

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

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Luther attaching the 95 Theses against indulgences to the Caste Church at Wittenberg, Germany, in 1517.

Siftings

BY THE EDITOR

The *Lutheran* reports that a bishop wants to be president. The item follows: "To the general assembly of the Church of God, small Protestant denomination, Bishop A. Tomlinson announced this month that he is a candidate for the presidency of the United States in 1952. He wants the united report of Democrats and Republicans. A prophecy of his father, A. J. Tomlinson, founder of the Church of God, was that 'governments of this world will become so corrupt that the nations will ask for the Church of God to take over.' National secretary of the denomination, the Rev. Oliver Mills, commented to Presidential Candidate Tomlinson, 'I remember hearing your father say . . . the nations would call upon the Church of God. . . . I really felt, according to the Scriptures, that they would come to you, not you to them. Maybe I'm behind a little.'" In this case it is good to be behind but firmly rooted in the Word of God in regard to the business of the Church and the business of the state. Woe to the state if a church body should take over its functions and woe to the Church if the state should attempt to take over its functions. What God has separated, let no man attempt to unite.

* * * *

In line with the article above is a report that the *World Council of Churches* has issued a statement which calls for "every effort in the direction of peaceful settlement in Korea." *The Witness*, published by the Protestant Episcopal Church in New York City, said that 496 churchmen from 27 denominations had signed the appeal. The Lord in His Book does tell the Christian to "pray for the peace of the land" but that is as far as the Bible goes. Why the churches are not satisfied to pray for peace and trust God that He will hear our prayers, but feel that they must go beyond this injunction of the Scriptures speaks eloquently of

the lack of trust in the simple ways of God. Many Christians feel that the prayer-way is not sufficient and that more can be accomplished if the Christian churches inject their personality into the affairs which belong so evidently to the state alone. The temptation to do this must not be underestimated.

* * * *

A boast in the local papers that the Roman Catholic Church by means of a public Forum conducted in Milwaukee some 260 men and women were converted to Catholicism may find little comfort in the fact that the Episcopal Church announced recently that 26,242 former Roman Catholics have renounced the pope and became Episcopalians during the last ten years. We wonder how many others turned to other denominations. We can only speak authoritatively for ourself. Within the last ten years no less than 42 joined our church from the Roman Catholic Church. If this is, and we believe it is, a criterion this number would run into thousands of converts to Lutheranism throughout the Lutheran Church. The many more deflected from the Roman Catholic faith and entered the ranks of other denominations no doubt would run into many, many more thousands.

* * * *

"A news item in a Minneapolis paper recorded that at Dickeyville, Wisconsin, officers raided a Roman Catholic shrine and arrested several persons for gambling." So reports the *Lutheran Standard*. "The officers took \$135 from the cashbox of the grotto at St. Andrew's Church and seized equipment from a game called 'Skillo.' The district attorney said the game is a form of bingo, which is banned by state law. A later news report says that four members of St. Andrew's Church paid \$25.00 fines in court, pleading guilty to the charge of gambling." All this in the name of the Church and God!

"And Lead Us Not Into Temptation"

Luke II, 4

SCRIPTURE speaks in a double sense of our being tempted, speaks of a tempting for good and of a tempting for evil. It is God who tempts us for our good. Such temptation consists in this that God puts our faith to a test for the purpose of exercising it that it may come forth strengthened and purified. God tempted Abraham for good when He asked him to offer up his son Isaac as a burnt offering on Mt. Moriah. Amidst this temptation God trained Abraham to cling solely and wholly to His Word, though his own heart and reason could not harmonize God's command with the blessed promises which He had bound up with Isaac. As Abraham fixed his soul in obedience of faith upon God's Word, accounting that He was able to raise Isaac even from the dead to fulfill His promises, he finally experienced that his faith was not put to shame and thus was strengthened to walk even more fully by faith in God's promises. In this way God still exercises and trains His children in faith by sending them sorrows, trials, and persecutions. It is not concerning God's temptations for good that we will want to pray: "Lead us not into temptation." We need them. In such temptations we will want to heed the exhortation of St. James: "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience."

The Temptations Against Which We Seek Help

Temptations For Evil These are the temptations which are meant to lead us into sin, which are meant to destroy our faith. Such temptations can never come from God. St. James also speaks of them and says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Temptations for evil come from the Devil, the unbelieving world, and our own sinful flesh. Already in the Third Petition we gave thought to these enemies of our soul who have a will that opposes the gracious will of God which seeks our salvation. The

Devil is the arch enemy of our soul. He desires to rob us of our faith and to draw us down into eternal perdition. Thus he is called *the tempter* in Holy Scripture. Through the unbelievers about us, who consciously or unconsciously are under his dominion, he carries out his pernicious work. With the bait of earthly pleasures and gain the world tries to lure us away from our Savior and His kingdom; and if this does not prove effective the world will use the whip of scorn and ridicule, of hostility and persecution to estrange us from our God and His grace. In our Old Adam we have a traitor within our own heart, who is ever ready to open the gates and to surrender the stronghold to the Devil and the world from without. "Every man is tempted when he is drawn away of his own lust and enticed."

Deceiving Us Already in Paradise Satan was intent upon deceiving Eve to believe that she would attain real wisdom, happiness, and power by choosing her own course against the will of God. These temptations Satan continues through the world and our flesh. The weary traveler in the desert often sees a beautiful vision of green grass, shady trees, and sparkling fountains; but as he leaves his path to follow the charming scene it fades away and leaves him to die of thirst and fatigue. Such a mirage are the deceptive glories of human goodness, progress, wisdom, power, of a wanton life of immorality and sensual pleasures, with which the enemies of our soul seek to draw us away from our God and Savior. Those who follow this mirage and leave the path of trust in God's grace and of joyful obedience to His holy will, will finally end in disillusionment and misery.

Leading Into Misbelief, Despair, Shame and Vice With their temptations the enemies of our soul would lead us into misbelief, that we doubt the truth of God's Word concerning sin and grace, that we trust in our own righteousness, that we give our ear and heart to false doctrines, human

error and superstitions. They try to goad us on to shameful acts of violence, unchastity, and dishonesty which will bring reproach upon us even in the sight of men; they seek to ensnare us in vices of cursing, of disobedience, of intemperance, of lying, of slander, until these become besetting sins to which we are enslaved. Having achieved their end they will then seek to hurl us into despair that like Judas we lose sight of God's forgiving grace. Against all such temptations for evil we seek help as we pray: "Lead us not into temptation."

The Help That We Seek

"We pray in this Petition that God would guard and keep us, so that the Devil, the world, and our flesh may not deceive us, nor lead us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and obtain the victory."

We ask God to hold His guarding and protecting hand over us that we may be spared of many a temptation to sin and error. Yet we know that we cannot escape all temptations to evil, for our sinful flesh is within us, the unbelieving world surrounds us, and the Devil ever walketh about as a roaring lion, seeking to devour us. Thus we ask God to strengthen us by His Word and grace that we may fight a valiant fight against our enemies, that we may ever rise again in penitent faith when we have faltered and fallen, that we may persevere in faith unto our end. To this end we ask God with His Word to uncover for us all the deception which the enemies of our soul seek to practice upon us, ask Him to pierce their boasting of human merit and goodness with the sharp sword of His law, ask Him to expose all error and superstition with the pure light of His Gospel, ask Him to let us see the miserable bondage of sin and the blessedness of thankful obedience to His holy will. We plead with Him that through His precious Gospel in Word and Sacrament He would give us to know, even when we have fallen deeply like David and Peter, that His grace in Christ is still there to embrace us anew and to restore us to sonship and eternal life. With His gift of pardon and salvation we ask Him to fill our hearts with thankful,

(Continued on page 341)

Editorials

A Voice From The Recent Past On Church Union

When we compare what is regarded as a proper basis for church union even within the Lutheran Church today with what the fathers said even only a generation ago or less, we get the impression that the fathers would feel very much out of place in wide circles of the Lutheran Church today. They would be denounced as separatists. Of course, we should not be influenced by the mere fact that the fathers said it, but we certainly should be influenced by the fact that what they said and preached was the teaching and language of Scripture. As a case in point we offer in translation the introduction to the sermon on the Epistle for the seventeenth Sunday after Trinity (Eph. 4, 1-6) by Pastor C. C. Schmidt of Holy Cross Church, St. Louis, contained in his book of sermons, "Weg des Lebens," published in 1915. He said:

"There are Bible passages in which even such people delight who otherwise are not at all guided by the Scriptures and do not at all regard them as the Word of God. They call attention to such passages to give their false views a show of right over against the Bible-believing Christians. Today's Epistle contains such a passage: 'Endeavoring to keep the unity of the Spirit.' From these words they claim to be able to prove that it is our duty to disregard all differences in faith and doctrine and to join with all the sects of the Protestant Church in one big church body. They say: 'In unity there is strength; the work of the church is promoted by it. Disunity weakens and hinders it. See how big and strong the church of the pope is because it is united and sticks together. What a sad sight the Protestant denominations present in their disunity and their split-up condition! How the work of the church is hindered thereby! It certainly is very encouraging,' they say, 'that people are beginning to realize that and to be willing to attach less importance to differences in faith and in spite of them to join in common tasks.' Yes, some go so far in this respect that they do not want to halt their union endeavors until all Christians, Jews, and Turks, possibly on the confession that there is a God, have been united in one gigantic world-wide church.

"Now, we, too, are deeply pained by the fact that the church is so split-up outwardly. And we certainly want to help that true church unity may be brought about and promoted in the world. To that end we ought to and will, wherever the occasion presents itself, confess our faith, expose and correct the false doctrines, which are the cause of disunity, and urge people to return to the right faith. We want to do that by word of mouth and in writing, each one according to his call and according to the measure of gifts entrusted to him. But we can not promote the work of church union in the manner as is now the fashion and as people try to make it our duty on the basis of the words of our Epistle. Scripture does not speak like that anywhere, neither does it in the words which people like to quote from our today's Epistle."

The above words of Pastor Schmidt serve to remind us that the right and effective way to work for unity in the Church is not to disregard and gloss over errors and false teachings but to expose, correct, and condemn them. That is the way which the Bible espouses. That is getting at the root and cause of disunity, while the other way is to perpetuate disunity in the Church under the cover of outward union.

I. P. F.

* * * *

Enemy Or Friend? Quite often a hostile attitude builds itself up in the hearts of some members against the pastor because of what he preaches from the pulpit, the things which he teaches, upholds and condemns, and the church practice for which he stands. Some remark with considerable impatience: Why must he say those things? Why must he bring that up? It causes only disturbance when we were getting along so well without it. In many cases there is no attempt to examine properly the Scriptural truth of what the pastor says but only resentment against him.

