

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 8:51

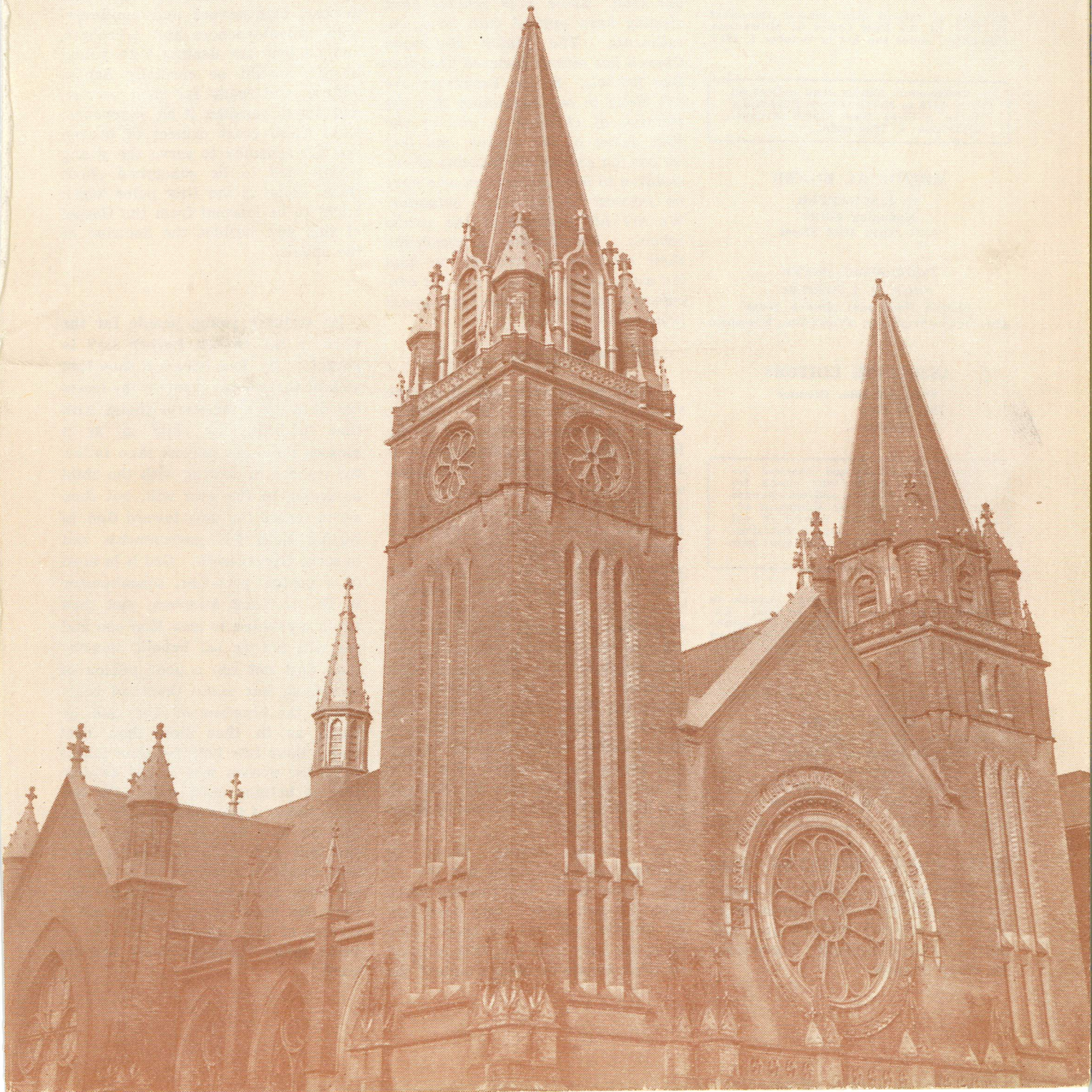
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Grace Church, Milwaukee, Wisconsin
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Siftings

BY THE EDITOR

That education of the children is becoming a recognized problem in all Christian denominations is attested by the fact that the Episcopal and Baptist church bodies and others are seriously considering the establishment of parish day schools wherever feasible. This they find is the only way possible to counteract the trend now rampant in the public schools of our land. Some such schools have already been opened with large enrollments. The Dutch Reformed Church has always fostered Christian Day Schools. So we Lutherans are not alone in our conviction that the training of children is one of the first duties of the church, and that we can not entrust the training of our children to men and women who have no interest in the soul's salvation. We are not enemies of the public schools. We readily acknowledge their need for the good of our land but we do insist that they can not educate our children as the Lord would have us do.

* * * *

Luther writes in a sermon on the state of matrimony, "the children should be properly instructed in the fear of God, for if Christendom is again to come into power, it is necessary to begin with the children; then it will become an excellent thing. It would please me well if this work were to begin in the cradle. . . . The greatest work which thou canst perform is just this, that thou properly trainest thy child." And again in his exposition of Genesis 10:1-12 he says, "this power (that of parents) is given and instituted for this reason that children are to be educated and taught the Word of God, to know God, to fear Him and to believe in Him, so that a father really is to be bishop and pastor of his house. For he is to hold the office over his children and household which the bishop holds over his people."

In another sermon based on Matthew 18:1-10 Luther has this to say: "Now if we had nothing more than this one verse ('take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the

face of my Father which is in heaven," v. 10) where Christ lets us know how much His heavenly Father is concerned about the young folks, we ought to conclude that among all good works there is none greater or better than to train young people properly. For who would not consider is a great thing to serve those whom the angels serve, who are constantly before the face of God? Therefore father and mother, man-servant and maid-servants, school-teachers and preachers, and all who are dealing with young people, should be cordially happy, willing, and ready for such service, and not to consider it an annoyance; since these great princes of heaven are not ashamed to serve the young people and to be concerned about them. That is the first point which ought to be learned from the Gospel of this day, besides the doctrine of the angels."

* * * *

On training young people for the work in the church Luther says to parents: "My dear friend, if thou hast a child that shows capacity for learning, it is not a matter of choice with thee to bring the child up as it pleases thee, nor mayest thou follow thy caprice in dealing with the child according to thy own will, but thou art to regard thy duty toward God, to further both His governments and to serve Him therein. God is in need of a pastor, preacher, schoolmaster in His spiritual kingdom, and thou art in a position to give Him one and yet wilt not do so; behold, thereby thou dost not rob a poor person of his cloak, but many thousand souls out of the kingdom of God, and, as much as in thee lies, thou dost thrust them into hell, for thou takest away the person who might be capable of helping such souls. On the other hand, if thou trainest thy child that he may become a pastor thou dost not give a cloak, neither dost thou establish a cloister or a church, but thou performest a much greater work, for thou givest a savior and a servant of God, who may be able to assist many thousand souls heavenward."

DO YOU KNOW that the first American schools or rather the first schools in this country were Christian schools, manned and supported by the churches? There were no other schools.

Thy Kingdom Come

II

IN our initial meditation on the Second Petition we were reminded that the kingdom of God for which we pray that it may come to us and others is His blessed rule of grace and glory. We are asking God to make us and many others partakers of His saving grace in Christ here on earth, to embrace us ever more fully with its blessings, and to lead us finally into the ineffable joy of His reign of glory in heaven. Yet how is our prayer for this coming of God's kingdom answered and fulfilled?

How Does God's Kingdom Come to Us and Others?

Our finest answer to this question is still the one which we memorized in Luther's Small Catechism: "When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His Holy Word, and lead a godly life here in time, and hereafter in eternity."

When "We Believe Through faith His Holy Word" God's rule of grace is established over us, so that we come to enjoy its blessings. Through faith we enjoy the forgiveness of sins which God extends to us for Jesus' sake. Through faith our conscience is put at rest by that pardon. Through faith in Christ we become God's dear children with all the rights and privileges of children before Him. Through faith we grasp the privilege of prayer and enjoy its rich blessings. Through faith we are comforted and cheered by the assurance of our Heavenly Father's provident love and care amidst our joys and our sorrows. In faith we are moved by the revelation of God's grace in Christ to love our God and Savior and the neighbor for His sake. Through faith we are constrained to walk the way of His commandments in thankfulness and in the joyful confidence that this is the way to true happiness for us. Through faith the hope of eternal life shines as a bright and cheering light on our earthly journey. As we persevere in faith unto our earthly end we will finally be partakers of

God's reign of glory in heaven. Thus we see that "Thy kingdom come" is a prayer in which we explore the gift of faith for ourselves and others.

When "Our Heavenly Father Gives Us His Holy Spirit" As we notice this Second Petition as a prayer for

faith we are admitting and confessing that neither we ourselves nor anyone else can by his own reason or strength believe in Jesus Christ our Lord nor come to Him. God must give faith as a gift to us and others. He must grant His Holy Spirit to us and others so that by His grace we believe His Holy Word. "No man can say that Jesus is the Lord, but by the Holy Ghost." The Holy Spirit, however, enters our hearts to awaken, strengthen, and sustain faith through God's Word and His Holy Sacraments. There we need to seek the Holy Spirit and His gift of faith for ourselves and others.

