. 110 boys and girls enrolled that September. And as the Lord had blessed us with a steady, healthy growth in enrollment, we were confident that He would also find a solution for the problem. This solution was found when the General Synodical Committee and the special Synod of 1945 recognized the building needs and



in 1887 by the old Michigan Synod. Five students were enrolled at the beginning of the first year. But a steady growth in enrollment followed, making it necessary to expand the facilities as well as the teaching staff. In 1913 a boys' dormitory was built. In the next year the enrollment had gone over thirty. By 1925 fifty-four was the high in student registration. That year saw the building of a refectory. From then on it was possible to make use of the former home of the "Seminar" for class purposes only. And the building served well, even after walls were removed from time to time to take care of the expanding student body.

A New "High" In 1932

Interest in the school, however, continued, and in 1932 the student enrollment reached 86. Even with this number, though, there was ample class room and dormitory space. But in 1944 it became apparent to the faculty, the board, and impartial men from outside our immediate school family that we would be faced with an emergency in the building situation so acute that it would threaten us with disastrous results for the next school year. We would not have

authorized the Wisconsin Synod Building Program. Since that year our enrollment has been between 140 and 160.

Our Dire Need

We met the immediate crisis then with temporary measures. And until the collection is finished and build-

ings are erected we shall have to continue under severe handicaps and in cramped, unhealthy, even unsafe conditions. Certainly our present recitation building, built over 60 years ago, and constructed not at all for present-day class room efficiency, will take no more remodeling or repairing in order to make room. Therefore, our only solution was a new recitation building with a gymnasium-auditorium built in. For our present and future needs six class rooms, a library, laboratory, lecture room, and administration offices are included. And since our former recreation room was sacrificed in order to make room for more boys in the dormitory, we realize more than ever the need of an adequate gymnasium. Provisions, of course, are being made for future expansion of the proposed building.

Let Us Unite In Prayer

Let us be happy that we have an emergency only in this, that we have not containers large enough to hold the many students the Lord has given us. In prayer we have asked Him for these boys and girls, and now let us provide for them in a God-pleasing way! And as all five phases of Synod's work to benefit from the Building Program have now waited over long for solution, let us repent of our sin of delay, and ask the Lord for courage and determination to speed the collection and finish our undertaking!

The Church Extension Fund

BY PASTOR THEOPHIL HOFFMANN

"**P**ARDON ME, SIR! Am I assuming correctly that you are Pastor Work of the Wisconsin Synod Lutheran church of this city?" asked Mr. Hope when the two accidentally met in the post office of Verde.

"Yes," replied the pastor, "I am that man. What can I do for you? I don't think that I know you?"

"My name is Hope. I live in Mesa, that newly founded town about 26 miles east of here. I am a confirmed Lutheran. We haven't a church in our town. I miss my church. Sundays just don't seem like Sundays at all without an opportunity to go to

church. Of course, we have a radio; but that is not like attending divine service: taking an active part in the singing, seeing the people in church, praying with them, not only hearing but also seeing the pastor in the pulpit, etc."

"I certainly am glad to hear you speak thus about church services. I wish that all our people, who have the opportunity to go to church, would regularly make use of it," replied the pastor.

Mr. Hope: "The other day I was paging through my Northwestern Lutheran Annual and there I ran

across your name. I was just wondering, whether it wouldn't be possible to establish a church in our city, and whether you perhaps could come over and help us get started? I see from the Annual that you have a rather large congregation here and two services every Sunday, but maybe you would be so kind and give us a Sunday afternoon?"