St. Paul found himself in that situation in his dealings with the Galatians. He told them some very unpleasant things. Many considered him their enemy because of that. But he put to them the question: "Am I become your enemy because I tell you the truth?" The fact was that He was thereby proving himself their best friend. It was love, real concern for their souls which prompted him to write to them the unpleasant things which he had. In deepest anguish, caused by their departure from the truth, he wrote: "My little children, of whom I travail in birth again until Christ be formed in you." Instead of resenting his insistence upon the truth they should have appreciated and thanked him for the great service which he was rendering them. So it ought to be with members today over against the pastor who thinks enough of their eternal welfare to proclaim the truth even when it is unpopular. If he sidestepped these things in order not to hurt their feelings and to remain on good terms with everybody, he would not be their friend but their enemy.

The pastor has a higher allegiance than to the members or to the congregation. He must give account to God who has put him into office and entrusted him with the divine truth. To the Corinthians St. Paul wrote: "It is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment." To the Galatians he wrote: "Do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Woe to the congregation whose pastor's ambition it is to remain on good terms with everybody, whose sole purpose is to win and hold members and carefully avoids everything that would interfere with that, who, in short, puts personal popularity and outward peace and growth above God's truth. The members often feel happy with such a pastor and his charming,

winning personality. They don't realize that he is their worst enemy. That pastor is their best friend who keeps on proclaiming the eternal truths of God even when it hurts, causes resentment against him, and makes him mighty unpopular with those who love not the truth. He

is not just an hireling but a real shepherd of souls. Regard him as such, support, and encourage him that he may do it with joy and not with grief, *for that is unprofitable for you.*

I. P. F.

"And Lead Us Not Into Temptation"

(Continued from page 339)

fervent love so that we will want to shun sin and strive after that which is holy in His sight.

The Implications Of Our Prayer

Humility Uttering this petition in a self-reliant, self-sufficient spirit would make it a hollow prayer. We can pray it sincerely only as we acknowledge our own weakness, our own inability to cope with the manifold temptations to which we are exposed. "When I am weak, then am I strong."

Appreciation Of God's Help As we pray the Sixth Petition in sincerity we will cherish the means, His Word and Sacraments, through which God would guard and keep us in the midst of temptation and give us the victory from day to day. How could we ask God to expose the deceit of our enemies, if we will not hear and read His Word diligently? How could we really plead with our Lord to keep us from misbelief and despair, from shame and vice, if we are not drawn to hear the message in our house of worship, if we disregard the invitation to His table of grace, if we fail to seek His help there where He holds it out to us? We are also bidden to think of others as we pray: "Lead us not into temptation." How could our prayer have any meaning, if as parents we should not be concerned about having even our children, those nearest to our hearts, fortified by a thorough instruction and training in God's Word?

Circumspection An earnest praying of the Sixth Petition will make us conscientious in shunning such places where the world openly flaunts God's holy will. It will induce us to avoid associates which invite to misbelief and unbelief. It will make us sensitive against any alignment with error and false doc-

trine. It will put us on guard against saturating our minds with literature that dulls our sense of purity.

Sympathy When a company of soldiers goes into battle and one is wounded, his comrade will not stand over him in a haughty mien, despising the fallen one. He will rather see to it that the wounded one is carried back to the rear as soon as possible so that his wounds may be dressed, so that he may regain his strength and eventually return to the ranks for further valiant combat. As Christians we are all comrades in a

battle against the temptations of Satan, the world, and our flesh. We, too, will not want to stand in haughty judgment over one who has been wounded amidst temptation but rather lead him back to the Savior's Word, where his wounds can be dressed, where he may regain his strength so that he may again fight at our side against our common enemies. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

C. J. L.

The Holy Spirit Creator

XII

JUSTIFICATION

(Fourth continuation)

IN 2 Cor. 5, 19, St. Paul explains the term *reconciliation* by borrowing expressions from *justification*. He says, God *reconciled* us by *not imputing* our trespasses to us. In other words, God placed us into an altogether different relation to Himself by forgiving us our sins; which is the same as justifying us. Instead of imputing our sins to us, who had committed them, He imputed them to His Son, "who knew no sin," and made Him to be sin for us, in order that we, by a return imputation, might be made the righteousness of God in Him. Thus reconciliation and justification become synonymous, interchangeable terms.

Before we leave this passage from Second Corinthians we look at a similar statement in Romans.

In Rom 5, 1, Paul sums up all he had explained so far in the epistle in the statement that we have been justified by faith. He says, "Therefore, being justified by faith." Because that is a fact performed by God in the past, now, so Paul continues:

"we have peace with God through our Lord Jesus Christ." The prophet Isaiah said: our "warfare is accomplished" (chap. 40, 2). And the Church can sing: "The strife at last is ended. God showeth His good will to men, And peace shall reign on earth again." God ended the strife in Christ; by Him He established peace. Paul is here speaking of an actual relation, of a real state or condition of peace, a blessing which God bestowed on us.

Then in v. 6, beginning with an explanatory *for* Paul shows what God did to establish peace: "For when we were yet without strength, in due time Christ died for the ungodly." Can we understand that act of God? It is too wonderful. There is nothing like it in all the world. V. 7: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. (v. 8) But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Thus God, out of unfathomable love and mercy, ended the warfare and established peace toward His worthless enemies.

Now Paul draws a conclusion from a lesser to a greater thing. If God was willing to practice such self-

sacrificing love to us while we were good-for-nothings and enemies, what will He do to us since He now has justified us and granted us peace? When we stood before Him laden with sin and guilt, then we had every reason to fear His wrath and His judgment. Do we still have to fear His wrath? V. 9: "Much more then, being now justified by his blood, we shall be saved from wrath through him." Justification is an act of God performed long ago when Jesus shed His blood for us. It completely changed our social standing before God. Now we can cheerfully sing: "Shall we still dread God's displeasure, Who, to save, Freely gave His most cherished Treasure?" And we can address God: "Stain in me Thou findest never; I am clean, All my sin Is removed forever."

In the next verse Paul changes the figure. In v. 9 he spoke about us as sinners whom God justified, forgiving them their sins, and not imputing them; in v. 10 he takes up the idea that God formerly considered us as His enemies, but that now He has granted us peace. We are reconciled, our status has been completely changed. If while we were enemies, in stead of crushing us, He spared us, will He not much more now save us since He has changed our standing? "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Thus we see that, as in 2 Cor. 5 Paul explained reconciliation by using phrases about justification, so here he illustrates justification by applying the idea of reconciliation. Both have been achieved in the past, the one "by Christ's blood" (v. 9), the other "by the death of his Son" (v. 10), which two phrases, of course, mean exactly the same thing.

Concerning reconciliation, achieved for us by Christ on the cross, Paul says in Rom. 5 that "we have now received the atonement" (v. 11. — The Greek word here translated with *atonement* is the same as otherwise translated with *reconciliation*.) In 2 Cor. 5, where Paul says that the administration of reconciliation has been committed to him, he pleads with his readers: "We pray you in Christ's stead, be ye reconciled with God." That is, in faith accept the reconciliation which we proclaim and offer to you.

After this expansion of our study of 2 Cor. 5, 18-21, by comparing Paul's use of the term justification and reconciliation in Rom. 5, we now take up the remaining passage quoted by the Brief Statement as proof for "objective justification."

3. Rom. 5, 19

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

This is the conclusion of one of Paul's grand arguments in his letter to the Romans. In a brief summary he states the truth which he has unfolded in this particular section. In order to get a clear view of this truth we shall do well to study the background on which Paul presents it and then the words in which he expresses it.

a) Context

In order to understand Paul's words, open your Bible and read this entire section, v. 12-19.

In v. 12 Paul introduces a great parallel between Adam and Christ. In v. 13 and 14 he explains his statement about Adam. But then, instead of continuing: as by one man . . . so also by Christ, he interrupts himself and merely says: "who is the figure of him that was to come."

In v. 12 he says that "by one man sin entered into the world." One man sinned, but by this act all men, the whole world, were affected. Sin entered them, they stood before God as sinners, "for that all have sinned," namely when Adam sinned. Adam sinned when he disobeyed God's command not to eat of the tree of the knowledge of good and evil. After Adam had been driven out of the Garden, the tree was no more within reach for any one, nor was the commandment regarding it repeated. There was no law proclaimed till the time of Moses. Hence men did no longer sin "after the similitude of Adam's transgression" by disobeying some specific commandment of God. Yet God regarded them all as sinners, as is clear from the fact that they died. Where there is no law, no sin, no transgression, can be charged. But during this entire period sin was charged by God against men, seeing they were held subject to death.

This is one side of the parallel: Adam is regarded as the responsible head of the human race, his sin is the

sin of the human race. All men are subject to death because of his sin.

Now in v. 15-17, before continuing the comparison, Paul points out two great differences between Adam and Christ. There is always a great excess on the part of Christ. What is true on the side of Adam is true in a much more glorious sense on the side of Christ. This must be well noted, else the comparison, correct though it is in itself, will do an injustice to Christ.

The first difference is this: From sin to death, even from one man's sin to the death of many, is a natural progression; for the wages of sin is death. But to halt the progression and to reverse it, requires an "abounding" grace of God in Christ.

The second is this: Christ not merely reversed the progression. He checked the reign of death completely, not merely liberating the victims of death but giving them to "reign in life."

Now Paul is ready to complete the parallel (v. 18): "Therefore as by the offence of one, judgment came upon all men to condemnation — so by the righteousness of One, the free gift came upon all men unto justification of life." — The words *judgment came* and *the free gift came* are not in the Greek original. The Greek is stronger, but we cannot well imitate it in English. On the one hand we have the offence of one man (Adam) and then the result: condemnation to all men. On the other hand we have the righteousness of One (Christ) and the result: justification of life upon all men.

b) The Text

Paul now explains the conclusion which had been summarized in the foregoing verse: *For* Pauls says. In the previous verse, as we saw, there was no verb; for the sake of terseness Paul had omitted it and placed the contrasting facts directly side by side:

As by the offence of one — upon all men to condemnation;

So by the righteousness of One — upon all men unto justification of life.

In the explanatory verse 19 Paul uses a verb which literally means to set some one down as something, that is, to list him, to consider him, to declare him as such. By Adam's disobedience many men were set down as sinners, so, if Paul's reasoning is correct, by the obedience of Christ

the (same) many will be set down as righteous.

When will that be? Throughout the whole passage there is no reference to any time; the entire interest centers in the comparison. So also here. If the one is true, and all history has shown it to be true, then it cannot fail, the other will also be true: by Christ's obedience the same many that in Adam were set down as

sinners, will be set down, will be declared as righteous.

That is objective justification, not a mere "securing" and "providing" of righteousness, getting forgiveness ready, but an actual setting down, an actual declaring as righteous.

The importance of this fact will be pointed out later.