Granting Us A Praying "Thy kingdom come" we ask the Holy Spirit to awaken a firm faith in our heart through Word and Sacrament. Through a strong faith our enjoyment of God's rule of grace is made sure. It is true, of course, that even a weak faith stands in possession of all the blessings of God's grace in Christ Jesus. But it is also true that in a weak faith we are ever in great danger of losing these blessings. A simple analogy will let us visualize both of these truths. Let us say that we take two apples, equally large and delicious, and give one to a little child and the other to a grown man. As long as the little child holds on to its apple and is eating it, it is in every way enjoying all that the adult has. There is assurance, however, that the man will stay in the possession of his apple, which he holds in the firm grasp of his strong hand, while the feeble hand of the little child is in constant danger of losing its treasure. Just so we are in the constant danger of letting the blessings of God's rule of grace slip away from us, as long as our faith remains weak and faltering.

Granting Us An Enlightened Faith If God's rule of grace is to embrace us with the fullness of its blessings, our faith needs to be richly enlightened by His Word, our faith must grow in Christian judgment and understanding. The more our faith apprehends the faithfulness of God in the past, the more will His faithful love comfort us in the present. The more fully we learn to see in faith from God's Word how He leads His children through trials and tribulations unto glory, the greater will be our patience and contentment in the midst of adversities. The more our faith grasps the wretched slavery of sin and the blessed service of righteousness, the more readily we will be moved to flee from temptations and the more joyfully and confidently will we tread the way of God's commandments. The more vividly our eyes of faith behold the treasures of heaven held in store for us, the more cheering will the light of hope be that lights our earthly way.

Granting Us A Praying "Thy Persevering Faith kingdom come" we are also asking for an abiding faith. It will not do to stand in faith merely for a time. We need to persevere in faith in our Savior unto death, if we are finally to have a share in God's heavenly kingdom of glory. "He that shall endure to the end, the same shall be saved." Yet only God can give such persevering faith to us and others. We "are kept by the power of God through faith unto salvation."

The Implications Of Our Prayer If with a sincere heart we pray "Thy kingdom come," conscious that we are praying for faith, for a strong, enlightened, persevering faith for us and others, we will certainly be moved to value and appreciate the means of grace, God's Word and Sacraments, through which alone the Heavenly Father gives His Holy Spirit to awaken, enlighten, and sustain faith. For our own share in God's reign of grace and glory through faith we will want to hear, read, mark, learn, and inwardly digest His blessed Word. And if we are really thinking also of others, as we ought to, when we pray "Thy kingdom come" we will have a true heart for Christian education, to which this

(Continued on page 261)

EDUCATIONAL NUMBER

EDITORIALS

War Nerves Soon after our country had become involved in the hostilities in Korea a woman, who had recently moved into that town, called up one of our pastors and said to him: "Would you come over to see me? I am so confused. Maybe you could help me." At the subsequent interview it was revealed that she had been listening practically all day long to the newscasts and commentators on the Korean situation, so that it was all she could think of and was very much disturbed by the threats of another world war.

Her attitude was somewhat extreme, but the fact remains that most people have been disturbed by the situation and the possible outbreak of World War III. That is particularly true of those who have loved ones in the armed forces or of draft age. The thought that these may soon be called away from their schools or jobs and face death on the battle field brings deep worries and anxieties to their hearts. They are all looking for some assurance, something solid to cling to. Where can they get it?

The world has none to offer except the hope that the Korean conflict will not develop into a world-wide atomic war. The world prides itself on its progress and civilization, especially its scientific progress. It has boasted that there is hardly anything that it can not accomplish with its science. And yet it can not keep out of war, and science is but fashioning the instruments which threaten to destroy civilization. Science, which is the best it has to offer, offers not hope but only threats. If we want assurance and a feeling of security, we must look elsewhere.

But we can find it in the Christian religion, God's Word, the Bible, and in the church which preaches the Bible. It offers the Christian security at all times and under all circumstances, even amid the threats of war, yes, in the midst of war itself, though it be an atomic war. He has the promise of God to cling to, that all things, and that includes war with all its threats and horrors, must work together for good to them that love God, that He will never leave us nor forsake us, that if God be for us, and He proved that He is for us by sacrificing His Son for us, nothing can be against us. Trusting in that divine promise, we can say: The Lord is on my side; I will not be afraid what man shall do unto me. We can cast all our care upon Him, for He careth for us. The Lord is a strong tower; the righteous runneth into it and is safe. That knowledge can provide us with a feeling of complete security.

The trouble with us is that we so often turn our eyes away from the almighty and loving Lord and the eternal goal toward which He is leading us and fix them upon the things of this world. Let us keep in mind that we have no abiding city here, that we are but strangers and pilgrims here on earth headed for a better land, and then we shall take all the troubles of this earthly life, such as wars, sickness and bereavement, in our stride, knowing that they will not interrupt our journey to our real and eternal home but under the gracious providence of God, as Scripture tells us, will even further it. In spite of it all, the kingdom ours remaineth, which is the only really important thing.

Yes, there is a cure for war nerves and all other things that threaten our composure, if we will only avail ourselves of it, the sure promises and sweet consolations of God's Word, which endureth forever.

I. P. F.

* * * *

This Generation We are becoming aware of the rumblings of war again. It is peculiar how people react to this catastrophe. We are told that some are beginning to hoard sugar, canned goods, nylons. Where one of our local dealers normally sold one or two deep freezes a week, he has in the last few weeks sold all that he had in stock and more. The rush is on to buy automobiles.

We say that it is peculiar to watch man's inherent selfishness go to work. A frenzied attempt is being made to keep life as comfortable as possible at all cost. It gives us a picture of this generation. We become aware of what lies uppermost in the average man's heart. Material things are his chief concern. We find that there is no so-called spiritual upsurge. There is no rushing to God. The churches find their attendance remaining at the "normal" average.

When we read about the battle now in progress and a constant reminder that another great conflict is in the offing, we certainly should consider these sad events and predictions in the light of Scriptures. When, on occasion, the children of Israel fell away from God, He withdrew His protecting hand and permitted the enemy to scourge them. Thus the Lord brought Israel to its knees in repentance. Today the Lord is doing the same even as He has in the past thirty-five years. He is calling our country to repentance.

Instead of rushing about madly to stock up on what is felt to be the absolute necessity of life, we should much rather rush to God in true repentance and cling to our Savior in faith. With all confidence we should pray to God to bring this conflict to an end and graciously restore peace between nations. As Christians we need not fear and tremble. We are children of God. He will protect us! The Bible says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them. Blessed is the man that trusteth in Him." Ps. 34, 7-8.

Our Savior said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. . . . Therefore take no thought saying, What shall we eat? or, What shall we drink, or, Wherewithall shall we be clothed? For after all these things do the gentiles seek; for your heavenly Father knoweth that ye have need of these things. *But seek ye first the kingdom of God, and his righteousness*; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6.

JOHN F. BRENNER.

From A Wider Field

THE headlines of the past month came from Korea. Under the distant rumble of the guns we heard the rising murmur of many voices as man spoke in tones of concern, fear, confidence, prophecy and panic. Not only politicians and military leaders, but men of the churches contributed to the general discussion.

* * * *

The Archbishop of New York, Francis Cardinal Spellman, used the situation as a spring-board from which to launch a renewed appeal enlisting everybody for the struggle against Communism. The Cardinal, whose Church regards this common foe with peculiar terror, offered what he considers the only way of escape from Communist conquest and annihilation:

"It matters not where we live, or what position in life we hold, whether we be rich or poor, Negro or White, Protestant, Jew or Catholic. By our prayers and works we must stand strong and united, and live faithful to God, loyal to our country and devoted to our fellow man."

On the face of it, the bulwark against Communism here proposed by the Cardinal seems about as promising as our early defenses in Korea. There are far too many prayers, even now, that are not directed to the true God and will not be heard; and there are no works that avail against the divine judgment so richly merited by our sins.

* * * *

Dr. Billy Graham, the busy young evangelist of Minneapolis who is drawing great crowds to his revival meetings throughout the country, has a much better suggestion. He does not wear robes of authority, nor is his preaching free from grievous error; but his voice cuts through the din and touches at the real heart of our need.

"The only solution to our present-day dilemma," he says, "is for God to send us a world-wide revival in which we repent of our sins and turn to Jesus Christ."

Some voices have a slightly metallic ring in this discussion, perhaps because they are using the Korean situation to grind a special axe. The Rev. James S. Pemberton, pastor of Asbury Park Ballard Methodist Church in Ocean Grove, New Jersey, blames the whole affair on liquor. Addressing a conference of the Woman's Christian Temperance Union, he traced the roots of the present conflict back to the secret rooms of diplomacy in which Stalin furnished the vodka, and arrives at the simple conclusion: "Too much liquor at Yalta caused the mess in Korea we are in today."

This verdict was quite in keeping with the exalted spirit of the theme which the ladies had chosen for their conference: "It's smarter not to drink."