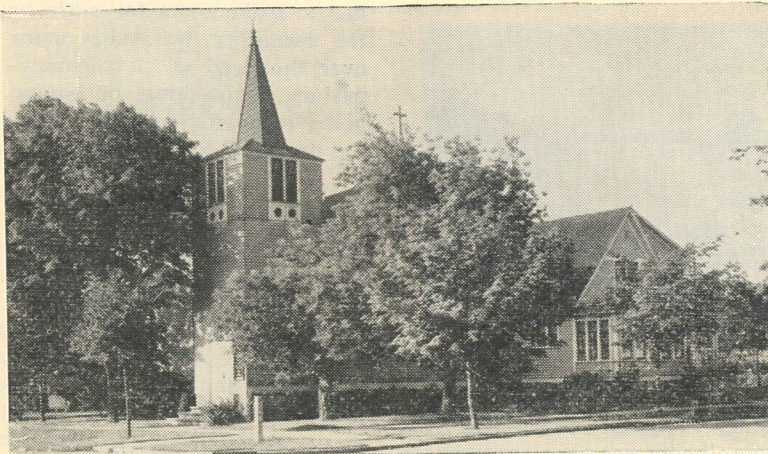
"If it is starting a new congregation," answered the pastor, "why, nothing in the world could please me more than to assist in this. Shall we get started next Sunday, say about 2:30 in the afternoon?"

"I still have mine from confirmation time and my wife has hers. Maybe we can find a few more in Mesa."

"Good-bye! Hope to see you next Sunday!"

The First Service

Next Sunday came. Eagerly Mr. Hope awaited the coming of the pastor. About twenty persons had made their appearance for the first service. It was truly uplifting! There wasn't any altar, or pulpit, no choir, but — Jesus was there! All eyes and ears were eagerly fixed when the minister read the text: "For God so loved the



St. Paul's Church and Parsonage
Gladstone, Michigan

"Thank you so much, Pastor Work! Now I must hasten home and inform my wife. She will be more than delighted to hear this good news. Time and again she said to me, 'I like everything fine in this new town: you have an excellent job, good income, we have good stores, a new school, etc., but I miss my church. What will become of our children without a church?'"

On parting the pastor remarked, "Where shall we meet? You do not have a church?"

Mr. Hope: "My wife and I talked about this more than once. We suggest that for the time being we meet right in our house. We have a rather large room and a piano. True, my wife is not an accomplished musician, but I think she will be able to accompany the hymns."

"That's fine!" replied the pastor, "but what about hymnals?"

world, that He gave His only-begotten Son, that whosoever believeth in Him, shall not perish, but have everlasting life." Some of these people had been away from church for many years; although they practically had forgotten the love of God, God had not forgotten them. After the service was concluded a voice was heard, "Pastor, could we have another service next Sunday? I spoke to a few of my friends. They could not come today. They would be here next Sunday." Could the pastor say "No" to such a request? Pastor Work was back next Sunday, when a similar request was heard. Thus Pastor Work kept coming Sunday after Sunday. Soon the room became too small. The little group had to look for a different meeting place. After about six months the group was organized into a congregation. Pastor Work had secured a Synod approved constitution from Northwestern Publishing House. Ten men signed the constitution.

A Desperate Need Arises

After this little group had shifted about from place to place for some time, Mr. Hope suggested that they build their own church. This would, no doubt, help others find this church. He had look around for suitable lots and found one right in the heart of the city. He had spoken to the owner. He assured him, "If you want this lot, 200 by 140, for church purposes, I'll sell it to you for one-half price. Nothing would do this town more good than a church." A very tempting offer! A choice piece of property. But where to get the money? Pastor Work welcomed this opportunity to explain to these people the Church Extension Fund of our Synod. Said he in part, "The Church Extension Fund is exactly what the name implies: a fund to extend the church. This fund has been gathered over a long period of time by your fellow-Christians of the Wisconsin Synod. The purpose of the fund is to help just such emergencies as exists here: namely to help small, financially weak groups get started, acquire lots, erect a church, a parsonage, a Christian day school, etc. The money from this fund is offered not as an outright gift but as a loan. In due time it must be paid back. As repayments are made into this fund the money is again loaned to other needy groups. It is a revolving fund. For a longer period of time there are no interest charges, after some time a little interest is expected, but not near as much as the bank would require. The chairman of this fund is Pastor Wm. Roepke of Marquette, Michigan. I'll write to him today and find out, if there is any money available for a loan at this time for our project here in Mesa."