J. P. M.

(To be continued)

In The Footsteps Of Saint Paul

The Judaizers Start Trouble In Antioch

DR. HENRY KOCH, MORRISON, WISCONSIN

Circumcision

IT was not the good fortune of Paul and Barnabas to enjoy rest and peace within the Christian congregation at Antioch for a longer time. The devil saw to that. Wherever Christ builds His Church, the devil always tries to build his own chapel right next to it. Versatile in his means and his approach and ever ready to deceive and to destroy, if possible, he instigated the Judaizers to disturb the peace in Antioch as he and they succeeded in doing at Jerusalem. Luke informs us of these Judaizers and their ominous move, which was to develop into one of the major crises for the early Christian Church (Acts 15:1): "And certain men which came from Judea taught the brethren, and said, Except ye be circumcised, ye cannot be saved." This statement must have had the effect of a bombshell on the Gentile Christians in the daughter congregation. All that Paul and Barnabas had achieved and done in the past was seemingly undone by these formalists, who were ready to deal the death-blow to the true Christian liberty from the law of Moses. The Gentiles had been received into the Christian congregation in Antioch without the legalistic demand of circumcision. The Judaizers now told them, that they could not be saved, if they would not submit to this dreaded rite. Now the Judaizers were about to make a principal issue of it.

"False Brethren"

Paul sensed the grave danger for the Church and the cause of Christ

and Christian liberty at once. In his Epistle to the Galatians he calls these men from Judea "false brethren, brought in unawares, who came in privily to spy out our Christian liberty which we have in Christ



Jesus, that they might bring us into bondage" (2:4). To be sure, it was not James, the brother of the Lord, nor any of the other leading apostles in Jerusalem, who had stirred up this strife and had sent these men. They had been "brought in unawares" and "privily" to spy on the "heretical" liberty Paul and Barnabas were trying to introduce in Antioch.

The Pharisees

Luke offers us a clue as to who these Jewish instigators were. "There rose up certain of the sect of the Pharisees, which believed saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15:5). These Pharisees had discarded the outer garment of the Pharisees, but had not laid aside the spirit of Pharisaism. By their demand of circumcision they in reality nullified the liberty of the Gospel of Christ. Emphatically does Paul try to impress this on the minds of the Galatians, when he writes of this demand of the Judaizers (5:1-4): "Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that, if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Bigoted Jewish Demands

The demand of circumcision had prevented many a Gentile from becoming a proselyte to the Jewish faith. Whosoever submitted to it, became a proselyte of righteousness, whosoever refused, could only become a proselyte of the gate. Fanatical Jews looked down upon the proselytes of the gate with contempt, for they had not permitted themselves to be circumcised. For these bigoted Jews everything centered around the rite of circumcision. Farrar quotes a Jewish rabbi as saying: "So great is circumcision, that but for it the Holy One, blessed be He, would not have created the world. Abraham was not called perfect till he was circumcised." On the other hand, there were also liberal Jews as the historian Josephus, who did not deem circumcision essential for the Gentiles. He was satisfied, if they accepted their monotheistic faith and higher moral law. Thus we see that already in strictly Jewish circles heated controversies arose concerning circumcision. Now the converted Pharisees carried this controversy into the Christian congregations in Jerusalem and Antioch. We shall see, how it developed.

Rising Doubts

What was self-evident for the Christians in Antioch and what had once been accepted in Jerusalem was now again being doubted and disputed. At first the Jewish Christians in Jerusalem had rejoiced with the apostles that the Gospel had been received favorably by the Gentiles in Antioch, and they had even sent Barnabas to serve them. Now they began to view the rapid growth of the congregation in Antioch, which received Gentiles into membership without obligatory circumcision, with increasing alarm. They sensed grave dangers at the turn of affairs in the daughter congregation. Reports must have reached them of the experiences of Paul and Barnabas, which they had gained on their first missionary journey. No longer was it a secret that the Jews had openly rejected the Messiah and had persecuted the missionaries, that Paul and Barnabas had shaken the dust from their feet and had turned to the Gentiles, yes, that the Lord had opened the door of faith unto the Gentiles. It had become an established practice not to demand circumcision of the Gentiles. What would become of the Church, the Judaizers began to argue, if this "heretical and subversive practice" were universally adopted? They would have to put a stop to that once for all. Did not the Church have its origin in Jerusalem? Was not Christ a Jew? What about the sacred Jewish prerogatives, if Jewish circumcision were totally abolished? Would such a dangerous procedure not lead to a complete emancipation of the Church from the influence of the Jewish Christians and the mother congregation at Jerusalem? Would not the abolition of the law of Moses produce moral chaos and would the pretended liberty not be turned into license? They would have to prevent that by all means. Such was the line of thoughts of the Judaizers.

Salvation Apart from the Law

This was the burning question: Could one only be saved, if he submitted to circumcision, which God had demanded of the Israelites in the days of the economy of the law, or was the New Testament Christian no longer bound to fulfill the law of Moses to ensure his salvation? The Gentile Christians believed with Paul and Barnabas that circumcision

should be no condition for membership in the Church of Christ. If the Jewish Christians wished to practice it for the sake of tradition and of avoiding offense, it was their privilege, but certainly it was no law, no inevitable "must." Salvation surely did not hinge on circumcision, but solely on faith in Christ as the very Son of God and the only Savior. They were sure that one did not have to become a Jew at first in order to become a Christian. The Judaizers insisted that salvation was only possible for those, who submitted to circumcision. They superimposed the law of Moses on the Gospel of Christ. This in effect meant the end of the Gospel and the enthronement of the Law. It would have signified the end of Christian liberty and the nullification of the Gospel of Christ. Seemingly the Judaizers had tradition and the law of Moses in their favor. They wanted to absorb the Gentiles by making them Jews. It was Paul, who

saved the Church from this grave peril of a relapse into Judaism and Jewish absorption. Through the grace of God he became the champion of Christian liberty and His Epistle to the Galatians is the clarion call to true liberty in Christ and from the Law of Moses. In the days of the Reformation it was Martin Luther, who became the great liberator from the lore of Roman tradition and bondage through the restoration of the Gospel of Christ in its pristine purity.

Eternal vigilance is the price also of true Christian liberty. May we Lutherans ever be on our guard against any encroachments upon this our Christian liberty, whether it come from Rome directly or from its many satellites among the Protestants, yes, even from under the sheltering and covering cloak of a liberal Lutheranism. What's in a name? Let us examine carefully and retain the essence of true liberty, which is in Christ Jesus alone.

Our Homeless Brethren In Europe

They Still Need Our Help!

A MESSAGE FROM THE COMMITTEE ON RELIEF

SOME four years ago your Committee on Relief for War-Sufferers was appointed and has functioned without interruption since that time. Our work has, for obvious reasons, been confined to the brethren of our Refugee Mission in Germany. Galatians 6, 10 has been our guiding principle: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The Need Was Great Then!

It is not necessary to repeat at length that the need among our refugee brethren has been great in the past. You have read numerous reports and heard verbal accounts of it. Driven from their homeland, forced to flee on short notice in most cases, our refugee brethren arrived in Germany a sorry lot, to say the least. They had no possessions; they were compelled to find shelter wher-

ever they could. They have assured us, time and again, that their survival they, under God, owe to the Wisconsin Synod.

The Need Is Great Now!

We feel constrained to state that the need is still great among these unfortunate brethren. This is due largely to the fact that 80 per cent of the refugees are unemployed. They must depend on help from us for subsistence. We want to stress the fact that our brethren are our responsibility; we have a distinct obligation over against them. This responsibility and obligation has been recognized and acknowledged officially in recent conventions of our Synod.

Your Committee on Relief has been entrusted and concerned with the problem and program of providing physical relief for our refugee brethren. We have endeavored to carry out our assignment since the spring of 1946. We have devised ways and means for the sending of clothing

and food and medicines in large quantities. It would be impossible to give the total amount of clothing and food that has been sent to date, because many congregations and individual members have sent things directly. We may have the satisfaction of knowing that our contributions have made it possible for our refugee brethren to survive the ravages of war.

However, our task is by no means finished; in fact, it is growing. The number of members in our Refugee Mission is increasing; the return of war prisoners from Russia adds to the need (most of these are broken in health). We are giving assistance to the institution at Ober-Ursel, where some of our ministerial students are receiving their training. We are sending much medicine, especially insulin. There is great demand also for streptomycin. We are shipping hymnals, prayer books, theological books. As funds permit, we send food packages through C.A.R.E, which is still the best, most reliable, and least costly agency for this purpose.

Will You Help Relieve The Need?

We have from 25,000 to 30,000 refugee brethren scattered throughout the four zones in Germany. They are our responsibility. But our relief treasury is getting low — approximately \$20,000.00. One food shipment entails an expenditure of \$10,000.00.

We take this opportunity of appealing to our pastors and their congregations for funds. We take the liberty of suggesting and urging that our congregations use the Thanksgiving Day service to raise an offering for the Relief Fund.

A Few Instructions

Congregations are urged to continue the sending of clothing shipments; men's clothing is needed especially. Send clothing to: Lutheran World Relief, Inc., c/o Easton Processing and Storage Co., N. 13th and Bushkill Drive, Easton, Pa.

German hymnals (Wisconsin Edition) of any size, prayer books, theological books (especially Hoenecke's Dogmatics, Pieper's Isaiah, and other sound exegetical, dogmatical, and homiletical works, and books of a similar nature) are to be sent to our Northwestern Publishing House.

Checks are to be sent to: Mr. G. H. Klug, 2988 S. Clement Avenue, Milwaukee 7, Wisconsin.

Remittance advices are to be sent as heretofore to: Prof. Conrad Frey, c/o 9831 Dundee Avenue, Detroit 4, Michigan.

Let us recognize this fact: *They still need our help!* We bespeak your prayers and contributions.

KARL F. KRAUSS, *Chairman.*

Another Woman Teacher For Nigeria, West Africa

THE Missionary Board of Lutheran Synodical Conference has appointed Miss Aileen Krueger of Milwaukee, Wisconsin, as teacher in one of our Girls' Schools in Nigeria, West Africa. She has accepted the appointment and will leave the United

Thief River Falls, Minnesota, on June 18.

Miss Krueger, in presenting a biographical sketch to the Missionary Board, writes:

"I lived in Milwaukee most of my life. I taught Sunday School from the time I was fourteen until I entered college. I belonged to the choir and Young People's Bible Class at church, and I occasionally held offices in these organizations.

"I graduated from the Lutheran High School in Milwaukee. After I graduated from high school, I did office work and after a time I enrolled at Valparaiso University. During my first two years at Valpo, I did student aid work. Then I worked for the head of the Biology Department.

"On January 29, 1950, I was graduated and received an A. B. degree. I now have a Wisconsin license to teach Biology, Chemistry, Geography, and English."

We commend our new worker to the care and keeping of a loving Father in heaven. May the Savior be with her as she journeys to the Dark Continent and bless her labors in a land where gross idolatry is holding men, women and children in the dungeon of spiritual darkness.

KARL KURTH,
Executive Secretary.