* * * *

More seriously, the war is brought home to us by those who report on some of the costs usually overlooked by the world. Even in a small conflict, the price to the Churches is high. Their workers suffer. A cable from the National Christian Council of Korea brought the appeal of missionaries: "Large invading forces are pressing all around us. Begging immediate help from U. S. A. Use your best influence."

Later, six Methodist workers were reported missing or captured by North Korean forces. Two Presbyterian missionaries and their families, having escaped over rugged mountains by truck, arrived in the States with nothing remaining of their possessions but their clothes and small luggage.

The threat of Communism is great; where it enters, personal security is gone, and individual sacrifices run high. But against those who persist in saying that, if Communism prevails, the Church must die, the voice of famed Pastor Martin Niemoeller finds its strength in Scripture when it denounces as "perfidiously false doctrine" the idea that the Church will perish "if it awakens one day in a Communist world." Niemoeller remembers Psalm 46.

"I am only against the oft-heard statement that a war against Com-

munist is necessary to save the Christian Church and Christianity.

"... it is un-Christian to conduct a war for the maintenance of the Christian Church, because the Church does not need to be saved. The Church is not afraid of Communism, as it was not afraid of Nazism.

"The Church has to serve the Communists as well as all human beings, while the Church rejects Communism as a creed, just as it rejects all other creeds. Communism must, and can only, be fought and defeated with spiritual weapons. All other powers will fail.

"The Church's one and only task is to bear witness to Christ. No Christian need be afraid if he sticks to Christ. Nothing can happen which is not wholesome for the Church so long as the Church strives toward God."

Quite so. The Church is the communion of Saints, the invisible body of true believers. To them the Lord said: "Fear not, little flock: for it is your Father's good pleasure to give you the Kingdom." E. S.

Thy Kingdom Come

(Continued from page 259)

issue of the *Northwestern Lutheran* is dedicated. We will be vitally interested in fostering, maintaining, and supporting Christian day schools where children may daily walk with the Savior and in the light of His blessed Word, where the sacred truths through which the Holy Spirit awakens, nourishes, enlightens, and sustains faith can be brought to them in a thorough way through Bible History, Catechism, Christian hymns, and the Bible itself, where a unified training for Christian faith takes place in that under Christian teachers the children are given to see all things in the light of God's saving Word. We will likewise be moved to foster, maintain, and support our higher Christian schools that pastors and teachers may be thoroughly grounded and trained in God's Word to teach and preach to others in order that ever more sinners may come to have a share by faith in God's kingdom of grace now in His reign of glory hereafter. C. J. L.

Some Thoughts On Education

THE subject of child training and education is too wide to be covered in a short article. We shall therefore now that summer vacation in our schools is about half over, and that our thoughts begin to turn to the time when school doors will be opened again to pupils old and new, briefly present a few truths to be considered prayerfully by Christian parents.

Aims

What is the purpose which Christian parents have in mind when they send their children to school?

Many people look at the schooling of their children in this light: people with an education have an advantage over illiterates in the world. It is easier for them to make a living. They will receive better pay, and may even become wealthy. The road also to honor and fame is open to them.

There are schools which cultivate this idea. They use these prospects as incentives to motivate the children in preparing their lessons.

This is really teaching mammon service and making the children earthly minded.

Christian parents know that no one can serve God and mammon, and they realize that a man is not profited though he gain the whole world, if he thereby lose his own soul. They also realize that, once the seed of mammon service is sown in the heart of a child and is cultivated, it is very difficult to eradicate. It will continue to trouble that child throughout its life. They will choose for their child a school in which he, by the entire course, is helped to overcome the inborn inclination to mammon service.

They will want a school which, instead of cultivating the self-seeking spirit of mammon service, will instill a spirit of serving others, of acquiring knowledge and developing skills which will enable the child to render more efficient service to his fellow men.

Service

In choosing a school for their child Christian parents will remember what Jesus said: "The Son of man came not to be ministered unto, but

to minister, and to give His life a ransom for many" (Matth. 20, 28). And Jesus said this in connection with the admonition: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (v. 26, 27). — When the disciples were slow in grasping the idea, Jesus, on the last evening before His great suffering, "riseth from supper, and laid aside his garments, and took a towel and girded himself, and after that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13, 4, 5). Why this solemn account of all the little details? They caught the attention of the disciples and prepared their hearts for the lesson: "Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (v. 13, 14).

Jesus Himself led a life of service. As St. Paul expressed it: He, though "being in the form of God . . . took upon him the form of a servant . . . and became obedient unto death, even the death of the cross" (Phil. 2, 6-8). Paul makes the application to us: "Look not every man on his own things, but every man also on the things of others" (v. 4).

But someone will object that service is nothing specifically Christian. Are there not many people in business offering their "services"? Are not the fraternal organizations rendering valuable services to their members? Are there not youth organizations which aim to inculcate the spirit of service? It is true. But what about these "services"? Those that advertise their service, demand a pay. Fraternal organizations serve only their paid-up members in good standing. Youth organizations train their members to keep a record of their good turns, and recognize their services by promotion and perhaps by awarding some badge; while Jesus says: "Let not thy left hand know what thy right hand doeth" (Matth. 6, 3). And of those seeking honor before men for their services He says: "Verily I say unto you, They have their reward" (Matth. 6, 2). And

thus their services are rendered valueless.

Christian parents will choose a school in which their children are trained to make their life a life of service in the spirit of Christ.

Motive

Every system of training outside the Christian Church proceeds on the assumption that the child has it within himself to be either good or bad. All practical philosophy is based on that assumption. A boy can do good turns on his own honor.

Now it is true, a person can by his own reason and strength lead an outwardly decent and respectable life; but to serve in a God-pleasing way is impossible except through faith in Christ Jesus.

No one, except one who follows the Bible, knows about the total depravity of the human nature. David's was not an isolated case when he confessed: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51, 5). "Every imagination of the thoughts of a man's heart is only evil continually" (Gen. 6, 5; 8, 21); and we "were by nature the children of wrath, even as others" (Eph. 2, 3). If God had not sent His only begotten Son to die for us, we should have been lost forever. But God not only sent His Son, He also continues to send His Holy Spirit into our hearts to teach us to accept Jesus as our Savior in faith.

This faith is not an empty thought, it is a new spiritual life which, being rooted in Christ, produces in us a spirit of service as was found in Christ. Christ Himself compares Himself to a vine and us to the branches, saying: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

That is the truth which is known in our Christian day schools. It is the truth in accordance with which all work in them is done. All instruction is given in the light of this truth, and all character building is guided by it. The children are led to rejoice in their Savior, who in their Baptism adopted them as His own. When their old flesh begins to stir they are trained to "crucify it with its affections and lusts" (Gal. 5, 24).

This is a life-long process, a life-long struggle. Even Paul admitted: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3, 12).

Blessed the children that learn this truth from their youth. They will not take the lusts that arises within their hearts lightly, nor will they, on the other hand, despair. They will

draw strength and refreshment from the Gospel and from the Sacraments, which they have been taught to love, and will endeavor to produce in ever greater abundance the wholesome fruits of faith.

Can Christian parents be in doubt which school will best serve the interests of their children, can prepare them for a Christian life on earth and assure them of the inheritance in heaven?

J. P. M.

The Importance Of The Christian Day School

NOTE: The following is a page from an essay read by Pastor Walter Wegner at the convention of the Western Wisconsin District of our Synod held in Menomonie, Wisconsin, June 12-15, 1950. The topic of the essay was "The Leaven of the Saducees" (Matth. 16, 6).

"**A**BER soll nun Gott seine Kirche und Wort erhalten, so muss es durch die Jugend . . . geschehen" (St. L. VII, 906). These words of Luther, spoken 413 years ago, are as true today as they were on the day when they were first heard by Luther's congregation in Wittenberg. They are words which we cannot afford to overlook, for, under God's guidance, the future of our congregations and of our Synod depends upon our children. And what our children will do with our Synod in the future, depends to a large extent on what we do with the children of our Synod today. Jesus asks us to do one thing with our children: "Feed My lambs!" Feed them with the One Thing Needful, the Word of God, the wholesome Bread of Life — not with bread that has been contaminated with the leaven of the Saducees!

To this end we must faithfully bend every effort to bring the pure truth of the Word to our children through every possible agency; through the home and through the pulpit, through the Sunday School and through the Saturday School, through the Summer School and through the Vacation Bible School, through the Confirmation Class and through the Junior Bible Class, and through every other medium which enables us to mold their hearts and lives with the Gospel of Christ, and through that Gospel to set forth

every one of them as perfect men and women in union with Christ (Col. 1, 28).

Our program of Christian Education must strive to bring the Word of God to our children, not only in every possible way, but also in the best possible way. And to us of the Wisconsin Synod today that means the *Christian Day School*. With all its good points, the public school system is still a *secular* system, a system permeated with the leaven of the Saducees. Shall we not, therefore, make every effort to protect our children from this leaven by providing schools for them where the Gospel reigns supreme?