The Church Extension Fund

After the next Sunday service the pastor reported, "I contacted Pastor Roepke. I received a reply by return mail. It read in part as follows, 'How it made my heart leap for joy when I heard of the wonderful prospects to establish a new church in Mesa! But a loan from the Church Extension Fund? Sorry, awfully sorry, the Church Extension Fund is empty! I haven't the faintest idea when funds will again be available. I know it will not help your situation any, yet I will tell you, we have to turn down similar requests practically every

week. If only all our members in our Synod could read these touching requests for loans that come to my desk! I am sure they would hurry along the present Building Fund collection, of which 40% is earmarked for the Church Extension Fund and is put to work at once. Tell your good people to try and get along as best they can for the time being. I'll broadcast your plight all over our Synod. I am sure this will hasten on the gathering in of funds for the Church Extension Fund." Needless to say Pastor Work and the ten voting members with over thirty Sunday school children were sorely disappointed when this news came to them. But the pastor assured them that help

would be forthcoming. He knew of other places where similar conditions prevailed. And though they had to wait for help, eventually it came. The accompanying picture shows you a piece of property that would not be in existence today, if it had not been for a loan from the Church Extension Fund about twenty years ago.

Heed the Cry!

The Building Fund Collection II is on; but far from completed. Let us all put our shoulders to the wheel at once and complete it, so that the small flock in Mesa and many others like it may soon get their much needed church home.

At that time it was our confident expectation that one million dollars would suffice to erect the needed buildings and to bring the Church Extension Fund up to the desired level.

This million dollar offering was gathered in due time without working a hardship on any one. The Lord had need of it, and we were glad to bring it.

By 1947, however, it had become obvious that, because of radically changed economic conditions, at least two million dollars would be required. The Synod therefore, ready and eager to do what the Lord clearly asked of us, resolved to gather another million dollars, setting sixty per cent of this second million aside for the proposed buildings at our institutions, and making forty per cent immediately available to the Church Extension Fund as monies came in.

The actual gathering of the second million was inaugurated almost a year ago.

A good beginning has been made. But very, very much still remains to be done. At this writing 67 congregations have remitted the required minimum or more. 325 congregations have made a good beginning. The other 436 have not been heard from to date.

Let us *all* labor faithfully in this important phase of the Lord's work. It is highly important and a requirement of Christian love that *all* do their part if no one is to be burdened because of the negligence of another. It will be a small thing to complete this Collection if *ALL* are faithful. It may become a burden if some let others bear what they ought to bear.

We are *all* engaged in the Lord's work together. We *all* enjoy the blessings of our schools. We *all* depend on our schools for Christian pastors and teachers. Let us *all* work together so that the task which we have begun may be speedily completed. Then the Church Extension Fund can serve the purpose for which it was created, and the urgently needed buildings can be erected in time for the Centennial in 1950.

The Wisconsin Synod Building Fund Collection

AS we read the accompanying articles bearing on the need which is to be relieved by the Building Fund Collection, our hearts are filled with a mingled feeling of joy and sorrow.

We rejoice over the fact that the Lord has made us the favored recipients of His bounteous grace for nearly 100 years, having mercifully preserved His saving Truth among us although we had in no wise deserved it and have often shown a lamentable lack of appreciation of it. What would have become of us if the Lord had not mercifully led and guided us all the way? We marvel at His patience and loving-kindness and worship His holy name.

But we are deeply grieved when we behold our own shortcomings and negligence. We should have served the Lord much better than we did, should have evidenced much greater love and zeal.

We rejoice greatly when we consider how wonderfully God has blessed and still blesses our mission endeavors so that new mission congregations constantly come into being, and that we are still being called into new mission fields white unto the harvest.