States on an Elder Dempster liner from a Brooklyn port on August 9 in company with the Rev. and Mrs. Robert L. Lail, who are also entering into the general service of the Nigerian Mission Field. The Rev. Lail was ordained and commissioned at

News From Home Missions

St. Mark's In West Mankato

THIS confirmation class from St. Mark's in West Mankato may not compare in size with other classes whose pictures have appeared in the *Northwestern Lutheran*. Yet it is typical of the steady growth of this home mission project organized in

1942. There was no nucleus of faithful Lutherans to begin this mission. It was a mission project in the full sense of the word. It never experienced a sudden influx of transfers. Yet now that it is eight years old it has grown into the largest mission

congregation of the Minnesota District. Its growth came through patient, personal work with the gracious blessing of the Holy Spirit.



*Confirmation Class, St. Mark's
Mankato, Minnesota*

The members received in this class represent several years of personal testimony on the part of the pastor and other members in the congregation, particularly in their own households. Two individuals on this confirmation picture represents the third generation in families of which the pastor has confirmed members within the last four years. The young woman in the gown in the granddaughter of the man to the left of the pastor. Her father and mother and older sister were received into the church three years ago. The man to the right of the pastor is the son of a woman who was confirmed a year ago and who is now over eighty years old. His daughter, who is now a member of Trinity Church at Nicollet, Minnesota, was confirmed by your missionary in 1947. The young man in the center is the step-son of the man on the right end. Three of these adults were baptized. The three clothed in gowns made up the smallest class of children confirmed in the history of the congregation. Future classes promise to be larger. The pastor will begin another class for adults in September.

According to statistics St. Mark's of West Mankato ought to be a self-supporting congregation. With 265 souls, 170 communicants, it ought to be able to pay its own way. Thus far this goal has not been attained, however, chiefly because this part of the city is characterized by seasonal occupation. The shifting population has now become stabilized and many new homes are under construction in this area. There are also still many vacant lots for homes in the future. By the time this mission will be ten years old it should be self-supporting. Then it will begin building its own church home. Thus far we are still leasing an inter-denominational chapel. St. Mark's owes the Church Extension Fund \$2,000.00 on the property and parsonage purchased in 1945. When

the congregation begins its building program it should be self-supporting, debt-free, and ready to proceed without any further help from Synod's treasuries.
MARTIN BIRKHOLZ.

NORTHWESTERN LUTHERAN ACADEMY Mobridge, South Dakota

Opening exercises of Northwestern Lutheran Academy were held on schedule at 2 P. M., Tuesday, September 5, at Zion Lutheran Church. This year we were not crowded to the point that not all visitors could be seated, a circumstance doubtless due to the fact that the late season kept many in the harvest fields; nevertheless, a goodly congregation assembled to sanctify our opening of school with the Word of God and prayer. During the services Mr. Martin Stern of Ixonia, Wisconsin, was inducted into his office of tutor. May the Lord grant him health and strength to carry out the full schedule that we have to assign to our tutors.

The number of new registrants is twenty-five, the largest since 1947. Because of the large graduating class last spring and the dropping out of several students during the summer, our total enrollment, however, remains about the same. Though in the past few years girls outnumbered the boys in the freshman class, this proportion has reversed itself this year, so that our dormitory for boys is now occupied to its comfortable limits. We are still looking forward to the day when our delayed building program will enable us to return this dormitory to its proper function of being just a boys' dormitory. Should we have another class in 1951 like the one we enrolled this year, we shall find it exceedingly difficult to accommodate our boys.

As we pass down the list of our students, we note that every one has come from the Dakotas or from Montana; and when we then look at the total communicant membership of our district, we find that we have approximately one student for every one hundred communicants. In comparison this ratio shows a rather high interest in the Academy in a district which has but four infant parish schools and which, because of its wide geographical area, is even now not too well informed on its one center of Christian higher education. We hope that this interest will not only continue but will increase, so that the

Academy may in an ever larger measure serve its purpose.

May the Lord of the Church grant us a good year. R. A. FENSKE.

FIFTIETH WEDDING ANNIVERSARIES

**Mr. and Mrs. August Cholger
Tawas City, Michigan**

By the grace of God Mr. and Mrs. August Cholger, members of Emanuel Church, Tawas City, Michigan, were permitted to celebrate their fiftieth wedding anniversary before the assembled congregation. The undersigned addressed fitting words based on Psalm 106, 1. In the afternoon friends and relatives gathered at the home to offer felicitations.

* * * *

**Mr. and Mrs. Wm. Schroeder
Tawas City, Michigan**

In the same manner Mr. and Mrs. Wm. Schroeder were permitted to observe their golden wedding anniversary on September 17, 1950. On this occasion their pastor based his remarks on the words of Samuel: "Hitherto hath the Lord helped us" (1 Sam. 7:12).

May the gracious Lord and Savior guide and protect these couples in their declining years as He has done in the past. J. J. ROEKLE.

GOLDEN WEDDING ANNIVERSARY

**Mr. and Mrs. August Hehling
Millersville, Wisconsin**

Mr and Mrs. August Hehling of St. Paul's Church, Millersville, Wisconsin, were privileged to observe their fiftieth wedding anniversary on September 8. Their pastor preached on Psalm 103, 1. 2. May the God of all grace continue to be with them and finally grant them the eternal joys of heaven. O. W. HEIER.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

**Pastor G. O. Krause
Marathon, Wisconsin**

St. Matthew's Congregation of Marathon, Wisconsin, as well as pastors and teachers of the Wisconsin River Valley Conference, helped observe the twenty-fifth anniversary of Pastor G. O. Krause's ordination on Sunday, September 10. Pastor Emil Walther, who had formerly served with Pastor Krause on the District

Mission Board, preached the sermon; his text was II Cor. 5, 20. Pastor L. J. Koenig served as liturgist, Mr. A. Wilbrecht as organist. Congratulatory messages were read after the services, and gifts were received from the conference brethren, and from the congregation. The jubilarian responded with fitting words. Mr. W. Pape served as toastmaster during the social hour after the services. May the Lord continue to bless Pastor Krauses's work as ambassador for Christ in the future, as in the past.

O. A. LEMKE.

GOLDEN SERVICE ANNIVERSARY

**Pastor Theodore Volkert
Racine, Wisconsin**

Sunday, September 17, will remain a great day in the life of the First Evangelical Lutheran congregation at Racine. For on that day they were privileged to observe the fiftieth anniversary of the ordination of their pastor, the Rev. Theodore Volkert. After having served pastorates in Waukegan, Lake Forest, Libertyville and Gray's Lake, Illinois, Pastor Volkert was called to Racine and has served his congregation there for the past forty-two years. Pastor H. J. Diehl of Lake Geneva preached the anniversary sermon, stressing the two important parts of a God-pleasing anniversary service, namely, grateful testimony to the faithfulness of God and a solemn pledge of service to that faithful God. (Joshua 13, 14 and 24, 14ff.)

In the afternoon a dinner was served in the spacious dining hall, some five hundred being served. Among the guests were all the children of the jubilarian. In the evening a social gathering was held, Pastor Blakewell having charge of it.

Pastor Volkert will retire from the ministry next spring. And let it be noted here that the congregation has enabled him to do that by providing him with a home and a regular monthly salary during the evening of his life. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (First Timothy 5, 17.)

May the Lord, our God, continue to hold His blessing and protecting hand over his servant, who has served Him well for a full half century.

H. J. DIEHL.

THIRTIETH ANNIVERSARY

**Pastor F. W. Weindorf
Plymouth, Nebraska**

St. Paul's Congregation of Plymouth, Nebraska, gathered on July 14, 1950, in a special evening service to observe the thirtieth anniversary of the Rev. F. W. Weindorf's ordination to the holy ministry, as well as the thirtieth anniversary of the marriage of Pastor and Mrs. Weindorf. The undersigned conducted the service, basing his remarks on the Savior's words recorded in Luke 10, 20. After the service the assembly gathered in the church basement for an informal social at which time Mr. A. B. Wells, chairman of the congregation, presented to the jubilarians a purse from the congregation. Rev. Weindorf responded with words of appreciation.

LLOYD HAHNKE.

CALL FOR ADDITIONAL NOMINATIONS

The Missionary Board of the Lutheran Synodical Conference herewith requests the congregations of the constituent Synods to nominate additional candidates for the presidency of Immanuel Lutheran College, Greensboro, N. C.

The duties and functions of the president are outlined in the Regulations adopted by the Synodical Conference as they apply to Immanuel Lutheran College as follows:

"The President of Immanuel Lutheran College shall be the spiritual, academic, and administrative head of the institution and shall serve as the executive officer of the College Board.

"He shall represent the institution in its regular relation to the College Board and the Missionary Board.

"He shall be the head of the Department of Religion and, if possible, give the principal course in the same. In particular he shall be the head of the Department of Theology and pay special attention to the training of ministerial students."

All nominations should be in the hands of the undersigned not later than December 9, 1950.

THE MISSIONARY BOARD,
Rev. E. L. Wilson, Secretary,
3558 S. Jefferson Avenue,
St. Louis 18, Missouri.

CALENDAR OF CONFERENCES

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 3, 1950, 9 A. M.
Place: St. John's Lutheran Church, Milroy, Minnesota, W. Geiger, pastor.

Preacher: G. Gerth (S. Baer). Communion Service will serve as Conference opening.

Papers: Exegesis of Psalm 24, E. R. Gamm; Exegesis of 1 Thess. 2, Theo. Bauer; A Study of Introits and Graduals, H. Kesting; The Pastor as a Member of His Congregation, N. Sauer.

Pastors are asked to notify host pastor if they cannot be present.

N. E. SAUER, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Rosebud Pastoral Conference will meet at Batesland, South Dakota, on October 10 and 11, beginning at 10 A. M.

Papers: What is a Pastor to Consider When a Call is Received, H. Lietzau; Early Church Life as Seen in the Book of Acts, E. Ploetz; II Timothy 4, K. Molkenint; A Homiletical Study of Some Familiar Text,

L. Wenzel; The Model Catechism, E. Kleist. Please announce to the host pastor, Rev. Robert W. Kleist, Batesland, South Dakota. A. K. HERTLER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Time: October 24 to 25, beginning at 10 A. M.

Place: Altamont, South Dakota. Preacher: H. Rutz (R. Reede). Communion Service October 10 at 8 P. M.

Papers: Exegesis of II Tim. 1, R. Beckmann; Exegesis of Hebrews 7, B. Borgschatz; The Pastor at the Sick Bed and Hints for Sick Calls, W. C. Nickels. Essayist, H. Winkel.

H. A. HEMPEL, Secretary.

WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Conference of the Dakota-Montana District will convene at Mandan, North Dakota, Paul Kuehl, pastor, October 24 to 26. The first session begins at 10 A. M., M. S. T.

Max Herman, speaker. H. Lange, alternate. Essays: A New Translation of Haggai, L. Schaller; How to Read Luther, H. Wiedmann.