Obviously, such schools cost money; and a question which every congregation must answer when it considers the establishment of a Christian Day School is this: Can we afford it? I believe the question can be more readily answered if we ask it this way: Can we afford *not* to provide a Christian School for our children? Do we sincerely want our children to have the best and most

effective training, not only in the knowledge needed for this life but especially for eternal life? Then we can't afford to be without a Christian Day School, for history has proved it to be the *most effective* means of training children in the way of life and salvation. Do we want our Synod and our congregations to thrive and grow, to be vibrant and strong in the future as well as today? Then we can't afford to neglect the Christian Day School, for the lessons of history clearly show that only the church with a sound education program for its children survives. Those church groups which in times past permitted their schools to decline and disappear are today the very churches in which a love for the pure truth of God's Word has likewise declined, churches which are plagued with indifference and lukewarmness on the part of their members, and the greatest laxity in doctrine and life.

If we love our children, if we love our Savior and His Word, if we love our Church — then we won't want to be without a Christian Day School. Then we will be willing also to make personal sacrifices, if need be, so that our congregations can afford to establish and maintain such schools, knowing that we can't afford to be without them! As one Lutheran educator has put it: "Count the cost, figure in all accompanying problems, add the work and toil that goes with them, and it will still be less expensive for the Church to maintain and promote schools than to suffer the fate which lies ahead without them."

We dare not let Saducean selfishness keep us from contributing the necessary funds which will enable us to use every possible means to carry out in the most effective way the one task which all of us have in common, whether we are laymen or pastors, teachers or professors; that task, of course, is: *Preach the Gospel* to every creature!

The Education Of My Child

My Child Is God's Most Precious Gift To Me

MORE than anything else in the world I treasure this gift — my child. God has created in me parental love for my child — my flesh

and blood — and created in my child implicit trust in me, its parent. To provide for my child is my pleasure; to see it grow up is my reward; for its well-being I am ready to sacrifice all I have. Were it sick I would

spare neither time nor money to restore its health. To see it dead would fill my heart with deepest sorrow.

God Blesses Me Through My Child

Nothing on earth can gladden my heart more than to know my child's love for me. To have a child that is dutiful and obedient fills my soul with joy. When I have grown old nothing can make me happier than to find my child to have grown up to be considerate, grateful, faithful, loving and loyal.

God Has Given Me To My Child

No one can take my place in this life. What I neglect to do for my child now can never be made up by others later. The third part of its life which is spent under my roof will mold its body, mind and soul for later years and possibly for eternity. In His wisdom God has given children to parents and parents to children. There can be no enduring substitute for this order of God. God has placed my child into my lap as a helpless, crying creature. It is entirely dependent on me for food, clothing, shelter and guidance. All that it is to do and to be later it must first learn. To teach it is my first responsibility. To train and nurture this weak and helpless child that it may become a strong man or woman under God is my God-given duty as parent.

My Child Is Born With A Dreadful Disease

This disease is common to all the children of men, though it is not recognized by all. God in His Word tells me that my child is born in sin and is totally corrupted by this sin and that this spiritual disease will destroy body and soul eternally unless a cure is effected. My heavenly Father in His unspeakable love for my child has provided a cure for that deadly disease. Through Christ Jesus, His Son, and His redemptive work he has saved my child from sin, death and hell. Through Baptism He cleansed it from all guilt and from the power of sin and gave my child a new heart, made it a new creature. Through faith in Christ Jesus, bestowed on it in Baptism, God has freed my child from the power of Satan and made it a child of God and an heir of heaven.

My Life's Greatest Task

It is the greatest task of my life to keep watch over my child lest it again fall victim to this disease. My child must grow up in a sin-ridden world. Satan, the prince of this world, will leave no stone unturned to again gain possession of my child. Its own sinful flesh will find the lures of Satan and the ungodly world attractive. To build up resistance against all temptations is my great parental responsibility. To carry out my duty I must not only feed and clothe my child but must also nourish its soul with a food that God Himself provides. It must have this food early, constantly and adjusted to its growing needs. This food is the Word of God. As a true Christian parent and an obedient child of God it will be my greatest concern to provide this Word for my child's foremost need to the best of my ability and at any cost.

God Has Been Good To Me

God has graciously permitted me to live in a land where I have the liberty to bring up my child in the way I know will please God and be most beneficial to my child. In His Word He has given me to know my child's educational needs. He has given me grace to know and possess the saving Gospel of Jesus Christ. This Gospel is to become my child's priceless possession. He has given me fellow-Christians who with me are anxious to maintain a school in which the Gospel of Jesus Christ is the center of all that is taught, a school where children are educated by teachers who with me believe in the saving power of the Gospel.

Body, Mind And Soul

God has endowed my child with gifts of body, mind and soul. These gifts were by Baptism sanctified to the service of the Lord. They are to be developed, trained and strengthened. Body, mind and soul must be trained with one purpose in mind: that my child will remain God's dear child and place itself into the Lord's service until its work on earth is finished. "For what is a man profited, if he shall gain the whole world and lose his own soul?" Jesus gave His life to save my child. What is my child profited if it places its healthy body and trained mind into the service of sin and Satan?

Education Begins At Home

The education of my child begins at home. As I must in early childhood teach my child to control its body, so also I must do all I can to direct its thoughts and keep its heart pure in the midst of a sinful world. God will hold me, first of all, responsible for the training of my child. Satan wants me to neglect or postpone this duty, for a good Christian home training is my child's best weapon against the fiery darts of Satan. So I will set a good example to my child at home in all I do or say. I will pray for and with my child. I will tell my child the wondrous story of God's love.

What School Will I Choose For My Child?

The state provides schools for its children. I have the privilege to send my child to one of its schools. The state must concern itself with the proper schooling of its citizens to make them useful, loyal and intelligent subjects. Hence the state is also interested in training children in outward, civic righteousness. For that reason I am thankful for such schools and will do all I can to support them. For by means of such schools the state also trains such citizens to permit me and my family and my church "to lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2.)

No Word Of God There

It goes without saying that the complex condition of the state's schools does not permit it to use the Word of God, because it must serve the unbeliever as well as the believer. Yea, its position in this world does not make the soul's salvation of its citizens the duty of the state. (Romans 13.) Some leaders who have established the educational philosophy of our public schools consider the child and its needs from sinful man's point of view. Hence they entirely disregard the teaching of the Scriptures that children are by nature sinful and that faith in Christ alone can create in them a new heart — a heart which fears, loves and trusts in God above all things. (Galatians 5:16ff.) If the state schools would attempt to teach religion it would be nothing less than a calamity because they would not dare to teach the Word of God in

truth and purity since that is an offense to many unbelieving citizens. (1 Cor. 1.)

May Be A Danger

The state schools may become a dangerous influence for my child. Knowledge puffeth up. (1 Cor. 8.) Worldly knowledge itself does not give my child moral power. Worldly knowledge has not saved any civilization from destruction. History will show that whenever the Church became worldly because it neglected the thorough training of the children in the Word of God, in the home, in schools, and churches, the church also went down to the damnation of many souls. The state does not and dare not apply a religious test to its teachers, so one may expect to find unbelievers and errorists on state school staffs. Such teachers can very easily by their words or their attitude toward God's Word poison the mind of my child in its tender, formative years. — My child may also be taught to believe that the outward, civic righteousness taught in those schools is sufficient for salvation. This influence may lead it to become indifferent toward the Gospel of Christ. — Or, devoting 25 hours a week to secular training and only 45 minutes on Sunday in a Sunday School to the Word of God may lead my child to believe that the study of God's Word is less important than the secular branches which it learns in school.

An Earnest Plea

This appeal is meant for all fellow-Christians in all congregations of our Joint Synod that they assist one another in training our children according to the will of God. God gave them to us. Jesus gave His life for them. Our country grants us the glorious liberty to bring them up according to God's Word. Yea, we appeal to our fellow-church-members to help us make our own Lutheran schools the best schools possible. A good education requires that our children need a good knowledge of the things of this world. To be useful members in the kingdom of God they need to learn well those things which are necessary for them to make a decent living and live a godly life as good citizens of our country. In the study of history they must learn how graciously God deals with the peoples of this world. In reading they must

be taught to distinguish good reading matter from the bad, especially, how to read and understand the Word of God. In geography they must learn that "though every prospect pleases only man is vile." In the study of arithmetic they must learn to become good stewards of their earthly possessions, and learn to place all they are and all they have into the service of the Lord. (Romans 12.)

Don't Judge By Outward Appearances

Our schools may be small, in the number of pupils as well as in the size of the buildings compared with those of the state's schools. We admit that. But on that great day when all things shall be made known God will not look upon the buildings in which my child went to school but he will ask me: What did you do with that child which I gave you to bring up, to nurture in the fear of the Lord? Then all earthly knowledge will be as nothing and the Word of God will be every thing.

A Solemn Prayer

O Lord, my God, grant me wisdom now to do that which thou hast privileged me to do. Let me bring up my child according to Thy will that it may receive Thy blessing. Without Thee we can do nothing. Let me measure up to this great responsibility as a parent that my child may remain Thy child in life, death and to all eternity. Let me spare neither time, effort, nor money to have that kind of a school for my child where the Word of God is taught daily and all earthly knowledge is taught in the light of Thy Holy Scriptures. Grant me grace to do for my child as it pleaseth Thee that I may hear the blessed words from the lips of the Savior on that great day: "Whatsoever ye have done unto one of the least of these, ye have done it unto me. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen.