However, it humbles and grieves us to see that we cannot do the work as the Lord wants us to do it because of a lack of men and an adequate Church Extension Fund.

We thank God for the large number of young men and women who are

pleading for a Christian education with the view of entering the service of the Church as pastors and teachers. We are happy to hear that our schools of higher learning are filled to overflowing and that there are many more who would gladly enter our schools if they could be admitted.

At the same time it grieves us deeply to hear that so many of our young people whom the Lord has given a willing heart could not be received. Only He knows how many potential pastors and teachers have had to be turned away because of a lack of room at our schools, and how many congregations will be without a pastor or a teacher in the far distant future because we are not able now to receive all who desire to enter our schools.

We are deeply grieved also when we think of the deplorable conditions under which our professors and students must do their work.

To provide for these needs which are a source of both joy and sorrow we resolved in January of 1945 to gather a centennial thank-offering of one million dollars. This was to be our visible, tangible thank-offering for one hundred years of divine grace.

Received January 1 to December 20, 1948

		Total Minimum
Dakota-Montana	\$ 22,540.39	\$ 33,410.00
Michigan	8,060.78	96,055.00
Minnesota	26,616.11	185,550.00
Nebraska	9,062.98	26,565.00

North Wisconsin	59,647.76	232,625.00
Pacific Northwest	2,346.65	5,830.00
Southeast Wisconsin	43,675.41	235,430.00
West Wisconsin	18,507.24	229,505.00
Total	\$ 190,457.32	\$ 1,044,170.00

Speaker: Rev. Lloyd Wenzel.
 Alternate: Rev. E. F. Lehmann.
 Bring delegates, and announce to the host pastor.
 A. K. HERTLER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Groth, Lester F., in St. John's Church, Stanton, Nebraska, by W. F. Spengler; assisted by E. J. Dreyer; Third Sunday in Advent, December 12, 1948.
Wendland, E. H., in St. Matthew's Church, Benton Harbor, Michigan, by E. A. Wendland; assisted by H. Haase, E. Berg, H. Zink, W. Westendorf, W. Stuenkel; Fourth Sunday after Trinity, December 19, 1948.

CHANGE OF ADDRESS

Pastors

Groth, Lester F., Stanton, Nebraska.
Wendland, E. H., 125 Kline Street, Benton Harbor, Michigan.
Haase, H. C., 724 Broadway, Benton Harbor, Michigan.

ACKNOWLEDGMENT AND THANKS

From Zion Lutheran Church, Lansing, Michigan (Rev. F. Zimmermann), quilts and groceries.
 From St. Luke's Church, Vassar, Michigan (Rev. W. Kehrberg), provisions.
 From St. John's Church, Wayne, Michigan (Rev. G. Press), cookies and \$2.00.
 PROF. O. J. R. HOENECKE.

WANTED

Anyone who has instruments for orchestra or band, and would like to donate them to Michigan Lutheran Seminary, please send them to us, and we will pay the express charges.
 DR. E. W. ANDERSON,
 2304 Court Street,
 Saginaw, Michigan.

CALENDAR OF CONFERENCES

TWIN CITIES MIXED PASTORAL CONFERENCE

The Twin Cities Mixed Pastoral Conference (Synodical Conference) will conduct its annual sessions on February 15 and 16, 1949, d. v., at Pilgrim Evangelical Lutheran Church, 39th Street and First Avenue, South, Minneapolis, Minnesota, Roman J. Palmer, pastor, Chief essayist: Prof. Otto E. Sohn, Concordia Theological Seminary, St. Louis, "The More Excellent Way." The Rev. Egbert Schaller of Nicollet, Minnesota, will present a paper on homiletics. A Communion service will be held on the opening day at 10:30 A. M. The Pastoral service will be held Tuesday evening, 7:30. Speakers for devotions and services have been appointed by the committee and notified.
 THEODORE A. DANIEL, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at St. James Ev. Lutheran Church, St. Paul, Minnesota, C. Bolle, pastor, on January 18 and 19, 1949, opening with Holy Communion at 9:30 A. M., R. C. Ave-Lallemant (E. J. Zehms) preaching.