PAUL ALBRECHT, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Central Pastoral Conference of the West Wisconsin District will meet on Tuesday and Wednesday, October 31 and November 1, at Columbus, Wisconsin, beginning at 10 A. M.

Conference Papers: Exegetical Study of Colossians, Prof. C. Toppe; Doctrine of the Church and Ministry, Prof. E. Kowalke; Pastoral Counseling, M. Nommenson; Sermon Criticism, sermon by F. Naumann; Stewardship, R. Mueller; The Pastor and His Conference, A. Paap; Reports.

A Communion service will be held on Tuesday evening with Pastor W. Wegner preaching the sermon.

Kindly announce early to the host pastor, F. Blume.

OTTO PAGELS, Secretary.

ANNUAL CONFERENCE OF MISSIONARIES AND MISSION BOARD OF MINNESOTA DISTRICT

The Annual Conference of the Missionaries and Mission Board of the Minnesota District will meet at Minneapolis, Minnesota, October 24, at 9 A. M. The conference will be the guests of Pilgrim Lutheran Church, Roman Palmer, pastor.

ARIZONA PASTORAL CONFERENCE

The Arizona Pastoral Conference of the Southeast Wisconsin District will meet at St. Paul's Church, Douglas, Arizona, I. G. Frey, pastor, on October 24 to 26, 1950.

Tuesday

11:30—12:15—Devotion, Roll Call, Excuses, Conference Program, Announcements.

1:30—1:40—Devotion.
1:40—2:30—Sermon for Discussion..... K. Neumann

2:30—3:00—Visitor.
3:00—3:10—Recess.

3:10—3:45—Appropriate Church Publicity..... A. Guenther

Wednesday

9:00—10:00—Communion Service.
10:00—10:20—Adoption of Minutes.

10:20—11:30—Exeg. of 1 Cor..... A. Sprengeler

11:30—12:00—Mission Board Report.
1:30—1:40—Devotion.

1:40—2:50—Sermon on the Mount...Rosin
2:50—3:00—Recess.

3:00—4:00—Pastoral Ethics.....Sitz
4:00—4:45—Casuistry.

Thursday

9:00—9:10—Devotion.
9:10—9:20—Adoption of minutes.

9:20—10:30—What is the essential in the doctrine of justification viewed in the light of Habakkuk?.....V. Winter

10:30—10:40—Recess.
 10:40—12:00—Exeg. of Colossians.....
 Hohenstein
 1:30—1:40—Devotion.
 1:40—2:50—What may well be the proper
 measure of ritual and vest-
 ment in public worship?....
 Schaller
 2:50—3:00—Recess.
 3:00—3:45—Unfinished papers, Steering
 Committee report, Business,
 Adoption of minutes.

Substitute Papers:
 The Growing Menace of Millennial Teach-
 ing within the Lutheran Church in America,
 Zimmermann.

What Should be the Guiding Principle in
 the Founding and Maintaining of Mission
 Policy, V. Schultz.

Pastors of the conference are requested
 to notify the host pastor of their intended
 presence or absence as early as possible.
 Lodging and the morning and evening meals
 will be provided by the congregation.

R. HOCHMUTH, Secretary.

NEBRASKA DISTRICT TEACHERS' CONFERENCE

The Nebraska District Teachers' Confer-
 ence will meet at Zion Ev. Lutheran School,
 Mission, South Dakota, on Monday and Tues-
 day, October 23 and 24, 1950.

Monday, October 23

9:00-9:45—Opening Service
 Pastor E. H. Ploetz
 9:45-10:00—Initial Business.
 10:00-10:15—Recess.
 10:15-11:45—Physical Education
 Prof. J. Oldfield
 11:45-1:30—Noon Recess.
 1:30-1:45—Devotion.....Mr. W. Neujahr
 Reading of Minutes.
 1:45-3:00—Children's Literature
 Mr. W. Neujahr
 3:00-3:15—Recess.
 3:15-4:15—Bible History for the Lower
 Grades (Practical Lesson).....
 Miss L. Schwewe
 4:15-4:50—Official Written Report of the
 Executive Secretary, Mr. E.
 Trettin.

Tuesday, October 24

9:00-9:15—Devotion.....Mr. W. Neujahr
 Reading of Minutes.
 9:15-10:15—Science in the Upper Grades..
 Mr. H. Krenz
 10:15-10:30—Recess.
 10:30-11:30—The Sunday School: An Asset
 or Detriment to the Christian
 Day School, Pastor D. Grummert
 11:30-11:45—Report of School Visitors.....
 Teachers Krenz and Schmidt
 11:45-1:30—Noon Recess.
 1:30-1:45—Devotion.....Mr. W. Neujahr
 Reading of Minutes.
 1:45-2:30—Report of the District School
 Board... Pastor W. Sprengeler
 2:30-3:15—Business Meeting — Elections.
 3:15-3:30—Recess.
 3:30-4:30—General Discussion of Classroom
 Problems.

THE PROGRAM COMMITTEE.

MICHIGAN STATE TEACHERS' CONFERENCE

The 1950 conference will convene in Owos-
 so, Michigan, Rev. K. Vertz, on October
 26, 27, 28. Please send information regard-
 ing meals and lodging to A. W. Schleefer,
 524 W. Stewart Street, Owosso, Michigan.

PROGRAM

Wednesday Morning

9:00—9:45—The Ascension
 G. Cudworth
 Sub.: A Hymn Study.....
 E. Zimmermann
 9:50—10:30—Reading (Lower Grades)....
 Mrs. W. Stindt
 Recess.
 10:45—11:25—Reading (Intermediate Grades)
 I. Raddatz
 11:30—11:50—Reading (Upper Grades)....
 W. Stindt

Wednesday Afternoon

Chairman's Address.
 Round-Table Discussion.
 Reading: Grades 1, 2, 3.....
 Leader, Mrs. W. Stindt
 Reading: Grades 4, 5, 6.....
 Leader, Mr. I. Raddatz
 Reading: Grades 7, 8... Leader, Mr. W. Stindt

Thursday Morning

Modern Trends in Reading.....
 Laidlaw Brothers Representative

Thursday Afternoon

Methods of Grading.....L. Found
 Handicraft
 A. W. Schleefer and Mr. Kaschinski

Friday Morning

Reports and Unfinished Business.
 All teachers are urged to bring choir
 music, busy work, new text-books, and any
 other materials which might be of interest
 to the conference.

G. MUELLER, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: November 1, 9:30 A. M.
 Place: St. John's Lutheran Church, New
 Ulm, Minnesota.

Essays: Exegesis of Philipians, beginning
 with chapter 3, E. C. Schmelzer; Study of
 the Common Confession, Professor R. Janke.

Preacher: E. Schaller (F. Kempfert).
 E. C. SCHMELZER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Date: October 24 and 25.

Time: 10 A. M.
 Place: St. John's, East Mequon (K. Les-
 cow, pastor).

Sermon: M. Schwenzen (A. Schultz).
 T. R. THUROW, Secretary.

CENTRAL PASTORAL CONFERENCE

Time: November 7 and 8, 1950. First
 meeting at 9:30 A. M.
 Place: Grace Lutheran Church, Sioux City,
 Iowa, 1101 S. Cornelia.

Preacher: Gordon Fuerstenau (Lester
 Groth).

Assignments: Methods of Raising Money
 for the Church with Special Reference to
 the Abuses, E. J. Dreyer; Exegesis on John
 17, Leonard Schmidt; The Messianic Signifi-
 cance of the Dietary Regulations Given to
 the Children of Israel, Harold Schulz; Social
 Welfare and the Church, Harry Spaude.

W. F. SPRENGELER, Secretary.

MINNESOTA-NORTH DAKOTA LUTHERAN TEACHERS CONFERENCE

The Minnesota-North Dakota Lutheran
 Teachers Conference will meet for its 64th
 annual convention at Concordia College, St.
 Paul, Minnesota, November 2-3, 1950.

PROGRAM

Wednesday, November 1, 1950

8:00 P. M.—Program Committee Meeting.

Thursday, November 2, 1950

9:00—9:45—Convention Service.
 President Arthur W. Klinck,
 Concordia Teachers College,
 River Forest, Illinois.

9:45—10:30—Organization.
 President's Message.
 Minutes of the Previous Meet-
 ing.
 Election of Nominating Com-
 mittee.
 Report of Program Committee.

10:30—10:45—Intermission.
 10:45—12:00—Biblical Antiquities.
 Dr. Arthur W. Klinck, Concor-
 dia Teachers College, River
 Forest, Illinois.

12:00—1:30—Noon Recess.
 1:30—1:40—Opening Devotion.
 The Rev. Oscar J. Naumann,
 St. John's Lutheran Church,
 St. Paul, Minnesota.

1:40—1:45—Minutes of Forenoon Session.
 1:45
 Missouri Synod — Dr. H. J.
 Boettcher.
 Wisconsin Synod — Mr. A. J.
 Sprengeler.

Friday, November 3, 1950

9:00—9:15—Opening Devotion.
 The Rev. Herbert Lindemann,
 Redeemer Lutheran Church,
 St. Paul, Minnesota.

9:15—9:30—Reports.
 Minutes of Previous Meeting.
 Membership Committee.
 Acceptance of New Members.
 Election Committee.

9:30—10:45—The Position of the Lutheran
 Teacher. Dr. A. C. Stellhorn,
 Secretary of Schools, St. Louis,
 Missouri.

10:45—11:00—Intermission.
 11:00—12:00—The Position of the Lutheran
 Teacher (Continued).

12:00—1:30—Noon Recess.
 1:30—1:40—Opening Devotion.
 The Rev. Paul Krause, Geth-
 semane Lutheran Church, St.
 Paul, Minnesota.

1:40—1:45—Minutes of the Forenoon Ses-
 sion.

1:45—3:00—The Glacial Period.
 Mr. Theodore Handrich, Glen-
 coe, Minnesota.

3:00—3:15—Intermission.
 3:15—4:00—Business Session.
 Resolutions Committee.
 Registration Committee.
 Housing Committee.

4:00
 Closing Devotion.
 Hymn, Apostles' Creed, Lord's
 Prayer.

L. A. GOTTSCHALK, Secretary.

WISCONSIN STATE TEACHERS CONFERENCE

(Wisconsin Synod)

The Wisconsin State Teachers Conference
 (Wisconsin Synod) will convene, God will-
 ing, at St. Marcus Church and School, 2215
 North Palmer Street, Milwaukee, Wisconsin,
 on November 2 and 3, 1950, with opening
 service at the church on Thursday at 9
 A. M. Please send request for quarters to
 Mr. Wm. Kirschke as soon as possible. Ad-
 dress: Mr. Wm. Kirschke, 2215 North Pal-
 mer Street, Milwaukee 12, Wisconsin.

FIRST SESSION

Thursday Morning

9:45—10:45—The Life of St. Paul — Pastor
 Dr. H. A. Koch, Morrison,
 Wisconsin.