G. W. FISCHER.

A Story Told In Figures

BY PROFESSOR E. C. KIESSLING, WATERTOWN, WISCONSIN

(The Central Conference of the Western District, after hearing this paper on July 25, suggested that it be submitted to the "Northwestern Lutheran.")

Synodical Collections Among The Pioneers

OUR million-dollar centennial collection is about 75% complete as these lines are being written. It has been underway for three long years. We had hoped to finish it during the centennial month of May. Now we shall be happy if all the money is in by the end of the year.

As usual, some congregations have gone over the top in glorious fashion. Others have made their quota. But many — all too many — are lagging far behind, and a few have done nothing. How often in the last thirty years have we heard this sad refrain about complacent congregations and incomplete collections! Is there anything in the tradition or character of the Wisconsin Synod to account for them?

It occurred to the writer to trace the story back to the beginning. We might as well open it with a quotation from the annual report of a synodical president:

How difficult it seems and how long it takes for many of our congregations to realize the benefits of belonging to a synod . . . and how rarely do they show their appreciation by contributing willingly and joyfully.

That statement was made 90 years ago by our first president, John Muehlhaeuser. It is not quite complete. Muehlhaeuser lamented the fact that congregations rarely contributed enough to pay for the expenses of delegates to the annual meetings of the synod.

A resolution adopted at the first session of that body in 1850 had bound every member congregation to take up one collection a year for synod and to have a duly elected delegate bring it to the meeting. Several

hadn't even sent the delegate, to say nothing of the collection.

The sums brought along by those who attended were very small. The first one on record, 1855, amounted to only \$78.01. The treasurer seems to have had part of this sum on his person, for the synod instructed him to deposit the money in a bank. In 1857 collections within the synod yielded \$162.07, and in 1859, the year of President Muehlhaeuser's complaint, \$255.47.

In that year three separate funds were listed in the annual report. The first, for "aeussere Mission" (heathen missions), amounted to \$125.00. Only 7 of the 17 pastors then belonging to the synod contributed to it, and Muehlhaeuser's church alone raised \$50.00. To the second fund, for inner or home missions, 13 pastors contributed, Muehlhaeuser being responsible for \$27.00 of the \$85.00 collected.

Each of the pastors gave at least a few cents to the third fund, known as the "Synodalkasse." It amounted to \$45.47 and was used for a variety of purposes — to aid pastors' widows or indigent students, if any; to defray expenses of officials and newly arriving pastors; to buy record books, tracts, and the like.

Three of the clergy who came empty-handed to that meeting of 1859 excused themselves because of building projects at home. In one case the congregation had raised \$200.00, in another \$400.00, to build a new church. A third had built church and parsonage in the same year.

One hears little about money in the first decade of our history. Financial considerations played no role whatever in the founding of the Wisconsin Synod. There was a treasurer from the beginning, to be sure, but he had very little to do. Still it would be incorrect to say that our fathers achieved the splendid work of founding and extending the synod with nothing more than the small sums mentioned above. They had other sources of help and made ample use of them. Two incidents in the life of John Muehlhaeuser show how the problem of money was often solved.

When Muehlhaeuser left his congregation in Rochester, New York, for Milwaukee in 1848, he came as a colporteur or seller of Bibles and religious books for the New York Tract Society. He canvassed the Milwau-

kee area on foot to determine how many Lutherans were living there and earned his board and lodging by selling books on the side. Evidently the work was very hard because he broke down under it and became ill. He was 45 at the time and unable to endure the rigors of being on his feet all day in a country that was still partly wilderness.

Most of the early missionaries — the founders of our oldest congregations — were on their own like Muehlhaeuser when they went out to gather their flocks. Letters in the synodical archives show that several of them supported themselves as colporteurs. Quite a few received money and other gifts from fellow ministers or hospitable laymen. Muehlhaeuser himself was a shining example in this respect. Reports of his unselfish generosity to newcomers traveled as far as Pennsylvania. When Dr. C. W. Schaeffer of the Pennsylvania Synod Home Mission Society sent \$200.00 to aid our missionaries in Wisconsin in 1854, he insisted that Muehlhaeuser keep part of it himself, since he had given so much of his own to others.

Gifts received from the unchurched for ministerial acts — especially baptisms — often helped to tide over the pioneer minister until he had established his congregation. One of our first regular traveling missionaries, a man named Fachtmann, who in 1863 visited 22 stations ranging all the way from Fort Atkinson and Whitewater to Algoma and westward toward La Crosse, wrote that, though he had received fees in only about one-third of the cases, they were enough to keep him going.

The second incident in Muehlhaeuser's life to throw light on the financial methods of the time was this.

He had gathered the little flock that became Grace Church, Milwaukee, in October, 1848, and preached to them in a hall rented from a Congregational society. When the latter decided to build a new church in 1850, they offered to sell their old one to Muehlhaeuser. Unable to raise the price among his own people, he undertook a collecting tour in the East in the summer of 1850. He approached not only Lutherans but Christians in general. A Boston paper, announcing his visit, urged people to contribute to his cause, in order to counteract the inroads of infidels and freethinkers among German immigrants. "If these people are not to be aided by us, to whom shall they go? And if they are not aided and the Gospel is not promoted among the Germans, what will be the result?"

As long as Muehlhaeuser lived, our synod regularly received help from the outside. The Langenberger and Berlin missionary societies of Germany sent chiefly trained ministers; the Home Mission Society of Pennsylvania sent gifts of money. Henry Sieker, the first of our men to study for the ministry, was trained by the Pennsylvanians at their seminary in Gettysburg. He graduated from there about a year before it served as the headquarters for General Lee in the famous battle of July, 1863.

When the desperate shortage of ministers in Wisconsin became more and more apparent and our group decided to train its own men, these societies listened sympathetically to our appeals for help. They contributed most of the money, the books and the good advice for the founding of our first educational institution — Northwestern College.

Next installment: The First Synodical Building Program.

The State, Christianity, Spiritual Values

SOMEONE has suggested that the great danger today is that the state is more and more taking over the functions of the church. That observation, made by columnist George Sokolsky recently, is worthy of some consideration.

A Busy State Today

Organized society is doing more and more for its people. It has long since moved out beyond its original sphere of providing protection against enemies without and enemies within, of punishing the evildoer and

praising that which is good, in short, of ruling and of collecting taxes to maintain itself. It has been contended, however, that Romans 13, 4, "He is the minister of God to thee for good," allows the government much latitude in paternalistic well-doing. But when we notice that this statement is found between references to doing that which is morally good and doing that which is morally evil, we do not feel that there is much sanction here for making organized society, government, an agency of welfare in the modern sense of that word.

Very Many Want Socialization

To be sure, there is much socialization in our day. We are constantly getting more. How much of it is good and how much of it is bad Scripture does not say. We have not heard anyone argue against public roads, public schools, parks, waterworks, and fire departments. Nor has there been much opposition to the ideas of old age security, other forms of retirement pay, workmen's compensation, and the like. Also school nursing for children (some parents depend entirely on the school for watching the dental needs of their children) and the "free" lunch programs do not bring forth much opposition and cries of "Socialism!" any more. But many thinking Americans do call a halt at the prospect of socialized medicine, federal aid and control of education, and some of the farm plans for guaranteeing certain incomes to that one group of people. Yes, many can see that the activity of the state may be going too far, and that the outcome may be disastrous. What the final judgment on all this may be we do not know.

Our only reason for tracing the development of organized society's functions above is to point out that there is an analogous pattern in the spiritual sphere. And it is there, also, that modern organized society is on the point of demanding and doing something new. Nor must we forget that our culture reflects sharply in our schools; our schools are the product of our times. A certain federal commission felt that a certain training program would help in "inculcating spiritual and moral ideals in support of the American democracy."

There was a time when society was content, nay, happy, to let Christian people fix the curriculum and determine the atmosphere of the country's schools. By and by, as schools were provided for all, that practice became impossible. Then schools became secular. And for the schools to be secular was not in harmony with the traditions of western Christian culture. Hence came conflict and much unhappiness.

Science Aims At New Controls

Now, just as scientific method and its goal of control has been adopted in large measure by our society today (witness: social security, federal deposit insurance, TVA and Grand Coulee, socialized medicine, government-made-work, etc.), so there is emerging the idea that out of democratic and science-controlled processes we can also advance to ever greater conquests in higher areas. The above-mentioned instances of social control are only a beginning; it is quite firmly believed that we shall one day control disease, weather, matter, and perhaps even "learn to control man's thoughts with percision" (from Dean John Burchard's address at the Massachusetts Institute of Technology, spring 1949). The youth of our country are steadily being schooled in social control, and we have received advertisements of technical books relative to the ultimate control of minds and men by extension of the arm of science.

How Far, But No Farther?