Essays: P. W. Spaude, Is Doctrinal Unity a Requisite for Altar Fellowship among Conference Brethren? (continued); O. J. Naumann, Exegesis of Galatians; E. J. Zehms, Prayer-Fellowship.
 F. H. TABBERT, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: Eau Claire, William Krueger, pastor.
 Date: January 17-18. Opening at 9:30 A. M.

Essays: Ephesians 1, C. J. Kionka; "He Descended into Hell," E. Berg; Revelation 1, A. Fischer; Ephesians 2, A. Kell.
 Preacher: C. J. Kionka (E. Lochner).
 Kindly announce to the pastor and state whether or not you desire quarters.
 WILLIAM KRUEGER, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v.

Place: Fountain City, Wisconsin. H. Nommensen, host pastor.

Time: Wednesday, January 19, 1949, at 9:30 A. M. with Communion service.

Speaker: H. Backer.
 Program: Exegesis, Matt. 22, 34-40, Arthur Hanke; Visual Education (showing of still and moving pictures), A. Mennicke; Status of Veterans of Foreign Wars Organization, H. Backer.

Note: Please announce your intended presence or absence to the host pastor not later than January 15.

GERH. H. GEIGER, Secretary.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet February 22 and 23 at St. Paul's Ev. Lutheran Church, Naper, Nebraska, Pastor A. K. Hertler. Sessions begin at 10 A. M., C. S. T.

Papers: II Timothy 2, A. K. Hertler; Isaiah 13, Karl Molkentin; Isagogical Study of the Song of Solomon, Erwin Ploetz; Order of Services, Herbert Lietzau; Book Review on Communism in the Church, Karlheinz Neumann.

SOUTHEASTERN WISCONSIN DISTRICT

July, August, September, 1948

Arizona Conference

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Norman Berg, Globe	\$ 54.00	\$	
W. R. Hoyer, Flagstaff	41.00		
L. Pingel, Resurrection, Phoenix	58.70		
R. W. Schaller, Zion, Phoenix	375.00		
Marvin Volkman, Douglas	55.00		

Dodge-Washington Conference

Fredric Glibert, Slinger	113.00		
Harvey Heckendorf, T. Lomira	26.86	110.00	
Harvey Heckendorf, T. Theresa		82.00	
W. Reinemann, Hullsburg		30.00	32.00
Ad. von Rohr, Hartford		3.00	14.00
W. P. Sauer, West Bend	634.69		
H. J. Schaar, Brownsville	215.95		
A. Schewe, Emmanuel, T. Herman	215.60		
A. Schewe, Zion, T. Theresa	225.30		
Wm. F. Schink, Woodland		16.00	
F. Zarling, Iron Ridge	60.00	5.00	3.00

Eastern Conference

P. E. Behn, Fairview, Milwaukee	232.66		
E. Ph. Ebert, East Troy	187.09		
R. A. Goede, Calvary, Thiensville	101.57	3.00	
L. Hallauer, Lannon	304.16		
G. R. Hillmer, Bluemound, Wau.	117.44		
G. R. Hillmer, Ham. Hts., Wau.	30.55		
Eugene Hinderer, Hartland		354.00	
W. P. Holzhausen, W. Mequon ..	97.10		
A. C. Keibel, T. Granv., St. John	197.77	51.00	
Walter Keibel, Nain, West Allis	202.54		44.61
E. A. Knief, Jordan, West Allis	606.25	35.00	
A. Krueger, Resurrecc., Milwaukee	223.10		
H. Lange, Nathanael, Milwaukee		86.00	10.00
Carl S. Leyrer, Big Bend	74.15		
J. Mahnke, Mt. Lebanon, Milw.	267.21	60.00	47.15
W. Mahnke, St. John, Root Creek	187.50	250.45	46.88
C. and K. Otto, St. John, Wauw.	309.09		4.00

M. F. Rische, Kirchhayn	1,811.35	3.00	40.48
G. Schaller, Town Franklin	148.85	205.00	
A. Schultz, Trinity, Milwaukee	27.80		23.00
M. Schwenzen, Good She., W. A.	213.43		
H. Schwertfeger, Woodl., W. A.	102.56	10.75	4.84
H. Shiley, Trinity, Waukesha ..	251.94		
Delton J. Tills, Tess Corners ..	402.45		
Heinrich J. Vogel, Cudahy	260.55	9.00	
R. Werner, Homehurst, W. A. ..	25.65	17.00	
R. R. Werner, St. Peter, W. A. ..	25.53	51.75	
R. Wiechmann, Salem, W. Granv.	815.79		
H. Woyahn, Grace, Waukesha ..	195.09		3.00
W. Zarling, Westowne, Waukesha	89.70	445.00	

Milwaukee City Conference

E. Blakewell, Divinity, W. Bay	162.25		
E. Blumenthal, Salem	379.42		
John Brenner, St. John	504.58		111.05
Victor Brohm, Bethesda	357.15	1,031.82	186.88
R. O. Buerger, Gethsemane	530.78	1,299.50	
P. J. Burkholz, Siloah	2,345.00		516.00
Herman Cares, Christ	322.10		
John C. Dahlke, Jerusalem	561.96		2,677.81
James de Galley, St. Paul	77.96		
E. Ph. Dornfeld, St. Marcus	254.18	165.00	25.88
G. W. Fischer, St. Jacobi	565.49	100.00	154.36
A. F. Halboth, St. Matthew	608.44		521.07
Raymond Huth, Messiah	236.57	190.40	
L. F. Karrer, St. Andrew	96.47		
H. Koehler-E. Tacke, St. Lucas	1,028.98	2.00	136.50
E. C. Pankow, Garden Homes ..	781.26		1,050.00
Paul Pieper, St. Peter	845.80	52.00	109.00
Wm. F. Sauer, Grace	814.11		27.00
W. and J. Schaefer, Atonement	780.00	9.00	164.00
G. E. Schmeling, Bethel	527.75		169.26
E. C. Schroeder, Apostles	35.68	98.00	25.00
R. C. Stienke, Parkside	80.79		
Arthur Tacke, Zebaoth	583.99		
Arthur P. Voss, St. James	540.00	213.00	293.00

Southern Conference

G. A. Barthels, Burlington	127.85	168.15	
Walter A. Diehl, Elkhorn	519.40		50.00
O. Heidtke, Morton Grove, Ill. ..	50.00		

E. Hillmer, St. Luke, Kenosha	169.10		
Edwin Jaster, Epiphany, Racine	177.42		
Arnold Koelpin, Caledonia.....	215.03		
W. H. Lehmann, Libertyville, Ill.		139.80	
O. B. Nommensen, So. Milwaukee	407.63	5.00	
W. K. Pifer, Bethany, Kenosha	70.45		
M. F. Plass, Oakwood,.....	351.91		
Julius Toepel, T. Maine, Cook Co.	53.00		
Theo. Volkert, 1 Ev. Lu., Racine	345.59		
I. W. Weiss, Palos Heights, Ill.	33.41		
Miscellaneous			
M. S. B.		10.00	
	\$ 24,953.47	\$ 5,309.62	\$ 6,533.64

(All following items are included in above totals)

Memorial Wreaths (July)			
In Memory of — Sent in by			
Mrs. J. Gunst—W. Reinemann.. \$		\$	32.00
Mrs. E. Mathwig—W. F. Schink	10.00		
Otto Grunwald—W. F. Schink..	2.00		
Rev. W. Kitzrow—W. F. Schink	2.00		
J. F. Kannenberg—M. F. Rische		5.00	
W. Reinke—P. J. Burkholz...		3.00	
Mrs. L. Meyer—E. Ph. Dornfeld		10.00	
C. F. Gaulke—Paul Pieper.....	47.00		57.00
H. Burmeister—G. E. Schmeling			25.00
	\$	\$	61.00
			\$ 132.00

Memorial Wreaths (August)			
Mrs. A. Berndt—Ad. von Rohr.. \$		\$	14.00
Mrs. L. Meyer—F. Zarling		5.00	
Mrs. A. Weiss—F. Zarling.....			3.00
E. J. Mueller—R. A. Goede....			10.00
Robt. Manthei—R. A. Goede....			2.00
Joseph Musbach—R. A. Goede..			2.00
Ervin Huth—J. Mahnke.....		5.00	
Leroy Hillmann—M. F. Rische..		3.00	17.00
Mrs. E. Volkmann—A. Schultz..			6.00
George Wille—Arnold Schultz..			12.00
Mrs. L. Meyer—E. Ph. Dornfeld		55.00	
F. Rauschke—Koehler-Tacke ..		2.00	
Dr. A. Marley—Koehler-Tacke..	3.00		
G. Schwaab Fueger—Paul Pieper			5.00
Aug. Barteck—Paul Pieper.....		5.00	
C. F. Gaulke—Paul Pieper.....			3.00
A. P. Bentsen—Wm. F. Sauer..			17.00
Aug. Barteck—A. P. Voss.....		13.00	25.00
	\$	\$	91.00
			\$ 116.00

Memorial Wreaths (September)			
Mrs. J. Gunst—W. Reinemann.. \$		\$	25.00
Rev. T. Gieschen—W. Reinemann		5.00	
Carl Quandt—W. Schink		2.00	
Oscar Hilty—Ralph Goede		3.00	
John Stefanik—Walther Keibel..			5.00
C. Grapengiesser—C. and K. Otto			4.00
Miss L. Pretzel—C. and K. Otto	2.00		
E. Hoerchner—A. Schultz.....			5.00
..... H. Woyahn			3.00
Mrs. E. Shutter—P. J. Burkholz	5.00		
Julius Lewin—P. J. Burkholz..			19.00
Wm. Sternke—P. J. Burkholz..			11.00
Mrs. L. Graack—P. J. Burkholz..			3.00
Mrs. M. Rottmiller—H. Cares...	2.00		
Mrs. L. Peterleus—A. Halboth..			27.57
Mrs. Beghmann—Koehler-Tacke.			3.00
K. Steinhrenner—Koehler-Tacke			5.00
E. Breutzmann—Paul Pieper ...			3.00
A. P. Bentsen—Wm. F. Sauer..			10.00
E. Wagenknecht—W. Schaefer..		3.00	8.00
A. P. Bentsen—W. J. Schaefer		6.00	
Aug. Barteck—A. P. Voss.....			5.00
	\$	\$	9.00
			\$ 44.00
			\$ 111.57

G. W. SAMPE, District Cashier.

TREASURER'S STATEMENT

July 1, 1948 to October 30, 1948

Receipts

Cash Balance July 1, 1948.....	\$ 53,441.20
Budgetary Collections:	
General Administration	\$ 76,095.49
Educational Institutions	13,782.79
Home for the Aged	1,237.39
Spiritual Welfare Commssion	985.06
For Other Missions	159,212.61
Indigent Students	716.97
General Support	2,634.14
School Supervision	204.19
Revenues	66,031.83
Total Budgetary Collections and	
Revenues	\$320,900.47

Non-Budgetary Receipts:

Proceeds from Bonds Re-	
served for Northwestern	
Luth. Academy Dormitory	65,000.00
U. S. Government Bonds Sold	100,000.00
Payments on Mortgage Re-	
ceivable	900.00
Sale of Lot, Monroe, Michigan	220.00
Total Receipts	\$487,920.47
	\$540,461.67

Disbursements

Budgetary Disbursements:

General Administration	\$ 16,376.95
Theological Seminary	19,091.74
Northwestern College	45,493.29
Dr. Martin Luther College.....	46,928.38
Michigan Lutheran Seminary	26,035.35
Northwestern Luth. Academy	11,584.77
Home for the Aged.....	6,317.33
Missions — General	
Administration	161.23
Indian Mission	37,372.62
Negro Missions	8,080.77
Home Missions	135,119.90
Poland Mission	3,782.10
Madison Student Mission	774.24
Spiritual Welfare Commission	1,441.83
Winnebago Luth. Academy....	250.00
General Support	19,125.00
School Supervision	1,521.29
Total Budgetary Disbursements.....	\$379,456.79

Non-Budgetary Disbursements:

Payments on Northwestern	
Lutheran Academy Dor-	
mitory	37,276.38
On West North Avenue Prop-	
erty	93,426.21
Total Disbursements	\$510,159.38
Cash Balance October 30, 1948.....	\$ 30,362.29

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECT TO
TREASURER'S OFFICE**

For October, 1948

For Missions

Memorial Wreath in memory of	
Rev. Carl Buenger from Rev.	
and Mrs. Wm. H. Wieden-	
meyer	\$ 2.00
	\$ 2.00

For Spiritual Welfare Commission

Mr. Walter Dobberphul	\$ 30.00
Mr. Carl Grief	1.00
	\$ 31.00

For Church Extension

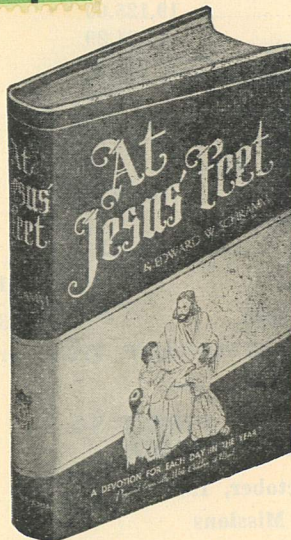
Memorial Wreath in memory of	
Mrs. Herman Rademann from	
Rev. and Mrs. L. Hallauer.....	\$ 2.00
	\$ 2.00

C. J. NIEDFELDT, Treasurer.

Use These Devotional Calendars and Books in 1949

X

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



AT JESUS' FEET

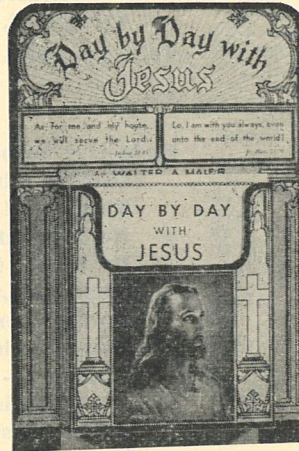
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Prepared by Dr. Walter A. Maier

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BY NORMAN A. MADSON

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"Evening Bells At Bethany" is a series of 42 evening devotional addresses delivered by Dean Madson to the student body of Bethany Lutheran College at Mankato, Minnesota.

"While truth, even as the most brilliant diamond, has unnumbered facets, there is but one single truth which constitutes the diamond itself, and that gem is Christ." This sentence, taken from Dean Madson's "Evening Bells," describes the book itself. Each text chosen by the author as the basis for a meditation is a pearl of great price. The primary idea of preaching is the expounding of God's Word — letting the Bible speak. That is what Dean Madson does in these addresses.

There is a wealth of pointed, practical, "time and eternity-tested truths" in these brief addresses, but "Christ is in the center of the circle." Redeeming grace is the grand theme of every lesson. The book should find its way into every home! — Rev. A. P. Voss.