10:45—10:55—Organ Solo — Mr. C. E. Wack-
 er, Kenosha, Wisconsin.

10:55—11:45—The Practical Application of
 the Third Commandment to
 School Life — Mr. Herman
 Gurgel, Waukegan, Wisconsin.

SECOND SESSION

Thursday Afternoon

1:20—1:30—Devotion.
 1:30—2:10—Some Interests of 7th and 8th
 Graders in Lutheran Schools
 and their Educational Impli-
 cations — Mr. E. Arndt, Wi-
 nona, Minnesota.

2:10—2:50—Book Review — Prof. Herbert
 Sitz, Dr. Martin Luther Col-
 lege, New Ulm, Minnesota.

2:50—3:00—Children's Choir, St. Marcus
 School.

3:00—4:00—Business Meeting.
 4:00—5:00—Choir Rehearsal.

SUBSTITUTES

Thursday Morning

Opening Service: Prof. E. Schroeder,
 Northwestern College, Watertown, Wiscon-
 sin.

The Child as a Missionary: Pastor Jon-
 athan Mahnke, Milwaukee, Wisconsin.

Organ Solo: Mr. Gilbert Fischer, Oshkosh,
 Wisconsin.

Practical Application of the Fourth Com-
 mandment to School Life: Pastor Wm.
 Krueger, Eau Claire, Michigan.

Thursday Afternoon

The American Separation of Church and
 State as related to the Lutheran Parish
 School System: Prof. Norman Petersen,
 Concordia Theological Seminary, Springfield,
 Illinois.

Book Review: Miss A. Elizabeth McFar-
 land, West Allis, Wisconsin.

Choir Director: Mr. G. Pape, Juneau, Wis-
 consin.

THIRD SESSION

Friday Morning

9:00—9:10—Devotion.
 9:10—10:10—Our Mission in Nigeria — Pres.
 Wm. H. Schwepie, Nigeria,
 Africa.

10:10—11:10—Two Views of Character
 Training—Prof. Carl Schwep-
 pe, Dr. Martin Luther College,
 New Ulm, Minnesota.

11:10—11:30—Comments on Matters of Interest — Mr. Emil Trettin, Executive Secretary, Milwaukee, Wisconsin.
 11:30—12:00—The Testing Program of Synod — Mr. Wm. Kirschke, Milwaukee, Wisconsin.

FOURTH SESSION

Friday Afternoon
 1:30—1:40—Devotion.
 1:40—3:20—Sectional Meetings.
 Kindergarten Group — Leader, Miss Lorraine Kassulke.
 Primary Group — Leader, Miss Ada Sievert.
 Intermediate Group — Leader, Mr. Martin Dommer.
 Upper Group — Leader, Mr. Adolph Fehlauer.
 3:30—4:00—Closing Address — Pastor N. Paustian, Oconomowoc, Wisconsin.

SUBSTITUTES

Friday Morning
 Panel Discussion: The Curriculum at our Teacher Training Seminary.
 Friday Afternoon
 Sectional Meetings.
 Closing Address: Pastor Karl Gurgel, Caledonia, Minnesota.

Please send in your reservations for lodging promptly to Mr. Wm. A. Kirschke, 2617 North Maryland Avenue, Milwaukee 11, Wisconsin.

WALDEMAR NOLTE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors

Gieschen, Paul J., in David's Star Church (Kirchhayn), Rockfield, Wisconsin, by M. Lehninger; assisted by H. Gieschen, J. P. Meyer, R. L. Wiechmann, W. J. Zarling, F. K. G. Otto, H. E. Bleeke; Sixteenth Sunday after Trinity, September 24, 1950.
Rutz, H., in St. Peter's Church, Badger, South Dakota, by B. A. Borgschatz; Fifteenth Sunday after Trinity, September 17, 1950.
Birner, Herbert, in St. John's Church, Dempster, South Dakota, by F. Schulz; assisted by H. Hempel; Seventh Sunday after Trinity, October 1, 1950.
Tessmer, Louis, in Gethsemane Ev. Lutheran Church as Missionary of Wilson Park Area, Milwaukee, Wisconsin, by Jon. Mahnke; assisted by A. Halboth, M. Braun, O. B. Nommensen, and E. Hinderer; Eighth Sunday after Trinity, July 30, 1950.

Teachers

Schulz, Arthur, as teacher of Mt. Lebanon Lutheran School, Milwaukee, Wisconsin, by Jonathan Mahnke; Ninth Sunday after Trinity, August 6, 1950.
Moldenhauer, Adair, as principal of St. John's Christian Day School, Baraboo, Wisconsin, by Herbert C. Kirchner; Thirteenth Sunday after Trinity, September 3, 1950.
Moeller, Kenneth, as teacher of the intermediate grades of St. John's Christian Day School, Baraboo, Wisconsin, by Herbert C. Kirchner; Thirteenth Sunday after Trinity, September 3, 1950.

CHANGE OF ADDRESS

Pastor

Tessmer, Louis A., 1028 South 23rd Street, Milwaukee 4, Wisconsin.

Teachers

Schulz, Arthur, 3806 West Hope Avenue, Milwaukee 16, Wisconsin.
Moldenhauer, Adair, 320 Fifth St., Baraboo, Wisconsin.
Moeller, Kenneth, 223 Second St., Baraboo, Wisconsin.

MISSION FESTIVALS

First Sunday after Trinity

Bethany Church, Tp. Emmet, Renville, Minnesota.
 Offering: \$170.37. O. K. Netzke, pastor.
 St. John's Church, Darfur, Minnesota.
 Offering: \$17.47. E. C. Schmelzer, pastor.

Second Sunday after Trinity

St. Luke's Church, Germantown Tp., S. D.
 Offering: \$187.07. H. W. Winkel, pastor.

Fifth Sunday after Trinity

St. Matthew's Church, Tp. Flora, Renville, Minn.
 Offering: \$182.38. O. K. Netzke, pastor.

Eighth Sunday after Trinity

Our Savior's Church, Jamestown, N. D.
 Offering: \$335.68. W. Schuetze, pastor.
 Trinity Church, Hoskins, Nebraska.
 Offering: \$425.00. W. Sprengeler, pastor.
 St. Paul's Church, Zachow, Wisconsin.
 Offering: \$468.75. J. J. Wendland, pastor.

Ninth Sunday after Trinity

Friedens Church, Bonduel, Wisconsin.
 Offering: \$567.40. J. Wendland, pastor.

Tenth Sunday after Trinity

Zion Church, Valentine, Nebraska.
 Offering: \$342.10. K. Molkentin, pastor.
 St. Paul's Church, Remus, Michigan.
 Offering: \$243.50. D. M. Metzger, pastor.

Eleventh Sunday after Trinity

St. Paul's Church, Tp. Lomira, Wisconsin.
 Offering: \$343.06. H. Heckendorf, pastor.
 St. Mark's Church, Sutton, Nebraska.
 Offering: \$117.37. M. Weishan, pastor.
 Friedens Church, New Prague, Minnesota.
 Offering: \$545.86. A. Martens, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, Hale, Michigan.
 Offering: \$89.61. G. Schmelzer, pastor.
 Christ Church, Beatrice, Nebraska.
 Offering: \$66.28. L. Hanke, pastor.
 Grace Church, Yakima, Washington.
 Offering: \$689.10. T. Adascheck, pastor.
 Zion Church, Olivia, Minnesota.
 Offering: \$636.57. I. Lenz, pastor.
 Trinity Church, Johnson, Minnesota.
 Offering: \$473.12. P. R. Kuske, pastor.
 Salem Church, Woodbury, Newport, Minn.
 Offering: \$166.00. Dr. Paul W. Spaude, pastor.

Thirteenth Sunday after Trinity

Emmaus Church, Beatrice, Nebraska.
 Offering: \$153.30. L. Hahnke, pastor.
 Trinity Church, Terry, Montana.
 Offering: \$244.23. L. Wurster, pastor.
 Zion Church, Lyn Tp., Hutchinson, Minn.
 Offering: \$612.10. Martin Lemke, pastor.
 Emmanuel Church, Township of Mecan, Marquette Co., Wisconsin.
 Offering: \$330.88. W. Oelhafen, pastor.
 St. John's Church, Brewster, Nebraska.
 Offering: \$115.20. G. Fuerstenau, pastor.
 St. Matthew's Church, Butterfield, Minn.
 Offering: \$144.15. E. C. Schmelzer, pastor.
 St. Jacobi Church, Glenham, So. Dak.
 Offering: \$933.48. Karl G. Bast, pastor.
 St. John's Church, Barre Mills, Wis.
 Offering: \$913.61. H. E. Paustian, pastor.

Fourteenth Sunday after Trinity

Grace Church, Oskaloosa, Iowa.
 Offering: \$123.60. H. Schaller, pastor.
 Zion Church, Twp. Broomfield, Michigan.
 Offering: \$211.50. D. M. Metzger, pastor.
 St. Paul's Church, Mound City, So. Dak.
 Offering: \$383.70. T. J. Hartwig, pastor.
 Peace Church, Tp. Gale, So. Dak.
 Offering: \$85.00. T. J. Hartwig, pastor.
 Zion Church, West Jacksonsport, Wis.
 Offering: \$609.66. W. Fuhlbrgge, pastor.
 Immanuel Church, South Shore, So. Dak.
 Offering: \$237.05. H. W. Winkel, pastor.
 St. Paul's Church, Winneconne, Wisconsin.
 Offering: \$557.53. H. Grunwald, pastor.
 St. Paul's Church, N. Fond du Lac, Wis.
 Offering: \$351.68. B. G. Kuschel, pastor.
 Zion Church, Clatonia, Nebraska.
 Offering: \$875.05. S. Kugler, pastor.
 Faith Church, Tacoma, Washington.
 Offering: \$100.10. W. G. Zell, pastor.
 Friedens Church, Randolph, Wisconsin.
 Offering: \$362.32. E. A. Breiling, pastor.
 St. Paul's Church, Ixonia, Wisconsin.
 Offering: \$661.28. Otto Pagels, pastor.
 St. Peter's Church, Collins, Wisconsin.
 Offering: \$509.23. V. J. Weyland, pastor.
 Emmanuel Church, Tp. Herman, Dodge Co., Wisconsin.
 Offering: \$238.35. F. H. Senger, pastor.
 Trinity Church, Hillrose, Colorado.
 Offering: \$219.11. G. B. Frank, pastor.
 St. Peter's Church, Helenville, Wisconsin.
 Offering: \$1,074.00. G. P. Fischer, pastor.
 St. John's Church, St. Clair, Wisconsin.
 Offering: \$324.98. Arthur Kell, pastor.
 Zion Church, Cream, Wisconsin.
 Offering: \$345.42. J. B. Erhart, pastor.
 Trinity Church, Wilson, Minnesota.
 Offering: \$346.28. Gerhard Geiger, pastor.
 St. Paul's Church, Whitehall, Wisconsin.
 Offering: \$314.60. Howard Henke, pastor.
 St. John's Church, Lomira, Wisconsin.
 Offering: \$324.61. Herbert Lemke, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Friesland, Wis.
 Offering: \$306.00. W. R. Krueger, pastor.
 Zion Church, Chesaning, Michigan.
 Offering: \$748.30. H. A. Schultz, pastor.
 Grace Church, Newton, Iowa.
 Offering: \$77.62. L. Schmidt, pastor.
 Zum Kripplein Christi Church, Tp. Herman, Dodge Co., Wisconsin.
 Offering: \$520.00. G. Bradtke, pastor.
 Christ Church, Marshall, Minnesota.
 Offering: \$651.00. E. R. Gamm, pastor.
 Zion Church, Stetsonville, Wisconsin.
 Offering: \$567.62. W. Holzhausen, pastor.
 Salem Church, Circle, Montana.
 Offering: \$191.90. H. Wiedmann, pastor.
 First Luth. Church, Aurora, Nebraska.
 Offering: \$229.54. H. Weishan, pastor.
 St. Peter's Church, Tp. Freedom, Wis.
 Offering: \$469.40. Walter Hoepner, pastor.
 St. Paul's Church, Wonewoc, Wisconsin.
 Offering: \$808.50. W. E. Schulz, pastor.
 Zion Church, Rainier, Washington.
 Offering: \$177.85. E. F. Kirst, pastor.
 Emanuel Church, Tawas City, Michigan.
 Offering: \$392.20. H. J. Roekle, pastor.
 St. Paul's Church, Plymouth, Nebraska.
 Offering: \$530.00. F. W. Weindorf, pastor.
 St. Paul's Church, Rapid City, So. Dak.
 Offering: \$125.70. H. A. Sauer, pastor.
 Trinity Church, Sturgis, So. Dak.
 Offering: \$17.70. H. A. Sauer, pastor.
 St. Peter's Church, Kekoskee, Wisconsin.
 Offering: \$338.15. H. J. Lemke, Vacancy Pastor.
 Riverview Church, Appleton, Wisconsin.
 Offering: \$216.20. E. F. Lehninger, pastor.

Sixteenth Sunday after Trinity

St. Matthew's Church, Appleton, Wis.
 Offering: \$549.46. S. Johnson, pastor.
 St. Martin's Church, Watertown, So. Dak.
 Offering: \$1,084.50. W. T. Meier, pastor.
 Good Shepherd Church, Presserville, Mont.
 Offering: \$215.02. H. Wiedmann, pastor.
 Trinity Church, Saline, Michigan.
 Offering: \$2,572.20. H. L. Engel, pastor.
 St. John's Church, Firth, Nebraska.
 Offering: \$333.50. H. Kruschel, pastor.
 Zion Church, Ft. Morgan, Colorado.
 Offering: \$240.03. R. H. Roth, pastor.
 St. Paul's Church, Hazelton, No. Dak.
 Offering: \$593.58. G. S. Baer, pastor.
 St. John's Church, Sterling, Michigan.
 Offering: \$200.00. Theodore Frey, pastor.
 Immanuel Church, Gibbon, Minn.
 Offering: \$1,720.00. Hy. Boettcher, pastor.
 St. Peter's Church, Brodhead, Wisconsin.
 Offering: \$92.00. Mentor Kujath, pastor.
 Immanuel's Church, Trail City, So. Dak.
 Offering: \$200.00. K. G. Sievert, pastor.

Seventeenth Sunday after Trinity

Christ Church, Brady Tp., Michigan.
 Offering: \$652.66. H. A. Schultz, pastor.
 St. John's Church, Altamont, So. Dak.
 Offering: \$104.00. F. Schulz, pastor.

CORRECTION

St. Paul's Church, Whitehall, Wisconsin.
 Offering: \$246.55. H. Henke, pastor.

ACKNOWLEDGMENT AND THANKS

The Tuition Fund of Northwestern Lutheran Academy has received the following additions by way of Memorial Wreaths: In memory of George Sulzle, Akaska, So. Dak., by Mr. and Mrs. Carl Kuehl and Mr. and Mrs. Alvin Kuhl, of Akaska; \$5.00; in memory of Mrs. Alvin Tillman, Shields, No. Dak., by Mr. and Mrs. Carl Meyer of Flasher, No. Dak.; \$5.00.

Our heartfelt thanks to the donors.
 R. A. FENSKE.

Memorial Wreath, St. John's, Altamont, F. Schulz, given by Mr. and Mrs. R. Rymer-son, in memory of Mr. D. Wouworth, \$1.00 for Home Missions. REV. F. SCHULZ.

In memory of Clarence Buelow who died on August 28, 1950, for Nigerian African Negro Mission, by the Sunday School of St. John's Evangelical Lutheran Church of Rauville Township, \$5.00; for General Mission of the Wisconsin Synod, \$27.50; by Mr. and Mrs. Geo. Giese and Elaine, \$2.00; Mr. and Mrs. Henry Bunde, \$1.00; Mr. and Mrs. Geo. Kannas, Mr. and Mrs. Lyle Schmelting, Mr. El Lentz, Herbert Lentz, Bernhard Lentz, \$6.00; Mr. and Mrs. Charles Mahnke, \$2.00; Mr. and Mrs. Earl Bunde, \$2.00; Mr. and Mrs. Francis Larson, \$2.00; Miss Merliah Beskow, Mr. and Mrs. Alvin Kasuske, \$4.00; Mr. and Mrs. Otto A. Bunde, \$1.00; Mr. and Mrs. Arthur Borns, \$2.00; Mr. and Mrs.

Walter Rau, \$2.00; Elmer Bartling, \$2.00; Mr. and Mrs. Sig Gran, Harlan, \$1.00; Mr. and Mrs. Wm. Redemski, \$.50; Wisconsin Synod Church Extension Fund, \$5.00, by Mr. and Mrs. A. H. Stregre, Rev. and Mrs. L. W. Schierenbeck, Ione Stregre.

REV. G. BORGSCCHATZ.

* * * *

Michigan Lutheran Seminary has received the following gifts for the Orgun Fund: R. Koch, \$1.00; O. Frey, \$1.00; F. Muehlenbeck, \$1.00; B. C. Schultz, \$1.00; H. Wagner, \$1.00; W. Stindt, \$1.00; Mrs. P. Walch, Millers Road, Swartz Creek, Michigan, \$50.00; Men's Club of the Wisconsin Synod Churches of Bay City, Michigan (Bethel, Mt. Olive, Trinity, St. John's), \$52.88; Michigan Lutheran Seminary Guild in memory of Mrs. Henry Krueger, \$5.00; St. John's Lutheran Sunday School, Zilwaukee, Michigan, \$2.50; William and Oscar Wiedmann, Ypsilanti, Michigan, \$750.00; Elizabeth Wiedmann, Ypsilanti, Michigan, \$750.00. Total, \$1,616.38.

Our thanks to the kind donors.

M. P. ZAHN, Music Department.

BOOK REVIEW

Here I stand. A Life of Martin Luther. Roland H. Bainton. Abingdon Cokesbury Press, Nashville, 1950. 422 pages. \$4.75.

For years the need for an authoritative biography of Luther has been felt in the United States. Those available were either too sketchy or unwieldy for the general

reader. Bainton, one of the top Luther scholars in America, has tried to remedy that deplorable situation, and has done a commendable job. Generally the biography treats Luther accurately and sympathetically and is no mean defense of Luther's life work. Many things combine to make this book outstanding: the emphasis on the centrality of faith in Luther's life; the finely drawn picture of Luther seeking comfort for the terror of conscience, a quest which led him to the Bible; a rich stock of quotations from contemporary sources not used before; the profuse illustrations from woodcuts and engravings of Luther's time; the rejection of the Reformation as merely a cobble stone in the edifice of nationalism; and the fresh approach to many incidents which have become mummified in tradition. All these and more make it one of the most significant books to appear this year. The reviewer wishes that he could close with this hearty recommendation. But it is inevitable in a work of this nature written from the viewpoint of the modernist Bainton that differences of opinion will develop and still worse questions of fact. To quote approvingly the statement, supported by the testimony of Bucer, that "Luther momentarily agreed" to intercommunion with the Swiss at Marburg (p. 320) is to disregard the unanimous testimony to the contrary from contemporary, authoritative sources as well as the uncompromising spirit of Luther when dealing with sectarian error. It is likewise risky business to dismiss Greek grammar and claim that in the Lukan version of the institution of Lord's Supper in

which the copulative is omitted "one may with perfect right supply not 'is' but 'signifies'" (p. 266). The darling of modern theologians that Luther did not equate the Word of God with the Scriptures is wholeheartedly accepted: "The Bible for Luther was not strictly identical with the Word of God" (p. 311). All quotations which might be adduced to support a contrary view are brushed aside with the remark: "If on occasion he did speak of every iota of Holy Writ as sacred, at other times he displayed blithe indifference to minor blemishes, such as an error in quotation from the Old Testament in the New Testament" (*ibid.*, bold face our own). But this "blithe indifference," we must add, never permitted Luther to admit to any error in Scripture. When there were apparent discrepancies Luther would either explain them by hypotheses of his own, or commend them to the study of more learned linguists, or attribute them to scribal inaccuracy, or dismiss them since their solution would not create or destroy faith; but he never conceded one error in the original text [cf. Reu, **Luther and the Scriptures** (Wartburg Press), 65-102]. Such a concession would be an impossibility for one who simply confessed: "The Holy Scriptures did not grow on earth" (St. L. vii, 2095). These and other variances still leave the American field open for a biography written from the Lutheran viewpoint in the rapidly disappearing spirit of Luther apart from any grist, Swedish, continental European, or American thrown into the mill.