This is the point at which science goes too far, when its activities spill over into an area that does not belong to science. It is pleasing to God that man investigate and seeks to control the creation that surrounds him. Indeed God said to the man He had created, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1, 28. It would be interesting to see what sinless man would have done with the creation had he remained in his first estate. But fallen man has not been content to confine himself to this area, the area below him; he wants to be "as gods."

Just as man has advanced far in his ability to control nature and arrange

his temporal affairs, so he now wants to take charge of affairs above him. He wants to dethrone God and take charge also in His realm, and without benefit of revelation, pre-existent law, statute, government, principle, morality, Ten Commandments, eternal Father, redeeming Son, or sanctifying Spirit. He is confident that he can do this, if only he will trust himself and not look to any Outside Power for help. In *A Common Faith* John Dewey, dean of modern philosophers and educators, complains of the "wastage of human yearning for the 'spiritual' and religious' in experience where so many of our people look away from their human relations and connections and endeavor to find these values in 'other-worldly' projections," p. 84.

More Than Rebellion — Rebuilding!

This is not simply a case of where "Jeshurun waxed fat and kicked" (Deut. 32, 15), a repetition of Israel being rich and fat and then forgetting God. It is not merely getting along without God because man has plenty of gold. It is a case of turning away from religion and Christianity and adopting in their place some "spiritual values" that can be arrived at by way of the sciences, especially sociology and psychology.

These values are the beautiful, the good, and the true: esthetic qualities of harmony, balance, form, style, emphasis, contrast, symmetry, and the like; moral qualities of humaneness, cooperation, fair-dealing, respect for personality, brotherhood, neighborliness, and the like; intellectual qualities like respect for truth, open-mindedness, scientific attitude and method, and so on. Cf. *Spiritual Values and Education for Democracy* by Miles F. Cary, from the author. University of Minnesota.

"Everybody Wants It"

These are the values, it is said, upon which all can agree, Protestants, Catholics, Buddhists, Mohammedans, naturalists, materialists, humanists, and atheists. They are the values, it is claimed, that can be built into American youth by scientific education, without reference to historic Christianity. Modern materialism, it is asserted, can lead to these values, if men will but seek these values in social relations and not in a God in the distance. Scientific teaching

methods can improve human character, we are told; it has been proved in the laboratory. Thus the materialists are on the offensive; they will soon prove, they contend, that the Christian faith is no longer needed — even more, that it is a hindrance, and that it must hold men back no more.

We fear that even good Lutherans are being deceived. They are quite easily persuaded that the beautiful, the good and the true are sufficient for their children in the world's schools.

The Battle Is Joined

At this point we fight the battle which surely is the high tide of the rebellion today. Others may strive hard for "spiritual values," but we shall continue to teach Christ, who is the Savior from sin and our Garment of holiness, the Source of spiritual values that avail before God. We know that others have not the means to implement their aims; but we have the "dynamic," the power which is in Christ, whereby "godliness is profitable unto all things, having promises of the life that now is, and of that which is to come." And we confess that "this is a faithful saying and worthy of all acceptance." 1 Tim. 4, 5.

The choice for Christians is clear. There is no doubt about the end of either road. The decision is to be made according to the facts.

There can be no question that if Christian children are abandoned to the schooling of the world, it will be most difficult to prevent them from *learning* the way of the world, Bethany College is set for helping Lutheran Christian people give their children the *saving* world-view, the view which expects salvation from God, not merely useful culture and "spiritual values" from those who know not God. You can do much yourselves, you parents and others who read this, if you work very hard, but you can do much more if you send your child to a Christian school such as Bethany.

"Choose Ye This Day"

Or are you ready to trust the state's teachers of spiritual values? Remember that good Lutheran teachers in the world's schools can teach only "spiritual values," for they are not

allowed to teach Christ as the way of salvation and only source of real righteousness. Are "spiritual values" enough? Will you trade Bible Christianity for the new state religion? You are already being asked to do

this. Is your answer ready? Which will you have. "spiritual values" from the secular state, or the "robe of righteousness" from the Lord's Christ?

M. GALSTAD.

Minnesota District Convention

THE 17th biennial convention of the Minnesota District of our Synod opened on Sunday, June 18, at 4 P. M., with a Centennial Service in the auditorium of Dr. Martin Luther College at New Ulm. Pastor E. Schaller of Nicollet was liturgist, Mr. T. Pelzl of New Ulm organist, and Professor Carl Schweppe was the festival speaker. Using as his text Ps. 71, 18 "Now also when I am old and greyheaded, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to everyone that is to come," he called for grateful hearts that appreciate the blessings God has showered upon us in our church body to this day, and for continued and increased firmness and faith to stand in this generation which is surrounded by broad tolerance, unionism, indifference, and similar spiritual laxity. "O God, forsake me not" is therefore the prayer of each soul in our midst, as well as the collective prayer of our entire Synod in its centennial year. A mass chorus of about 200 voices from 11 neighboring congregations under the leadership of Professor Martin Albrecht beautified the service with three selections.

On Monday at 10 A. M. the first business session was opened with a short devotion by Pastor Dorn of Renville. He and Pastor Hertler of La Crescent were convention chaplains for each session thereafter. The roll call showed the presence of 79 pastors, 11 professors, 16 teachers, and 91 lay delegates, 179 in all. Later registration brought the number present to 215.

In his presidential address Pastor O. J. Naumann emphasized the fact that our Synod in its work has as its primary objective the bringing of peace of soul to the individual's. This peace cannot be achieved by works of the law, nor by the grace of emotional fervor aroused, nor by the weight of the cross one may be

called upon to bear, but solely by grace through faith in the Savior revealed in the Scriptures. The appointment of 30 floor committees and the reading of the statistical report brought the morning session to a close.

A smoothly efficient elections committee began its labors early and carried on with a minimum of interruption of reports and discussions. President O. J. Naumann was re-elected, as were also Pastors C. P. Kock and R. A. Haase as first and second vice-presidents respectively. Pastor M. J. Lenz is the district's secretary, and Mr. Robert Schweim of Mankato its treasurer, with Pastor H. C. Duehlmeier as financial secretary. Pastors K. Gurgel and W. Dorn with Mr. M. Bode were elected to the mission board, and Prof. E. Sievert, Pastor E. Schaller, and Messrs. A. Rauschke and E. Borgschatz were placed on the board of Christian education.

Our Wisconsin Synod Building Fund Committee reported that in the second phase of this activity our district had raised only about two-thirds of its quota. The urgency for a successful termination of this endeavor was emphasized again and again; it was particularly encouraging to note the interest in this matter displayed by our lay delegates.

The mission reports, the reports of the educational institutions, those of our charities, and those dealing with finances were carefully and thoroughly examined and discussed. Many recommendations in connection with the work in each of these departments were adopted and will be passed on to the boards and commissions affected, or to the Joint Synod.

Pastor K. Gurgel of Caledonia read the convention essay on "The Effective Approach to the Problem of Education." In the first part of his paper he contrasted the goals of

worldly education with the glorious heavenly goal sought by Christian educators as it is so vividly portrayed in the Word of God. The second part showed us the road to that goal, again based upon Scripture. Here we learn to know ourselves and our needs, but especially do we find here the one true God who not only provides the road and the power to follow it, but is Himself the road to the heavenly goal. In his third part the essayist stated that Christian education is primarily the concern of the home and the church, never that of the state. Because Christian education is a continuing process, it begins with Holy Baptism, is carried on with the training given by Christian parents in the home, is furthered in family worship, in careful supervision of leisure time activities, in discipline based on God's Word, in family participation in public worship, and in the avoidance of an environment of gloomy sanctimonious piety which would diminish the joy in the thankful hearts of the redeemed children of God. The essayist urged the beginning and maintaining of Christian schools throughout our church, — schools in which the children of God's household are gathered at the feet of believing teachers who instruct their charges in the Word and lead them along the path toward our heavenly goal. He encouraged sound preaching in the spirit of Paul's admonition. Bible classes which study the Word and Sunday Schools and other part-time agencies where every minute is earnestly used for worthwhile instruction can be helpful. The essayist warned against too much emphasis upon the purely social activities of the societies in the church; here, too, opportunities for Christian education should not be neglected. A lively discussion underlined the importance of the topic in the life of the church.

"We commend the Church Union Committee for its faithful work and encourage it to continue its firmness in dealing with union matters. Our hope and prayer is that its labors may be blessed to the end that harmony may prevail in our Synodical Conference." This resolution met unanimous favor in the convention.

The housing committee headed by Professors Klatt and Hoenecke gave careful attention to the physical needs of the delegates. All were comfortably housed in the college dormitories

and adequately fed in the college dining rooms. These arrangements added to the pleasantly cool convention weather helped the convention to complete its work well within the allotted time.

Thus encouraged and strengthened for the task that lies ahead, the delegates scattered to their homes to make known in their congregations the news of the Kingdom, determined to face the future confidently with Him who has promised that He will not forsake us. H. SITZ.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The 1949-1950 school year came to a close on June 8. Field events and a baseball game preceded the evening graduation service which was held in spacious St. Paul's Lutheran Church. As usual, the church was crowded with relatives of the graduating class and with many friends of the institution.

The assembled congregation heard Pastor Henry Pussehl of Mishicot, Wisconsin, who graduated almost 25 years ago from Michigan Lutheran Seminary, remind the twenty graduates of their responsibilities as Christian young men and women — responsibilities which are discharged as they live their faith in their Savior.

Of the group leaving Michigan Lutheran Seminary five will definitely continue studying at Northwestern College and four at Dr. Martin Luther College. In view of the tremendous need for consecrated workers in the Lord's Vineyard, we hope that those of the class who had not come to any definite decision will still be led to continue their studies, preparatory to entering the work of the Church.

As this is written there are two more matters of general interest worth mentioning. The one is of a depressing nature; the other is of a joyful nature. In some cases we are now being forced to accept applications on a provisional basis because the boys' dormitory is already reserved for 82 students, 11 more than the dormitory was originally designed for. This will also create a problem in our dining hall with its very limited facilities. Approximately 60 new applications have been received for the coming school year. On the

other hand, on the joyful side there is this to report. Work on the long-awaited new building was begun almost three weeks ago, and the work is progressing satisfactorily. It is to be completed by June, 1951.

In this connection we wish to express our thanks to those members of our Synod whose gifts have made possible the construction of a building needed sorely to train adequately future workers for the Church. At the same time we hope that out of love for the Savior and His cause those of our Synod who have not done what our Lord might reasonably expect of them will soon make it possible for our Northwestern Lutheran Academy at Mobridge to begin construction on its needed building. Limited and inadequate facilities cannot be expected to serve the best interests of the Lord's Kingdom.

CONRAD FREY.

TWENTY-FIFTH MINISTERIAL — SILVER WEDDING ANNIVERSARY

Pastor and Mrs. Reuben O. Marti

St. Peter's Congregation, Kekoskee, Wisconsin, in conjunction with the Dodge-Washington Pastoral Conference on July 26 in a special evening service observed the twenty-fifth ministerial as well as the silver wedding anniversary of Pastor Reuben O. Marti. The jubilarian and his wife were escorted into the church by the members of the officiating clergy, the Board of the congregation, and the brethren of the conference. The undersigned served as liturgist and in the course of the evening presented the jubilarian with a purse, the gift of the conference. Pastor Frank Senger, a classmate of Pastor Marti, preached the sermon from 1 Thess. 5:11, 12, showing forth the blessed work of a faithful pastor. The service was followed with an informal social held in the church parlors, Pastor Gilbert being the toastmaster. Among those called upon for remarks were Visiting Elder von Rohr and Mr. Otto Roll, chairman of the congregation, who also presented various gifts of the congregation and its societies to the jubilarian. To all this Pastor Marti responded in well chosen words. May the Lord graciously prosper his endeavors in His kingdom!

W. F. SCHINK.

CALENDAR OF CONFERENCES
MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, September 19, 1950, 9:00 A. M.
Place: Trinity Lutheran Church, Brillion, Wisconsin, V. J. Siegler, pastor.
Preacher: F. Zarling (Wm. Pankow).
If unable to attend, kindly notify the host pastor no later than September 16.
ANNOUNCEMENT
Pastor W. W. Gieschen is the newly elected Visitor of the Manitowoc Conference.
V. J. WEYLAND, Secretary.

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will meet at Pilgrim Lutheran Church, E. 28th Ave. and Ivy St., Denver, Colorado, N. Luetke, pastor, from Monday, September 11, to Wednesday, September 13. Sessions will begin September 11, at 1:00 P. M.
Papers: Exegesis: Phil. 3, E. C. Kuehl; Ordination, W. Krenke; Exegesis: Matt. 3, 15b, R. Roth; Exegesis: Psalm 2, R. Unke; Cooperation in Externals, H. Witt; Effective Factors Involved in Pastoral and Missionary Work, L. Hahnke.
Please announce yourself to the local pastor, 2651 Ivanhoe Street.
N. LUETKE, Secretary.

THEOLOGICAL SEMINARY
Thiensville, Wisconsin

The new school year, God willing, will begin on September 12 with a special service in the Seminary Chapel at 10 A. M.
Lectures are to begin on Wednesday, September 13, in the morning at the usual time.
Friends and patrons of the institution are cordially invited to attend the opening service.
JOH. P. MEYER, President.

NORTHWESTERN LUTHERAN
ACADEMY
Mobridge, South Dakota

The new school year of the Academy will open with a divine service at Zion Lutheran Church at 2 P. M., Tuesday, September 5. Registration and book sales will follow immediately after the service. A hearty invitation to attend our opening exercises is extended to all.

DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on September 12, at 9 o'clock in the morning. All students who will reside in dormitories should arrive one day earlier.
CARL L. SCHWEPPE.

ORDINATIONS AND
INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Jeschke, Adolph, in Grace Church, Tecumseh, Michigan, by R. W. Scheels; assisted by J. de Ruiter, H. Engel, E. Jeschke, C. Schmelzer, S. Westendorf, A. W. Hueschen; Trinity Sunday, June 4, 1950.

Nommensen, Winfred B., in Grace Church, Sugar Bush, Wisconsin, by M. J. Nommensen; assisted by W. E. Pankow, I. J. Habeck, H. E. C. Wicke, F. W. Heidemann; Fourth Sunday after Trinity, July 2, 1950.

Hallauer, Elton, in Zion's Lutheran Church, Town Brighton, Minnesota, and in Courtland Ev. Luth. Church, Courtland, Minnesota, by Richard J. Janke, assisted by Lyle Hallauer and C. J. Trapp. Seventh Sunday after Trinity, July 23, 1950.

Installed

Pastors

Maaske, Alfred H., in St. Paul's Church, Manistee, Michigan, by E. C. Ranz; assisted by J. H. Todt, F. Coellner, V. Schwartz; Sixth Sunday after Trinity, July 16, 1950.

Nommensen, Winfred B., in Emanuel Church, Tp. Maple Creek, Outagamie Co., Wisconsin, by M. J. Nommensen; assisted by W. E. Pankow, I. J. Habeck, H. E. C. Wicke, F. W. Heidemann; Fourth Sunday after Trinity, July 2, 1950.

Plocher, Karl J., in St. John's Church, Tp. Helen, Glencoe, Minnesota, by J. Plocher; assisted by J. Bradtke, A. Koehler, Jul. Dysterheft, P. Dowidat, Hy. Boettcher, Alf. Streufert, E. Streufert, K. Reuter, L. Wohlfeil, E. Stohlke, R. Arndt; Fifth Sunday after Trinity, July 9, 1950.

Sabrowsky, Lee, in Grace Church, Portland, Oregon, by C. H. Bernhard; assisted by George Frey, Samuel Baer, George Baer; Fifth Sunday after Trinity, July 9, 1950.

Kuske, Herbert, in Friedens Lutheran Church, Kenosha, Wisconsin, by Adolph C. Buenger; assisted by Carl C. Kuske; Sixth Sunday after Trinity.

CHANGE OF ADDRESS

Pastors

Nommensen, Winfred B., New London, R. 2, Wisconsin.
Plocher, Karl J., Glencoe, R. 2, Minnesota.
Sabrowsky, Lee, 1622 N. E. 25th Avenue, Portland 12, Oregon.
Kuske, Herbert, 5020 19th Avenue, Kenosha, Wisconsin.
Radtke, Gordon P., Belle Plaine, Minnesota.

ACKNOWLEDGMENT AND
THANKS

Northwestern Lutheran Academy library has received memorial wreaths for the wife of Pastor Alvin H. Baer from the following donors: Mr. and Mrs. Wm. O. Kausler, Monroe, Michigan; \$5.00; Mrs. William Robbins and Mr. and Mrs. E. R. Blaine, Adrian, Michigan; \$5.00; St. Stephen's Sunday School, Adrian, Michigan; \$5.00.

From the First Ev. Lutheran Church, La Crosse, Wisconsin, the Academy has received \$28.27.

Our heartiest thanks to the donors.

R. A. FENSKE.

MISSION FESTIVALS

Trinity Sunday

Peace Church, Echo, Minnesota.
Offering: \$513.15. Theodor Bauer, pastor.

First Sunday after Trinity

St. Peter's Church, Elmwood, Wisconsin.
Offering: \$181.78. John Schaad, pastor.

Second Sunday after Trinity

Christ Church, Cochrane, Wisconsin.
Offering: \$332.31. J. B. Erhart, pastor.

Third Sunday after Trinity

Cross Church, Rockford, Minnesota.
Offering: \$720.68. T. E. Kock, pastor.
Zion Church, Tp. Eau Galle, Wisconsin.
Offering: \$173.14. John Schaad, pastor.

Fifth Sunday after Trinity

Dr. Martin Luther Church, Buffalo, Wis.
Offering: \$60.50. J. B. Erhart, pastor.

WANTED!

Northwestern Lutheran Academy at Mobridge, South Dakota, is in need of a cook, and also of a matron for the girl's dormitory before the beginning of the school term. Address all correspondence to Director R. A. Fenske, Mobridge, South Dakota, or Pastor Karl G. Bast, Mobridge, South Dakota.

NOTICES!