W. J. S.

DAKOTA-MONTANA DISTRICT

July 1, 1949 — June 30, 1950
Eastern Conference

Congregation — Pastor	Budgetary	Non-Budgetary
Altamont, South Dakota, F. Schulz.....	\$ 650.25	\$
Arco, Minnesota, R. Bretzmann.....	55.27	
Argo, South Dakota, R. Reede.....	440.06	
Bruce, South Dakota.....	6.45	
Bryant, South Dakota, Vacant.....	49.00	
Clark, South Dakota, R. Beckmann.....	450.00	51.50
Clear Lake, South Dakota, F. Schulz.....	869.52	
Dempster, South Dakota, E. Bode.....	477.48	89.82
Elkton, South Dakota, W. Lindloff.....	1,005.80	
Estelline, South Dakota, E. Bode.....	475.66	29.00
Florence, South Dakota, W. TenBroek.....	310.20	
Gary, South Dakota, H. Hempel.....	427.47	
Germantown, South Dakota, H. Winkel.....	466.69	
Goodwin, South Dakota, E. Semenske.....	349.82	6.00
Grover, South Dakota, H. Rutz.....	2,410.37	
Hendricks, Minnesota, R. Bretzmann.....	577.96	
Henry, South Dakota, W. TenBroek.....	667.46	
Hidewood, South Dakota, R. Reede.....	530.92	
Havana, South Dakota, W. TenBroek, V. P.....	459.00	
Havana, South Dakota, E. Semenske.....	376.66	
Mazepa, South Dakota, W. Nickels.....	599.96	
Rauville, South Dakota, B. Borgschatz.....	1,209.52	
Raymond, South Dakota, R. Beckmann.....	762.97	5.00
South Shore, South Dakota, H. Winkel.....	704.05	
Ward, South Dakota, W. Lindloff.....	771.67	
Watertown, South Dakota, W. Meier.....	5,000.85	
Willow Lake, South Dakota, H. Rutz, V. P.....	452.47	4.00
Total	\$ 18,555.51	\$ 165.32

Western Conference

Akaska, South Dakota, M. Albrecht.....	\$ 642.44	\$
Athboy, South Dakota, M. Hermann.....	150.00	
Bison, South Dakota, M. Hermann.....	267.27	
Bowdle, South Dakota, P. Albrecht.....	1,482.55	
Burt, North Dakota, H. Ellwein.....	150.45	
Carrington, North Dakota, H. Lange.....	180.69	
Carson, North Dakota, E. Otterstatter.....	155.77	
Circle, Montana, H. Wiedmann.....	324.32	
Date, South Dakota, M. Hermann.....	75.00	
Dupree, South Dakota, H. Bauer.....	73.53	
Elgin, North Dakota, H. Ellwein.....	342.32	
Faith, South Dakota, H. Bauer.....	355.75	20.00
Faulton, South Dakota, H. Birner.....	498.05	
Flasher, North Dakota, E. Otterstatter.....	189.46	
Gale, South Dakota, T. Hartwig.....	105.00	
Glenham, South Dakota, K. Bast.....	1,212.25	
Hague, North Dakota, P. Albrecht, V. P.....	445.55	
Hazleton, North Dakota, A. Schuetze, V. P.....	1,086.83	
Isabel, South Dakota, N. Lindloff.....	384.94	
Ipswich, South Dakota, H. Birner.....	215.36	
Jamestown, North Dakota, W. Schuetze.....	1,371.94	4.00
Leith, North Dakota, H. Ellwein.....	116.52	
Lemmon, South Dakota, E. Rische.....	540.39	16.00
Livingston, Montana, A. Walther.....	97.35	
Mandan, North Dakota, P. Kuehl.....	1,007.82	
McIntosh, South Dakota, M. Radtke.....	360.33	
Mobridge, South Dakota, K. Bast.....	1,749.35	
Morristown, South Dakota, M. Radtke.....	363.07	
Mound City, South Dakota, T. Hartwig.....	742.30	

Paradise, North Dakota, E. Otterstatter.....	116.18	
Piedmont, South Dakota, H. Sauer.....	30.33	
Presserville, Montana, H. Wiedmann.....	144.40	
Rapid City, South Dakota, H. Sauer.....	294.00	
Reeder, North Dakota, E. Steffenhagen.....	155.53	
Roscoe, South Dakota, H. Lau.....	1,882.96	
Sturgis, South Dakota, H. Sauer.....	74.89	
Tappen, North Dakota, L. Schaller.....	1,200.00	
Timber Lake, South Dakota, N. Lindloff.....	90.80	
Terry, Montana, L. Wurster.....	477.46	12.00
Tolstoy, South Dakota, M. Albrecht.....	359.85	
Trail City, South Dakota, K. Sievert.....	298.28	
Vality City, North Dakota, H. Lange, V. P.....	237.14	
Watauga, South Dakota, M. Radtke.....	288.35	
White Butte, South Dakota, E. Rische.....	215.36	
Windsor, North Dakota, H. Lange.....	77.80	
Zealand, North Dakota, P. Albrecht, V. P.....	523.58	
Total	\$ 20,586.84	\$ 52.00
District Total	\$ 39,665.00	\$ 217.32

ELMER E. BARTLING, Treasurer.

NEBRASKA DISTRICT

July 1, 1949 to June 30, 1950
Central Conference

Congregation	Budgetary	W.S.B. Fund	Non-Budgetary
Brewster	\$ 218.74	\$	\$
Broken Bow	105.48		
Council Bluffs	64.60		25.00
Des Moines	324.28		100.00
Grand Island	276.97		40.15
Hadar	1,659.58	1,175.00	127.17
Hamburg			
Hoskins	1,473.55		269.45
Merna	471.87		26.24
Newton	85.07		32.75
Norfolk	3,009.84		
North Platte			5.60
Omaha (Geth.)	486.90		137.50
Omaha (G. S.)	68.45		22.75
Omaha (Good Hope)	44.00		20.00
Sioux City	758.88		132.65
Stanton	2,349.69		515.00
Total	\$ 11,397.90	\$ 2,499.89	\$ 127.17

Colorado Conference

Byers	\$	\$
Cheyenne	99.84	75.26
Colorado Springs	135.31	70.00
Cowans		13.46
Denver (Mt. Olive)	405.69	61.33
Denver (Pilgrim)	46.11	35.50
Denver (St. Luke)	201.06	47.25
Fort Morgan	441.44	65.00
Greeley		
Golden	200.12	179.35
Hillrose	377.51	86.00
Ignacio		27.48
Lamar	503.46	
Las Animas	29.51	25.26

Littleton (Frank)		120.00	
Loveland	140.05	42.75	
Mancos			29.00
Montrose	151.00	134.00	
Ordway			
Platteville	196.75	175.35	
Pueblo (Grace)	175.50	115.30	15.00
Pueblo (Our Savior)	160.34	16.00	
Rocky Ford			
Sugar City			
Total	\$ 3,263.49	\$ 1,289.29	\$ 44.00

Rosebud Conference

Batesland	\$ 259.94	\$	\$
Bonesteel	269.25		
Burke	334.95	78.50	
Carlock	277.30	153.10	
Colome	593.38	250.37	
Herrick	480.98		
Martin	74.47	10.00	
McNeeley	19.60	121.25	
Mission	1,063.35	76.91	
Naper	591.28	505.75	
Platte	74.15		
Valentine (Cal)	140.00	195.02	
Valentine (Zion)	657.65	285.61	
White River	94.70		
Winner	1,049.81	139.72	
Witten	251.99	39.50	
Wood	104.45		
Total	\$ 6,337.25	\$ 1,855.73	

Southern Conference

Aurora	\$ 518.38	\$ 109.89	\$ 41.05
Beatrice (Christ)	64.79	13.01	
Beatrice (Emmaus)	246.65	24.55	17.60
Clatonia	1,653.53	261.40	423.36
David City	520.84	198.98	
Firth	624.06	214.50	64.71
Geneva	772.19	473.50	
Grafton	753.95	185.02	103.50
Gresham	900.60		
Hastings	536.94	57.42	
Lincoln	463.27		
Milford	57.24	24.17	
Plymouth	2,430.98	1,004.88	81.91
Rising City	479.31		
Sutton	44.25		13.50
Total	\$ 10,066.98	\$ 2,568.32	\$ 745.63

Miscellaneous

Pastors, Rosebud Conference	\$	\$ 209.39	\$
Wm. Schultz Family	48.50		
Pastors and Teachers, Nebraska District		3.00	
Total	\$ 48.50	\$ 212.39	

Receipts

Budgetary	\$ 50,994.12
W. S. Bldg. Fund	8,425.62
Church Extension	120.00
Total Budgetary	\$ 59,539.74
Non-Budgetary	916.80
Total Receipts	\$ 40,456.54

Disbursements

Budgetary	\$ 50,994.12
W. S. Building Fund	8,425.62
Church Extension	120.00
War Relief	483.16
Fremont Orphanage	233.49
Apache Indians	25.00
Wheat Ridge Sanatorium	82.15
Lutheran Institute for Deaf	30.25
Bethesda Lutheran Home	15.00
Lutheran Old People's Home	14.25
Lutheran Hour	28.50
Home for the Aged	5.00
Total Disbursements	\$ 40,456.54

DAVID J. MOLL, District Treasurer.

TREASURER'S STATEMENT

July 1, 1950 to August 31, 1950

Receipts

Cash Balance July 1, 1950	\$ 62,205.54
Budgetary Collections	\$ 97,644.07
Revenues	8,949.69
Total Collections and Revenues	\$106,593.76

Non-Budgetary Receipts:

U. S. Government Bonds Sold	50,000.00
Payments on Accounts Receivable	1,000.00
Reimbursement of Budget from Building Funds	24,624.90
Miscellaneous	192.43

Total Receipts

\$182,411.09

\$244,616.63

Disbursements

Budgetary Disbursements:

General Administration	\$ 7,515.57
Theological Seminary	6,417.91
Northwestern College	25,457.09
Dr. Martin Luther College	20,202.94
Michigan Lutheran Seminary	16,860.36
Northwestern Luth. Academy	2,840.84
Home for the Aged	3,200.21
Missions — Gen. Administration	109.42
Indian Mission	53,458.76
Negro Missions	2,644.70
Home Missions	67,098.61
Refugee Mission	5,759.59
Madison Student Mission	501.71
Spiritual Welfare Commission	574.87
General Support	10,751.75
School Supervision	1,079.20

Total Budgetary Disbursements

\$224,473.53

Cash Balance August 31, 1950

\$ 20,143.10

C. J. NIEDFELDT, Treasurer.

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

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For August, 1950

For Spiritual Welfare Commission

Carl J. Grief	\$ 2.00
Sgt. A. L. Walter	2.00
Total	\$ 4.00

For Missions

Orville Fruechte

\$ 75.00

For Building Fund

Orville Fruechte

\$ 5.00

Memorial Wreath in memory of Rev. Victor Brohm, given by: Prof. A. Schaller, Prof. E. Reim, Prof. W. Schaller, and Ruth Schaller	8.00
Geo. G. Hering, Chicago, Illinois	5.00
Memorial Wreath in memory of George Misterek, given by Mr. and Mrs. W. F. Winter	1.00

\$ 19.00

For Church Extension Fund

Orville Fruechte

\$ 5.00

C. J. NIEDFELDT, Treasurer.

Jan 51

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

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FRIDAY
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SATURDAY
9:00 A. M. -- 12:00 Noon

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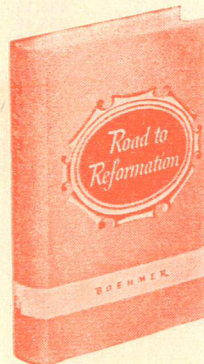
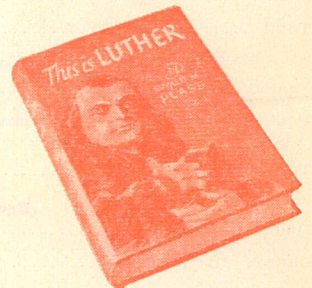
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