When Wisconsin Synod Lutherans locate at Portland, Oregon, in the rapidly developing Pacific Northwest territory, kindly send their names and addresses without delay to the undersigned.

Rev. Lee Sabrowsky,
1622 N. E. 25th Avenue,
Portland 12, Oregon.

Anyone knowing the names of any persons in Ishpeming or Negaunee, Michigan, wishing to affiliate with our mission in Ishpeming, please contact:

Rev. John Hoenecke,
General Delivery,
Ishpeming, Michigan.

SOUTHEAST WISCONSIN DISTRICT

Memorial Wreaths

June, 1950

In Memory of — Sent In By	SYNOD		OTHER	
	Budgetary	Special	CHARITIES	
L. Dommer—W. A. Kirschke..\$		\$ 3.00	\$	
John Kindschuh—H. J. Lemke..				17.00
Donald Hansen—W. Keibel.....		37.00		
Otto Herrler—R. Ehke.....				3.00
Mrs. F. Wold—C. and K. Otto..				5.00
Robin A. White—R. Schoeneck		15.00		
Gust Schoeneck—R. Schoeneck		5.00		
Mrs. J. Schmechel—R. Schoeneck		1.00		
Emil Keller—A. Schultz.....				3.00
Karen Mitchell—H. Woyahn....				15.00
A. Beyersdorf—L. M. Bleichwehl				10.00
Fred C. Falk—Victor Brohm....				5.00
Wm. Baumann—P. J. Burkholz		2.00		20.00
Mrs. Maude Hudson—H. Cares..		3.00		
Mrs. E. Stabelfeldt—E. Dornfeld				4.00
Mrs. H. Piering—E. Dornfeld..				

Mrs. E. Silgmann—E. Dornfeld			7.00
Louis Karnopp—E. Dornfeld...			5.00
Arthur Miller—R. Schoeneck...	5.00		
Emil Stabelfeldt—E. Dornfeld..	3.00		
Wm. Baumann—John G. Jeske..			3.00
Otto Herrler—H. P. Koehler...			15.00
Wm. Alberts—H. P. Koehler...			10.00
G. Boldt, Sr.—H. P. Koehler....	5.00	15.00	25.00
August Zickuhr—H. P. Koehler		10.00	
James Copeland—H. P. Koehler			5.00
Mrs. H. Becker—H. P. Koehler			3.00
Paul M. Haack—Paul Pieper...			5.00
Wm. Baumann—Paul Pieper...			5.00
H. C. Boers—Paul Pieper.....			15.00
Mrs. E. Kuether—Paul Pieper..		5.00	
Wm. F. Kuether—Paul Pieper..		10.00	
Peter Obremski—W.-J. Schaefer		5.00	
..... G. E. Schmeling.....			4.00
Charles Hoefner—H. J. Diehl...			3.00
Mrs. R. Greenwald—R. P. Otto			26.00
	\$ 5.00	\$ 117.00	\$ 213.00

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

May, 1950

In Memory of — Sent In By	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Reinhold Firks—G. W. Boldt...\$	5.00		\$ 37.00
Mrs. Albert Nehls—G. Bradtke..		9.00	48.00
Dietrich Fuiten—W. Reinemann		19.00	34.00
Mrs. Flora Hensel—Ralph Goede			72.00
Mrs. Flora Hensel—H. J. Vogel..			21.00
Mrs. Louise Mueller—P. Burkholz			5.00
Rev. Frank Selle—P. Burkholz			1.00
Miss Clara Balfanz—H. Eckert		15.00	
George Balfanz—H. Eckert....		10.00	
Mrs. Lena Bohm—H. Eckert....		10.00	
Ernest Hacker—J. G. Jeske....			7.00
August Luecht—H. P. Koehler..		5.00	
Mrs. Adela Volkert—H. Koehler		2.00	
Mrs. Ella Langbecker—P. Pieper			2.00
Anna Beyersdorf—Paul Pieper..			4.00
Emma Goessl—Paul Pieper.....			
Charles Reich—Paul Pieper....		5.00	
Mrs. E. Wesotzke—G. Schmeling		10.00	14.00
Fred Scholtz—G. E. Schmeling..			20.00
Mrs. Kenw. Engel—G. Barthels			5.00
Mrs. Rhoda Greenwald—R. Otto		7.00	
	\$ 5.00	\$ 90.00	\$ 270.00

G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT

January, February March, 1950

Reverend	Budgetary	Special
L. G. Bernthal, St. John's, Clarkston.....\$	170.05	\$ 5.00
G. Sydow, Good Hope, Ellensburg.....	100.50	
F. E. Stern, Grace, Seattle.....	92.00	
G. Sydow, Good Faith, So. Cle Elum.....	65.05	5.00
L. Grams, St. James (Lincoln Park), Spokane	8.05	
F. Tiefel, Shadle Park, Spokane.....	106.95	
M. J. Witt, Trinity, Spokane.....	100.00	41.25
W. Amacher, St. Paul's Tacoma.....	104.75	
V. Greve, Withrow Lutheran, Withrow....	17.45	
T. Adascheck, Grace, Yakima.....	118.14	51.00
G. Frey, Redeemer, Yakima.....	41.87	
A. Sydow, Grace, Zillah.....	10.00	
District Total	\$ 954.61	\$ 82.25

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. L. C. Bernthal—St. John's, Clarkston.....\$	5.00
Carl Buss—Grace, Yakima.....	1.00
Louise Eutemeier—Grace, Yakima.....	5.00
Amelia Krug—Grace, Yakima.....	10.00
	\$ 21.00

(This amount included in totals above.)

F. E. PETERSON, District Treasurer.

TREASURER'S STATEMENT

July 1, 1949 to May 31, 1950

Receipts

Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collections	\$ 901,537.92
Revenues	142,800.75
Total Collections and Revenues	\$ 1,044,338.67
Non-Budgetary Receipts:	
U. S. Gov. Bonds Sold.....	100,000.00
Payments on Mortgage Receivable	2,300.00
Unused Portion of Reserve for Moving Expense of Northwester Publ. House	885.38

Transfer from Refugee Mission Reserve (Rents).....	16,906.11
Miscellaneous	3,586.60

Total Receipts \$ 1,168,016.76

\$ 1,190,402.29

Disbursements

Budgetary Disbursements:

General Administration	\$ 44,100.24
Theological Seminary	39,099.77
Northwestern College	122,602.35
Dr. Martin Luther College	124,213.52
Michigan Luth. Seminary....	53,229.17
Northw. Luth. Academy.....	31,229.17
Home for the Aged.....	17,842.59
Missions — Gen. Admin.	282.20
Indian Mission	173,814.03
Negro Mission	32,782.01
Home Missions	335,047.22
Refugee Mission	57,420.02
Madison Student Mission....	2,492.97
Spirit. Welfare Commission	3,639.18
General Support	59,659.48
Indigent Student Support..	1,598.00
School Supervision	7,317.85

Total Budg. Disbursements...\$ 1,106,377.01

Non-Budgetary Disbursements:

U. S. Gov. Bonds Purchased	50,000.00
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Total Disbursements \$ 1,156,377.01

Cash Balance May 31, 1950.... \$ 34,025.28

C. J. NIEDFELDT, Treasurer.

P. S. Requisition for May from the Northwestern Lutheran Academy was not received in time for this report.
C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For May, 1950

For Spiritual Welfare Commission

Carl J. Grief..... \$ 2.00

For Church Extension Fund

Memorial Wreath in memory of Mrs. Chas. Fink by the Ladies' Aid of Emmanuel's Lutheran Church, Hazel, South Dakota...\$	5.00
Memorial Wreath in memory of Mildred Tetzlaff of Hayti, South Dakota, by relatives and friends	14.00
Memorial Wreath in memory of Lt. Robert L. Karnes of White-water by relatives.....	20.00
	\$ 39.00

C. J. NIEDFELDT, Treasurer.

Jan 51

88-N
Rev. Armin Engel
R. R. 1 Box 44
26 Larsen, Wis.



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*Luther Discovers the Bible*  
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THE MARTIN LUTHER STORY

A NEW WEEKLY BULLETIN SERIES

BEGINNING SEPTEMBER 3, 1950

The LUTHER SERIES of weekly bulletins is more than just another announcement bulletin or an advertising medium — it is truly an educational medium which deserves widespread use in our Lutheran churches. In appearance it is not only attractive and artistically designed; it is dignified and appropriate — a “calling card” worthy to be placed into the hands of any member or visitor to our service.

Whether you are accustomed to the use of a Sunday bulletin or not, the educational value of this Luther Series recommends it as worthwhile Lutheran literature.

The Luther series of weekly bulletins includes 52 four-page folders with inside blank for duplicating or printing. The front cover offers a series of 48 illustrations from the life of Martin Luther — 48 new and different illustrations specially designed for this series by a professional artist. The last page provides 48 brief chapters from the life of the Reformer.

To complete the series of 52 bulletins we are including four special multi-colored folders for the festivals of Christmas, Palm Sunday, Easter, and Pentecost.

Price of bulletins is 75 cents per hundred.

FOR FURTHER INFORMATION WRITE TO

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin