



*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

# The Northwestern Lutheran

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# Siftings

BY THE EDITOR

## † Pastor Allyn Schuppenhauer †

Pastor Allyn Schuppenhauer of Bylas, Arizona, we were informed, was accidentally killed on Wednesday afternoon, April 4, while returning to Tuscon, Arizona. Pastor Schuppenhauer had left Tuscon, where he was attending a conference, that morning to give Christian burial to an Indian of his parish. After the funeral he was returning to Tuscon when some 12 miles from Tuscon he was struck by a fast train and instantly killed. Burial services were held in Kenosha, Pastor Schuppenhauer's home, on April 10, and in Beaver Dam where interment took place. We are deeply grieved over the untimely death of this faithful servant of God among the Indians. A detailed obituary will follow in a later issue.

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We didn't think such a thing could happen but according to reports in the daily press it did happen. It happened in Kansas, Westmoreland, to be exact. A Roman Catholic priest was ousted from the Knights of Columbus "for criticising its administration and social affairs." That is not all. In fact, that is the least of it. The priest has "brought suit for restoration to full membership" in the district court. In a petition filled in district court the priest, Father Edward N. Doherty, alleges that John E. Swift, supreme knight and Luke E. Hart, supreme advocate of the Catholic fraternal organization had used "trickery and deceit" to get unlimited power. His petition referred to the two officers as "arrogant, dictatorial, greedy, revengeful, power loving individuals on a level only with Stalin of Russia." This, indeed, is news. We didn't believe it to be possible. It is not always so peaceful in the other fold as one is often inclined to believe. Even the Pope has his troubles.

President Truman is quoted in the daily papers to have addressed representatives of the church press urging them to "forget 'denominational quarrels' in these critical times and devote their efforts to peace." He is quoted to have said: "In this time of crisis, petty things should be forgotten, denominational quarrels should be overlooked. Everybody is headed for the same place, and they are headed on the same train, and under the same engineer." Our correspondent wants to know "what qualifies the president to speak authoritatively on everything even religion?" We would like to ask the same question. When a president takes it upon himself to speak such religious rot it is time that someone put him in his place. From his remarks it is evident that he ought not to speak on religion. His advice is diametrically opposed to the words of Christ, "Beware of false prophets."

\* \* \* \*

We found an interesting item in the "Lutheraner" (Missouri Synod) concerning the Mormon Church. This anti-Scriptural sect founded in America is evincing an astonishing activity for mission work in spite of great difficulties they experience. It is claimed that they have 5,000 missionaries in America and 5,824 in foreign lands. These people are full-time missionaries. Most of them serve a whole year and even longer without one cent of pay from the church treasury. They experience their greatest difficulty among the Mohammedans. Their success is so negative that they are withdrawing from Beirut, Lebanon and other cities to work elsewhere. It is the plan of the mother church to build a temple in Los Angeles surpassing the one in Salt Lake City in size and cost. In 1950 115 new churches were erected. In 1951 they intend to build 350. Would to God we would develop such fervor.

# Jesus Christ, Our Advocate With The Father

## I John 1-2

**A**N advocate is anyone who pleads the cause of another. The lawyers in our courts are advocates by profession. They plead the cause of their clients. If an absent friend is slandered in your presence and you open your mouth in his defense, you are his advocate. We have need of such earthly advocates. Yet infinitely more essential to us is the advocate of whom St. John speaks.

### We Need An Advocate With The Father

*We Are God's Children* "My little children" are the words with which St. John addresses his Christian readers. Through his God-commissioned preaching of the Gospel they had come to faith and salvation. They were his spiritual children. Yet as the Apostle's spiritual children they had become much more; they had become blessed children of God. That has also been our blessed experience who through the Gospel have been brought to faith in Christ as our Savior. We, who by nature were children of God's wrath, have been adopted as His dear children. This adoption is something so great and glorious that it moved the Apostle to exclaim with words of rapture: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (3, 1.)

*It Behooves Us to Walk In The Light* To all who through faith in Christ call God their Father St. John addresses the exhortation: "My little children, these things write I unto you, that ye sin not." What does he mean with "these things"? What had he written to them to induce them to abstain from sin? We find the answer in the preceding chapter. There the Apostle points out that "God is light, and in him is no darkness at all," only the perfect light of love, of holiness and righteousness. "If we say that we have fellowship with

him, and walk in darkness, we lie, and do not the truth." It is a most forceful appeal. Even an earthly child who really loves his father and is happy in being his child will want to think as he thinks, act as he acts, live as he lives. How can it be otherwise with true children of God? How could we want to walk in the darkness of sin, when in our heavenly Father there is no such darkness at all? He would rightly ask: "If then I be a father, where is mine honor?" (Mal. 1, 6.)

*Yet We Sin Daily* This is our sad experience that sin clings to us like scarlet dye. Also St. John does not want to deny this. He indeed writes, and with all earnestness: "My little children, these things write I unto you, that ye sin not." But he immediately adds: "And if any man sin . . ." He knows full well what Scripture affirms throughout that we Christians have a double nature. According to our new man we are born of God, hating everything sinful and finding no pleasure in it. But we also have another seed within us, our Old Adam. From it proceed distrustful, irreverent, selfish thoughts and desires, which taint also all of our words and deeds. Very earnestly does the Apostle warn: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1, 8.)

*Shall We Again Lose Our Sonship?* Must we not fear that our holy Father in heaven will again disown us, His imperfect children, cancel our adoption to sonship? It would mean losing our highest treasures, our peace, our joy, our comfort. It would mean losing our heavenly inheritance, which St. John makes so appealing to us when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (3, 1.) Truly we need some-

one who will effectively plead our cause with the Father in heaven. It is a most comforting truth therefore which the Apostle sets forth when he asserts: "And if any man sin, we have an advocate with the Father, Jesus Christ . . ."

### Jesus Effectively Pleads For Us With The Father

*Our Only Advocate* "We have an advocate . . ." Christ is not just one among many advocates; He is our only advocate with the Father. It is nothing but an idle dream, a vain and pernicious doctrine of men when it is taught that the apostles, the martyrs, the Virgin Mary, or any other departed saint can intercede for us at God's throne. While we are here on earth we are indeed urged to intercede for one another, to plead confidently and untiringly for the temporal and spiritual welfare of those about us. But this does not contradict the fact that Christ is our only advocate with the Father. For all of our intercessions are made in Jesus' name, in the name of our only advocate. Of Him we read in the Epistle to the Hebrews: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

*"The Righteous"* The intercession of Christ cannot possibly be made in vain for us. We have an advocate with the Father, who is "Jesus Christ the righteous." God's holy Son who became true man and entered the lowliness of our nature to become our substitute was found pure and spotless in all things. As such we behold Him on every page of the Gospels from His birth to His death on the cross. Try as they might His bitter enemies could not lay a righteous charge against Him or convict Him of a single sin. But even of His believers God says: "The effectual fervent prayer of a righteous man availeth much." (James 5, 16.) Yet we have no righteousness of our own. Our prayers are those of righteous men only inasmuch as we are clothed in Christ's righteousness by faith. Only thus can our prayer avail much. Christ, however, stands before the Father in His own perfect righteousness to plead for us, to make His

(Continued on page 119)

# Editorials

**Hirelings** Jesus had a great deal to say about hirelings as contrasted with the good shepherd. He pointed out a fundamental difference between hirelings and good shepherds. The good shepherd had a personal interest in the sheep entrusted to his care. He loved them even to such an extent that he was willing to lay down his life for the sheep. The hireling, on the other hand, had no personal interest in the sheep. He served as a shepherd only because of the wages he was paid for it.

A pastor is a shepherd. That is what the word literally means. As a pasture is a place where the sheep feed, so a pastor is a man who feeds the sheep and watches over them. A pastor is to be a spiritual shepherd, a shepherd of souls, under the Great and Good Shepherd Jesus Christ. Pastors are to be undershepherds of Jesus. "They watch over your souls as they that must give account," says scripture. St. Paul said to the pastors of Ephesus: "Take heed unto the flock over which the Holy Ghost hath made you overseers." Pastors are undershepherds who are to do a specific work and according to the instructions of the Great Bishops of Souls.

Some who are called pastors ought rightly to be called hirelings. To which does that apply? Certainly to those to whom the ministry is only a way of making a living, a way of drawing a monthly check for a few routine services, and who never put themselves out more than necessary to get by. Such are making merchandise of the holy things of God.

But it is not only those with this crass mercenary spirit in their hearts who are hirelings in the sight of God. The same thing is true of those who pervert their ministry for the coin of another realm, for the sake of popularity within or without their congregations, for the sake of outward success, and for the sake of not making themselves obnoxious. On that account they may suppress this or that Word of God and compromise the truth of scriptures. Such think more of their own ease and popularity than the souls of those whom God has entrusted to their care. They are hirelings though they may wear a clerical collar or gown and may be called "Reverends."

And isn't it a fact that that is what many congregations or individual church members want, hirelings in that sense? They would rather have such hirelings than real pastors who really watch over their souls without making any concessions in Scriptural truth. St. Paul predicted that very thing when he wrote to the young preacher Timothy: "The time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears, and shall be turned away from the truth and shall be turned unto fables."

What pressure is put on the faithful pastor these days to liberalize the truth, and how many have succumbed to that pressure! How many a pastor is told: Other

pastors and other churches have receded from that stand, why can't we? It cannot be wrong if they do it. If we took that position, too, we wouldn't be so unpopular in the community and would grow a lot faster.

My friend, did you ever stop to consider that if you succeed in so pressuring your pastor then you have succeeded in turning him into a hireling and weaned him away from the supreme Bishop of Souls, so that not only he will be the loser but you yourself? A little leaven leaveneth the whole lump. God wanted you to have a pastor who proclaims the truth even when it hurts. May God in these perilous days continue to grant us men who in spite of all the terrific pressure put upon them to become hirelings remain faithful undershepherds of the Great Shepherd Jesus.

I. P. F.

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**On the Need of Church Union** We have always made a practice of clipping interesting items. While some in our files are no longer timely, many of them always are; for that reason we peruse them from time to time and make use of them as the occasion demands.

We ran across the following excerpt from an editorial in the *Lutheran Herald*, published in 1934. It contains some very timely advice, that might well be heeded by all of us. It says:

"While there are many advantages in a united church, a large, imposing organization to make an impression upon the world at large, and which could exercise an influence in national affairs, so that we could talk about 'doing big things in a big way,' etc., we should remember that the real work of the Church is not to build a large organization, but to gain individuals for Christ.

"Our most important work is elementary Christian education in the home, school, and church. The Church will prosper or decay in exact proportion to the performance or neglect of this first duty. Both history and experience prove this to be true. Our greatest danger today is not the fact that we are divided into so many synods and church bodies, but that members in these church bodies are not Christians or Christians enough to train their children at home in the way they should go.

"The next unit is the local congregation. We have been satisfied with getting church attendance, which, of course, is important; the pastor talks to a mass of people every Sunday. They say it was a good sermon, go home and wait until next Sunday to check up on the attendance and the pastor. The personal work, or personal evangelism, as it is called today, is very often overlooked. The whole congregation, young and old, must be mobilized."

This is sound advice in our day when there is so much talk and action about church union, especially in the Lutheran Church. As we see it, there is one great mis-

take being made in all these union endeavors, and that is this: Men think that union is absolutely necessary for the strength and success of the church. And when they think of strength and success, we fear they mean the strength and success that attends worldly organizations.

Wherein does the strength of the church lie? In numbers, in imposing church plants, in far-flung machinery? All these are earthly props. The real strength of the church lies in her attitude toward the Word of God, in her purity of confession, in her faithful adherence to the principles and practice laid down by divine truth. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8, 31-32.)

And the success of the church cannot be measured by the standards used in measuring the success of earthly organizations. Numbers are deceiving; so is most everything that meets the eye. "The Lord knoweth them that are His."

It is true, we have the only thing that can make an impact upon the world — the Gospel of the crucified Christ — but it is just that which is a stumblingblock and foolishness to the world. And so, even if we were to unite we would not gain anything in this direction; the offense of the cross would not be removed!

When the union of two or more church bodies is indicated by a positive, clear, complete, unambiguous confession the Lord will bring it about. Let us wait on Him.

K. F. K.

## From A Wider Field

### Who Preaches The Truth!

SOME time ago this column quoted with approval from a sermon by a clergyman outside the Lutheran Church. An interested reader took occasion to make the observation that the preaching of this Pastor is often more "Lutheran" than that of some "Lutheran" clergyman.

This is another way of saying that there are men outside the Lutheran Church who confess and proclaim Scripture Truths correctly, and that there are men within the Lutheran Church who are unfaithful shepherds, violating their vows and corrupting doctrine. This situation has obtained for a long, long time.

Yet it would be quite wrong and dangerous to draw the conclusion that there's nothing in a name, and that a man's preaching is more important than his church affiliation. Each church body has its distinctive doctrines and tenets which it professes before the world. It is organized to promote its particular faith. A man holding membership in such a church body, whether he is a Pastor or a layman, thereby personally becomes a promoter and confessor of the doctrines of his Church, be they true or false, and whether he actually believes them or not. We can do no other than to identify his faith with that of his church, unless he expressly and openly disavows them. If he disavows them, he is of course no longer an accepted member of that church.

When a sermon sets forth scriptural truth correctly, we rejoice greatly. For we are thankful when men speak the truth, and we know that such preaching will not return void, whether it comes from a Baptist, a Methodist or a Lutheran. But so far as the individual is concerned, our relation to him is governed by the church body to which he adheres; for that determines his confession, reflects his beliefs. Indeed, if he were to prove unfaithful to what he professes by his membership, he could not be trusted or respected in any case. His membership, however, if held in a heterodox church, sets him apart from those who profess the pure teaching of God's Holy Word. This principle must ever be observed if we are to avoid the deadly influence of error and preserve our church from confusion.

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### Preserve Synodical Lines

In view of the great importance of church membership as a mark of confessional force, we ought to recognize the value and need of the larger church organizations known as synods.

It has indeed been said that "God has nowhere expressed it as His will that christian congregations must organize in the form of synods and larger church bodies." (The Abiding Word, Vol. II, p. 523.) But we would rather stress the fact that God has richly blessed us through our

synod, not only as an instrument by which the church works the work of the Lord, but also as a confessional organization which upholds the standard of the unadulterated Gospel and permits individuals and congregations, by affiliation with it, to identify themselves as true disciples who continue in the Word of Jesus and to distinguish themselves from those who do not.

In these days of doctrinal confusion in Christendom, how difficult it would be, without synodical names, to sort out the many congregations bearing the Lutheran name and distinguish the true from the false. By clearly stating their doctrinal positions, synods have in the past served to draw together those who sought true fellowship based on unity of faith. The tendency today is to disrupt this vital means of confessional expression, to wipe out synodical lines and thus destroy confessional lines. Against this let us strive diligently.

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### Sunday Funerals

At Iowa City, Iowa, churches of the Baptist, Disciples, Congregational, English Lutheran, Methodist, Nazarene and Presbyterian faiths have joined in a decision to refuse to conduct Sunday funeral services in the future. This resolution is said to have the support and cooperation of local florists, morticians and cemetery workmen.

The reasons advanced in defense of this policy are not too good. It was said that the requests for Sunday funerals had been increasing and that thus a number of people were required to work on Sundays. For this same reason the pastors involved have also agreed to refuse to perform elaborate wedding ceremonies on Sundays.

It is sometimes necessary to do work on a Sunday. The welfare of our neighbor and even the glory of God may require it. There is no divine command forbidding all Sunday work as such. If there were, pastors and other servants of the church would be violating it every week.

But there are far better and more cogent reasons for avoiding Sunday funerals wherever possible; and this is being done in several communities of which we know.

Except in very large congregations, a funeral held on Sunday disrupts the orderly and necessary process of the regular Sunday worship. In congregations of moderate or small size, there is close acquaintance among the members and a death involves a large percentage of the membership in one way or another. Many are preparing for the funeral, and in this preoccupation stay away from the regular morning service to await the afternoon. The funeral becomes the main concern of the day; and the few who come to the congregational service are left to worship in a half-empty church, served perhaps by a pastor who, though his entire mind and heart and energy ought to be devoted to the service, is distracted and divided by his responsibilities for the funeral.

It ought not so to be. The congregational hour of worship is the first concern of the congregation and ought not to be disturbed except in a case of emergency. It is rarely a matter of necessity that a funeral be set for a Sunday. Often it is requested purely for the convenience of friends of the deceased who do not like to sacrifice part or all of a working day to attend the services. Sunday is their day off. But it isn't the day-off of the congregation or the pastor.

Hard and fast rules in these matters are always undesirable. But the good Christian judgment of our

people should lead them to make all their arrangement in the best interests of the congregation as a whole. Where this is done, there will be very few Sunday funerals.

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#### On Music and Dancing

Columnist Cedric Adams of the *Minneapolis Sunday Tribune* recently offered the following observation:

"Music is a funny thing. If a wife caught her husband standing in the hallway with his arms around

another woman, with her head snuggled up against his bosom, and his nose in the other woman's hair, the wife would throw a fit. Let them do that to the strains of 'The Tennessee Waltz,' add a little foot movement and it's very acceptable indulgence."

Well, we have been saying this in various ways for years; only we have never blamed it on music. Mr. Adams has given us a very good thumb-nail description of modern dancing as legalized adultery, which is what it is.

E. S.

## Guidance In Godliness

### BUILDING THE KINGDOM

THERE is no truth that needs to be stressed more today than this, that the Holy Spirit must build the Kingdom of God. When one looks about at what is doing in churchdom — the drives for converts, the campaigns for filling treasuries, the advertising and publicity programs, and in general the interest in things that strike the eye and tickle the ear, one may wonder whether the Holy Spirit has turned campaign manager or publicity agent.

Certainly the church has an outward side and must needs have a certain amount of organization and machinery, but let us not forget that all this is only scaffolding. What we are primarily interested in is the building itself. What the Spirit is interested in is souls. He is seeking to bring conviction to them, to make them cry out as He made them cry out on the day of Pentecost: "Men and brethren, what shall we do?"

The whole work of the Spirit is embraced in three words: sin, righteousness, judgment. Each one is a fundamental truth and fact. These are the three things the Holy Spirit is working on. Each one is the center of almost endless ideas and relations, and the Holy Spirit follows them out into all the relations and conditions of life. Each is, as it were, a great artery dividing and subdividing until it reaches every part of the body of social life, but they all return to the heart.

Of these three facts the Holy Spirit is trying to convince, or let us rather say, convict the world. He wants to make men recognize and realize their sin and unbelief in Christ, and to make them see that there is no righteousness except the righteousness of Christ, and to know that without faith in Christ they will be judged with the devil. Those are the things that are fundamental. That is the work of the Spirit. And that is the only way the Kingdom of God is built.

There is another fact that we must not forget these days. Money may be needed for the building of the Kingdom, endowments may be a good thing, general education and culture may be good things, if they are rightly used; but all such things are helpful only as secondary means. You cannot convince a man of sin by shaking a roll of bills at him, nor can you convince him of righteousness by talking science, nor of judgment by a show of culture. The only thing that will effect at these points is the Word of God. The Spirit wields this "sword," He knows no other. The Bible read, studied, believed, taught, and confessed makes the real builders of the Kingdom — Spirit-filled, Spirit-led children of the Father.

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### AN IMPOSSIBLE TASK

To become sick with some curable disease is not so serious. A few

days or weeks in bed, with a doctor's bill, and health is restored. If sin were no greater malady, it would not be so serious. Or if it were a debt which each could hope to pay, it would not be so serious.

But we can neither heal the disease nor pay the debt. "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49, 7.) "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? (Micah 6, 7.)

"Nor gold nor gems could buy our peace;  
Nor the whole world's collected store  
Suffice to purchase our release;  
A thousand worlds were all too poor."

Our inability to pay the "mighty debt" is one of the very first lessons we need to learn. Besides, it is not a debt merely; sin is also a disease, and, as far as man is concerned, wholly incurable. If left to ourselves, sin is bound to work death, both bodily and spiritual death. Take Jesus Christ away, and the world has no physician. Leave Jesus out, and there is nothing else to look for than temporal and eternal death.

Let us sit by the cross and quietly meditate on the fact that we cannot save ourselves. Let us look upon Him who shed His blood and gave His life that we might be saved from the impossible task of saving ourselves.

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#### WARS AND RUMORS OF WARS

If there is any one thing which should convince men of the uselessness of man's endeavor to abolish the evils of this sin-ridden old world, it is the terror of war which grips the hearts of all men, and yet of which men cannot rid themselves.

All peace treaties, pacts, leagues and federations of nations cannot curb the grasping greed of peoples and their rulers. It is but a millennial pipe dream that the time shall come when there shall be no more wars upon the earth, all the pacifists and peace societies to the contrary notwithstanding.

The Prince of Peace came to make peace between God and the sinner,

but leaves the old order of things in government by law and force, the power of the sword in the hand of the rulers until the Day of Judgment. It is for us Christians to pray to avert this scourge of war from us and to hasten His day of final deliverance from all evils.

K. F. K.

### Jesus Christ, Our Advocate With The Father

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fervent prayer in our behalf eternally valid.

*Our Propitiation* Could not the Father still say: "My beloved Son, I know that thou art righteous and thus mayest appear before me to make intercession for Thy disciples, but this prayer I cannot grant; my holiness and righteousness demand that I cast them away for their sins?" Mark how St. John

fully removes such a possibility, when he adds: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The righteousness of God no longer requires punishment for our sins. Christ bore it for us and for the whole world. His vicarious suffering, ending in His death on the cross, was the very propitiation which the Father in His love had appointed for all sin. The Heavenly Father acknowledged it in raising up Jesus from the dead. This propitiation which Christ effected for us makes His intercession in our behalf eternally effective. There is no room here for any doubt, for any exception. In joyful faith we may embrace Christ's intercession and be sure of our blessed sonship before God for time and eternity. This assurance then also strengthens us to fight ever anew against everything sinful as the Apostle exhorts: "My little children, these things write I unto you, that ye sin not."

C. J. L.

## As We See It

### Synodical Conference: What Does It Stand For?

BY E. REIM

**I**N introducing the renewal of our discussion of the Common Confession we have not only shown why it is a Synodical Conference problem and therefore a matter of direct concern to us, but we also stated that the history of this church body shows many features which we should cherish highly, which constitute a crown which we want to hold fast and defend. This is something that we should look into more closely.

The Synodical Conference was founded almost eighty years ago. From the very beginning it took a clear and uncompromising position on the issues of those times. Not all men, not even all Lutherans, agreed with this position; but most of them respected it. The synods which formed this body were not large. Even Missouri still showed only a promise of its future growth. But

no one was left in doubt as to the stand of this new group. They stood for a conservative, confessional type of Lutheranism which sounded a new note in the American field.

#### Not the First Federation

The Synodical Conference was not the first federation to be established in those middle years of the last century, not even the first to be launched in the name of conservative Lutheranism. An earlier effort that showed great promise was the founding of the General Council under the leadership of Eastern church-men. It came to naught, however, when it failed to cope with the apparently incurable unionism of some of its members. Wisconsin, which with its sister synods of Minnesota and Michigan had sat in at the founding, was the first to leave.

### First Plank of its Platform

When the Synodical Conference was formed a few years later, it was with the avowed purpose of avoiding these pitfalls. It was therefore quite natural that the new body stood for a simple acceptance of the Biblical teaching of the Verbal Inspiration of the Holy Scriptures. Even though more flagrant denials of this fundamental doctrine were still to come, it was necessary even then to take a strong stand against various attempts to undermine this basic truth. This therefore was the first plank in the doctrinal platform that was laid. And the founding synods stood as one in this article.

### Agreed on Lutheran Confessions

There was similar agreement concerning the Confessions of the Lutheran Church. They were accepted, not because they have any authority of their own, but simply and solely because they were recognized as the true teachings of the Word of God. But for that very reason they were accepted completely, without any reservations or qualifications, without the "hedging" that shows up when men declare their acceptance of these confessions "in so far as" they are the true teachings of Scripture.

### Clean-cut Fellowship

The proof of these convictions came in the stand which the members of this new body took on the question of church fellowship. They were "exclusive." They were denounced as being "narrow." But they had seen well intentioned men lose their confessional bearing in the tempting area of the "broader fellowship." They had observed how doctrinal clarity became foggy uncertainty when men used the methods of compromise. They had — many of them — learned the hard way just how difficult can be the struggle against entangling meshes of doctrinal "tolerance." And so they were determined to avoid these perils, and did so in spite of the sharp criticism which they thereby usually brought upon themselves.

These were the first things in which the members of this new church body strengthened and encouraged each other. And by the

grace of God these principles have remained the official position of the Synodical Conference to this day. This we want emphatically to declare, even though we hold that some of these principles are seriously endangered at this time.

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### First Rift

But we are not yet through with our review of those features of the history of Synodical Conference which constitute its "crown." Barely ten years had passed, and this new church body was split by controversy, to the point where one of the founding synods, Ohio, declared its separation. This was the famous controversy over the *doctrine of Election*. It was a tragic division, but it demonstrated, as nothing else could have shown, that the unity of the remaining synods went beyond the principles which we have mentioned above, and extended to the very heart of the Gospel, to the principle of salvation by grace alone, the *sola gratia* of the Reformation. For when our Fathers rejected the teaching that seeks to explain the mystery of this election by stating that God has chosen those unto eternal life of whom he knew beforehand that they would believe unto the end, it was because they recognized that then this faith of men is no longer looked at as the gift of God (Eph. 2:9), which He has given us because He has chosen us in Christ before the foundations of the world were laid. Then man's faith becomes his personal contribution toward his salvation, and the *sola gratia* is lost.

### Another Error

It was the same when the discussion shifted to the *doctrine of Conversion*. In view of the plain statements of Scripture concerning the state of natural man (dead in trespasses and sins) and his utter inability even to receive the things of the Spirit of God, things which are foolishness unto him, and which he cannot know, because they are spiritually discerned — in view of all this it was sheer presumption to attribute the conversion of man to a better conduct on his part, even though that better conduct be thought of merely as his omission of wilful re-

sistance. It is giving to man a part of the glory which belongs to God, the glory of that grace by which *alone* we are saved. But unfortunately this position was nevertheless being taken, and by former brethren at that. Against this error the remaining members of the Synodical Conference of those days also took a strong stand.

### Still Another Error

They were therefore only consistent when a parallel situation was noted in regard to the *doctrine of Justification*. They made it very clear that the function of faith is only that of trustingly accepting and thus receiving the ready blessing of God, a blessing which He confers upon us when by the death and resurrection of His Son He declares the whole world to be justified. They definitely and vigorously rejected the thought that by his faith the believer supplies a missing factor, and thus makes this justification complete. For they recognized that this again means that faith is being treated as a work, rather than as a gift, and that the salvation of the sinner is then not entirely due to the grace of God, but at least in some part also to man himself.

### Can We Stand For Anything Less?

What united the members of the Synodical Conference in regard to these various issues, and what thus became the chief thing for which the Conference was known, is therefore a matter that lies at the very heart of the Gospel. In addition to the formal principles mentioned in an earlier part of this study, they shared some strong convictions on the doctrines in which grace is central. They were highly sensitive to the full meaning of the *sola gratia* of the Reformation, and uncompromising in their rejection of anything that might divert a part of this glory from God to man.

In this the sister synods stood as one. It is the official position of the Synodical Conference to this day, a "common confession" of seventy years. That is what "Synodical Conference" stands for.

As we view the Confession which is before us now, can we stand for anything less?



We again call attention to the change of the L. S. W. C. office address:

## LUTHERAN SPIRITUAL WELFARE COMMISSION

3624 W. NORTH AVENUE — ROOM 208, MILWAUKEE 8, WISCONSIN

We plead for the use of the new address, to prevent several days' delay in mail delivery. If old forms cards are used, please correct the address. Form cards with new address will be provided upon request.

Again it was found necessary to call a full-time Contact Pastor. The Reverend Luther Voss has accepted our call, and has been serving the Camp Rucker, Alabama, area since April 1. He is stationed at Dothan, Alabama, and will operate from there, conducting regular Sunday services in Dothan for servicemen on leave, as well as rendering personal pastoral services whenever and wherever possible. His field of operation is the entire Camp Rucker area, where at present about 200 Wisconsin Synod servicemen are located, as well as a number of servicemen's families who have moved into the area. Pastor Voss' present address is 501 Hill Street, Dothan, Alabama; *this address, however, is temporary.*

For sometime there has been a need and a demand for a Devotional-Prayer book suitable as a gift to servicemen, as well as for general individual use. Such a pocket size Devotional-Prayer book is in preparation now by a committee and should be off the press in July.

For reasons of health, two members of the Commission were compelled resign, i. e., Pastors Wm. Nommensen and E. Benj. Schlueter. These vacancies have been filled by appointment through the office of the General President in the persons of Pastor A. Berg of Sparta, Wisconsin, and Pastor Fred Brandt of Appleton, Wisconsin.

In the interest of economy, samples of the spiritual literature which is mailed to the servicemen have not been mailed to the Pastors of the Synod, as was done for a time in the past. However, sermons, tracts, "Portals of Prayer," etc, are mailed at regular intervals to about 3000 servicemen who are on our lists at the present time. Daily this list grows. Our Contact Pastors too are making every effort to provide personalized spiritual services wherever possible, as letters from the servicemen testify.

Have you ever given thought to the drain on our Mission Treasury as a result of the increased operating costs which expansion demands have made on the Lutheran Spiritual Welfare Commission? To assist you in providing the necessary offerings for this department of our Mission efforts, special L. S. W. C. offering envelopes are to be had without charge through our office, as well as Memorial Wreath cards.

Do you have a supply of form cards:

1. Communion identification
3. Change of address
2. First listing
4. Notice of discharge.

We urgently plead for the use of these cards in the interest of efficient service, complete information, and legibility of information when the information is printed or typewritten on these form cards.

Remember to use the new office address:

Lutheran  
Spiritual Welfare Commission  
3624 West North Avenue — Room 208  
Milwaukee 8, Wisconsin

E. R. BLAKEWELL.

## Summer School At Dr. Martin Luther College

**O**UR Wisconsin Synod is interested in extending the benefits of Christian education to as many individuals as possible. It seeks to do this on the elementary, the high school, the college and the seminary levels. The extensive building program at Synod's various schools, as well as the building programs in the various local congregations, gives evidence of such a policy.

Dr. Martin Luther College of New Ulm, Minnesota is one of the Synod's schools of higher learning. It has for its purpose the training of ministers of religion to serve as teachers for our Lutheran elementary schools. Another phase of its program is the preparation of organists and choir directors for our congregations. To do this it has extended its curriculum from humble beginnings to one that now offers a full four-year college teacher-training program. The freshman class of last fall will be the first to be privileged to graduate from the new four-year course. Successful candidates will graduate with the Bachelor of Education degree.

The Summer School of Dr. Martin Luther College shares in the general aim of preparing teachers for our Lutheran schools. It seeks to provide opportunity for further study to those interested in the work of Christian education. It is designed for graduates of our former two and three-year courses, for emergency teachers now in the field, for members of our regular sessions who have volunteered to do emergency teaching and as well as for pastors who may wish to attend.

Dr. Martin Luther College seeks to keep the costs of the summer sessions to the student as low as possible. Nevertheless, it strives to maintain standards consistent with sound educational practice. The student purchases his textbooks and other materials he may need. A nominal fee of one dollar per lesson is made for those desiring to do work in applied music at the piano or the organ. A fee of sixty dollars is charged those students who live in the College dormitories and take their meals at the College dining hall. A

fee of two dollars is asked of those students who do not live on the campus during the summer sessions.

However, the purpose of the article is not to furnish information alone. It seeks to encourage our congregations and their school boards to urge their teachers to avail themselves of the opportunity provided by the Summer School. Often this can best be done by offering to either pay for the teacher's summer school expenses or to share them with him or her. Our Lutheran Christian Day School teachers do not, as a rule, receive the high salaries enjoyed by teachers in the state schools. Many of them would find it difficult to carry this added expense. Some of them are men with families. The item of supporting a family at home and themselves at school may rule out any commendable desires they have to attend school. We wish more of our congregations would follow the examples of some which have included the item of summer school expenses of the teacher in their regular budget. It is finally the congregation that will benefit.

## The Northwestern Lutheran

A better trained teacher makes for better teaching, for better organ work, for improved choir directing.

We especially urge our congregations that have called emergency teachers into their midst to insist that these people return to school for further training. A definite portion of the work of the Summer School is devoted to emergency teachers now in the field. It must be said to the credit of many of them that they do avail themselves of the opportunities offered through the Summer School. If we wish to maintain the high standards of our Christian Day Schools, we must man them with teachers who are adequately trained.

The Summer School at Dr. Martin Luther College will begin with an opening devotion on June 18 at 8 A. M. Classes will meet on Monday through Friday for the following six weeks. Sessions close on July 27. May the Lord of the Church bless both the work of the students and their instructors so whatever is accomplished through the Summer School may rebound to His glory and the welfare of the Church. All inquiries for information should be directed to Mr. Erich Sievert, Director of Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. E. S.

## Construction Begin On The New Addition To Our Home For The Aged

**T**UESDAY, February 20, 1951, may have been a gloomy winter day to many, but to the small group gathered on the grounds of our Home for the Aged in Belle Plaine, Minnesota, it was a long awaited day of joy and happiness! The occasion for this joy and happiness was the breaking of ground to begin construction on the new addition to our Home. Long months of planning, preparation, and anxiety were behind this day, and hearts were now happy that the Lord brought it to pass.

The ceremony began at 1:30 P. M. Superintendent of the Home, Pastor L. F. Brandes of Jordan, Minnesota, Pastor M. J. Wehausen of Le Sueur, Minnesota, and Pastor G. Radtke of Belle Plaine represented the Board of Control for the Home. Mr. Roy Thorshov and Mr. Hugh Walters represented the architectural firm of Long and Thorshov. There were also present members of the Home, of Trinity Congregation in Belle Plaine, the Trinity Christian Day School children, and visitors. Pastor

Brandes read a Psalm, lead in appropriate prayers, and joined Pastor Wehausen in turning over the first spades of earth while reciting I Cor.

We humbly ask the Lord to bless our project for the housing of our aged in Christian Quarters, that the construction may continue without



3:11 and II Tim. 2:19. The Day School Children sang "Now Thank We All Our God."

The new addition to our Home for the Aged will consist of a one-story building with 71 foot frontage and a 96 foot cross wing, providing 20 additional rooms, a chapel, kitchen, and dining room.

delay, and that we may soon see the day when we dedicate this new addition in His name to His glory and honor. "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

G. RADTKE.

† MRS. LAURA KIRCHNER †

Mrs. Laura Kirchner, daughter of John and Maria Knickrehm, was born in Manitowoc, Wisconsin, on November 1, 1867. She was united in marriage with the Rev. August Kirchner on November 4, 1888. The couple resided in Hatchville, Wisconsin, for 3 years, in Lowell, Wisconsin, for 20 years, and in Hustisford, Wisconsin, until the time of Pastor Kirchners death in 1916. After her husbands death, Mrs. Kirchner, resided at various places, later residing with her daughters at Watertown and LaCrosse, Wisconsin. For the last two and one half years of her life, Mrs. Kirchner was bed-ridden as a result of a paralytic stroke. For the past ten months she was a patient at the Lutheran hospital at Beaver Dam, Wisconsin. On February 19 she suffered a severe heart

attack and passed away at about 5 o'clock, February 20.

Surviving are: one son, Pastor Herbert Kirchner of Baraboo, Wisconsin; two daughters, Paula, Mrs. Wm. Eggert of Watertown, Wisconsin; Gertrude, Mrs. Wm. Beitz of LaCrosse, Wisconsin; 12 grandchildren and 7 great-grandchildren; one sister, Mrs. Louis Ungrodt of Milwaukee, Wisconsin.

Funeral services took place on February 23, at Manitowoc, Wisconsin. The undersigned preached on II Corinthians 5,1: "For we know that if our earthly house of this tabernacle were dissolved, we have an building of God, an house not made with hands, eternal in the heavens." The body was laid to rest on the family lot at the Manitowoc Cemetery.

M. A. BRAUN.

PARSONAGE DEDICATION

Grace Ev. Lutheran Church

Goodhue, Minnesota

On Sunday afternoon, November 26, 1950, Grace Congregation of Goodhue, Minnesota, was permitted to dedicate its new parsonage to the glory of God. The Rev. George Barthels of Red Wing, Minnesota preached the dedicatory sermon, basing his remarks on Acts 16, 14 and 15. He showed how the Lord had opened Lydia's heart to the Word of God, and how as a fruit of her faith Lydia provided living quarters for the messengers of the Gospel. The application is unusually fitting because in this new parsonage Grace congregation provided living quarters not only for the pastor but also for the teacher in the Christian Day School, a fruit of faith precious especially in these times of worldliness and apostacy.



A 1½ story structure, 28 x 36 with a projection 6 x 22 feet, the new parsonages provides a spacious study with glass inclosed bookcase and other necessary storage space, a large combination living-dining room, modern kitchen, bedroom, and bath on the first floor, and three bedrooms of ample size and bath on the second floor, besides generous closets for clothing, linens, blankets, etc. on both floors. All cabinets and woodwork on the first floor are birch, and the floors oak except in the kitchen, front and rear entrances, and bath where linotile is used. The second story is finished in fir throughout except the linotile floor in the bathroom. A fully automatic oil-burning furnace, laundry, and fruit cellar find ample room in the basement. The attached garage 14 x 26 feet is accessible through the basement, and

provides room also for garden tools, etc.

May the Lord grant the present as well as all future occupants of this fine new parsonage love for the Gospel, and wisdom, zeal, and courage to teach and preach it in truth and purity to the salvation of many blood-bought souls.

CHR. ALBRECHT.

### ORGAN DEDICATION

St. Paul's Church

North Fond du Lac, Wisconsin

On February 18, Reminiscere Sunday, the members and friends of St. Paul's Congregation, North Fond du Lac, Wisconsin, joined in thankful praise to God for the gift of the new organ which was dedicated to the worship of God in a regular morning service. Pastor Wilmar Wichmann, a former pastor of St. Paul's, was the guest speaker for the occasion. His sermon was based on John 15, 9-17. He pointed out that Christians are friends of Jesus. As such they want to sing praises unto God. The new organ will aid the congregation in this wonderful Christian privilege.

An organ concert was enjoyed by all in attendance in the afternoon. Mr. Wayne Schmidt, who was at the console, in a masterful way showed what a wonderful instrument this new organ is.

The organ was built by the Wicks Organ Company of Highland, Illinois. It embodies the Wicks direct electric action. It contains 421 pipes, sizes of which range from 9 feet in length down to the size of a lead pencil and is controlled by 21 different stop tablets on two manuals.

The organ is enclosed in a room built especially for this purpose in which is housed all of the pipe work contained in the organ. In two walls surrounding this room a large opening has been made behind which the organ builder has provided two sets of shutters by means of which the organist can control the volume of the instrument by manipulating a foot lever at the console. The console, indirectly illuminated, is set apart from the organ proper.

This instrument was contracted through the United Organ Service Company, Milwaukee, Wisconsin, and was installed by the same company at a cost of \$6,000.00 plus many hours of donated labor to install the chamber and electric wiring.

May this instrument serve as an inspiration to sing unto God in psalms and hymns and spiritual songs.

BERNARD G. KUSCHEL.

### TWENTY-FIFTH ANNIVERSARY OF ORDINATION

Rev. F. H. Senger

Honoring their pastor, the Rev. F. H. Senger, who had completed twenty-five years of faithful service in the ministry, the members of Emanuel Church, Town Herman, and Zion Church, Town Theresa, gathered in Emanuel's house of worship on the evening of August 27, 1950, for a festive service of praise and thanksgiving to the Lord of the Church. Fellow-pastors and their families of the Dodge-Washington Counties Conference also took part in the service in which Pastor E. Schroeder of Milwaukee delivered the anniversary sermon, choosing as his text, 1 Cor. 1, 21-24, the ministry of reconciliation. The undersigned served as liturgist.

Pastor Senger was ordained August 12, 1925, at Grace Church, Milwaukee, and served congregations at Bruce, Rice Lake, Arcadia, and West Jacksonport, Wisconsin. In the summer of 1949 he was called to serve Emanuel and Zion Churches.

At the close of the service the president of Emanuel addressed Pastor Senger in the name of the two congregation, assuring him of the warm and sincere appreciation felt by all members for his devoted and unselfish services, and tendered him a purse in token of their esteem. Pastor von Rohr, chairman of the Dodge-Washington Counties Pastoral Conference, then spoke a few words in behalf of the Christian ministry and likewise handed Pastor Senger a purse from the members of the conference. A social gathering was held thereafter.

May the gracious Lord further grant the jubilarian many years of joyful service to the praise and honor of His holy name and for the salvation of many souls.

W. REINEMANN.

### FIFTH ANNIVERSARY OF A MISSION

Grace Ev. Lutheran Church

La Crosse, Wisconsin

Sunday, November 19, 1950, marked the fifth anniversary of Grace Ev. Lutheran Congregation.

## The Northwestern Lutheran

This mission of the Wisconsin Synod, now located on the corner of Ward Avenue and S. 26th Street, on the extreme south end of La Crosse, Wisconsin, was opened with a church service on June 25, 1944, in which the Rev. Otto Pagels was installed into office as missionary of this mission. The Rev. Richard C. Stiemke followed Pastor Pagels as missionary in this field in 1945. Organization of the congregation was effected on November 18, 1945, with 66 souls, 14 communicants, 5 voting members.

Every beginning is difficult. The mission at first held its services in a root beer stand, then in an Emergency Dwelling Development. Finally, a frame school building was purchased from a sister congregation, and moved onto the present location, and remodeled into a neat and serviceable chapel, and dedicated on June 15, 1947.

Not only did the mission have a problem housing itself, it also had difficulty in housing its pastor. The mission applied for and was granted a loan from the Church Extension Fund of Synod in order that it might erect a parsonage. The colonial type parsonage was dedicated on Sunday, April 4, 1948. As was the case with the remodeling of the chapel, so with the erection of the new parsonage, there were many hours of donated labor on the part of the members and pastors that went into the building of them, and also cut down on the cost considerably on both projects.

In the two anniversary services held on November 19, 1950, the Rev. Otto Pagels of Ixonia, Wisconsin, preached in the morning, and the Rev. Richard C. Stiemke of Milwaukee, Wisconsin, preached in the evening.

The history of this congregation is ample proof of the protecting and blessing hand of the Triune God. After five years the congregation now numbers 200 souls, 100 communicants, and 30 voting members. The undersigned has been pastor of this mission since January of 1948. May our gracious Triune God be with Grace Ev. Lutheran Church in the future as He has been in the past. All honor, praise and glory be unto Him!

WILLIAM LANGE.

**DOUBLE GOLDEN  
WEDDING ANNIVERSARY**

Mr. and Mrs. Fred Jandt  
Mr. and Mrs. Sam Hass  
Wilson, Minnesota

An unusual occasion was observed on Sunday afternoon, February 25, 1951, when two couples, Mr. and Mrs. Fred Jandt and Mr. and Mrs. Sam Hass, members of Trinity Lutheran Church, Wilson, Minnesota, were privileged to celebrate their Golden Wedding anniversary in the midst of their children, other relatives and friends. It is an unusual occurrence in this respect that both couples were married on February 26, 1901, by the same pastor, the women are sisters, both couples have been members of the same church since their marriage, have lived in the same community during those years and now are living side by side in their retirement. The undersigned addressed both couples on the basis of 1 Chr. 16, 8-11. May the gracious Lord continue to bless these members in the future as He has in the past.

GERH. GEIGER.

**SIXTIETH WEDDING  
ANNIVERSARY**

Mr. and Mrs. Charles Lock  
Lake Geneva, Wisconsin

Mr. and Mrs. Charles Lock, members of the First Evangelical Lutheran Church at Lake Geneva, Wisconsin, observed their sixtieth wedding anniversary on Sunday, March 4. The undersigned spoke on Joshua 23, 14. May God bless them during the evening of their life!

H. J. DIEHL.

**FIFTIETH WEDDING  
ANNIVERSARY**

Mr. and Mrs. Richard Kohtz  
Aurora, Nebraska

Mr. and Mrs. Richard Kohtz, members of First Ev. Lutheran Church, Aurora, Nebraska, were on February 20, 1951, permitted by God's wonderful grace to observe their golden wedding anniversary. They assembled in the church parlors where they received the best wishes of their fellow-congregation members, relatives, and friends. In a service of thanksgiving the pastor spoke on the words of Psalm 100. May the Lord continue to bless their remaining days upon this earth.

MILTON F. WEISHAN.

**DEDICATION**

Redeemer Ev. Lutheran Church  
Phoenix, Arizona

Redeemer Ev. Lutheran Church was founded in February, 1950, by the Reverend Victor Schultz at the request of Lutherans living just south of Phoenix. The Arizona Mis-



sion Board purchased lots in July of 1950 and approved the calling of Pastor Walter A. Diehl, who was installed on October 1, 1950. On December 15, 1950, permission was received to build. Just 37 days later, January 21, 1951, the church was dedicated. It was erected by the members themselves at no cost to synod. The mission group also purchased an Everett Orgatron in July, which could be used by the congregation at its dedication. The festival preacher was the founder, the Reverend Victor Schultz, and Pastor R. Zimmerman of Glendale served as liturgist, while the dedicatory ceremony was conducted by the pastor. The congregation was officially organized on December 31, 1950, with 11 voting members, 36 communicants, and about 65 souls.

WALTER A. DIEHL.

**GENERAL  
SYNODICAL COMMITTEE**

The General Synodical Committee will meet on Wednesday, May 23, 1951, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House before the opening of the plenary session:

General Mission Board, Thursday, May 17, 1951, 10:00 A. M.

Board of Education Wisconsin Synod, Monday, May 21, 1951, 9:00 A. M.

Representatives of our Educational Institutions, Tuesday, 9:00 A. M.

Board of Trustees, Tuesday, 9:30 A. M.  
Lutheran Spiritual Welfare Commission, Tuesday, 7:00 P. M.

Conference of Presidents, Monday, 10:00 A. M., St. John's School.

Committee on Church Union, Monday 2:00 P. M., St. John's School.

Committee on the Assignment of Calls, Friday, 9:00 A. M., Seminary in Thiensville.  
Report of boards and committees should be in my hands at noon, May 11, 1951.

JOHN BRENNER.

**JOINT SYNOD CONVENTION**

The Thirty-first Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will assemble at Dr. Martin Luther College, New Ulm, Minnesota. The opening day is August 8. Divine service with Holy Communion at 10 A. M. in St. Paul's Church. First session in the auditorium of the college at 2 P. M. The elected delegates, pastors, teachers and laymen, are certified to the general secretary by the eight District secretaries. Credentials of lay-delegates are to be sent to the District secretaries as soon as possible. Pastor and teacher delegates are certified through their election at the conventions as on record with the District secretaries. District secretaries will please send complete lists (with the names of lay-delegates and their alternates) to the General Secretary for publication in the periodicals. Names of Advisory Delegates will be taken from the official list in the 1951 Annual. District secretaries are asked to notify the General Secretary of any change which may have occurred in this list.

Details and information on housing, etc., will appear in a later issue.

PROF. WINFRED SCHALLER,  
Secretary.

84-North Park Avenue  
Fond du Lac, Wisconsin

**CALENDAR OF CONFERENCES**

**WESTERN WISCONSIN  
TEACHERS' CONFERENCE**

The Western Wisconsin Teacher's Conference will meet at St. John's Lutheran Church and School, Baraboo, Wisconsin, on April 26-27, 1951.

**CONFERENCE PROGRAM**

**Thursday**

- 9:00 A. M.—Teaching Demonstration by the Host Teachers.
- 10:30 A. M.—Recess.
- 10:45 A. M.—Discussion of Lessons.
- 12:00 A. M.—Dinner.
- 1:15 P. M.—Devotion.
- 1:25 P. M.—How to Deal with Speech Defects, Miss L. Kassulke.
- 2:25 P. M.—Recess.
- 2:40 P. M.—Preparing the Child for Active Church Membership, W. A. Pape.
- 3:40 P. M.—Business Meeting.

**Friday**

- 9:00 A. M.—Devotion.
- 9:15 A. M.—The Doctrine of the Ministry —How does it apply in the Field of Pedagogy? Pastor H. Horn.
- 10:15 A. M.—Recess.
- 10:30 A. M.—Teaching Mathematics, L. Kehl.
- 11:30 A. M.—Business Meeting.
- 12:00 A. M.—Noon.
- 1:15 P. M.—Devotions.
- 1:25 P. M.—School Supervision and the Subordinate Teacher, Ralph Swantz.
- 2:25 P. M.—Recess.
- 2:40 P. M.—How to Arrange A Christian Service, V. Lehmann.
- 3:40 P. M.—Business Meeting.

GORDON FOLLENDORF, Secretary.

**NORTHERN MICHIGAN PASTORAL  
AND TEACHERS CONFERENCE**

Place: St. John's Evangelical Lutheran Church, Hamilton Tp., Michigan (7½ miles west of Gladwin on M-61).

Time: April 27, 1951, Conference will begin with a Holy Communion Service at 9:00 A. M.

Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, W. Woltmann; Proper Decorum and Practice in External Matters of Divine Service, F. Schroeder; Round Table Discussion, "How Shall We Prepare Our Youth for Confirmation," R. Frey; Stewardship in the N. T. with Reference to Tithing, E. C. Leyrer.

Preacher: Prof. A. Schultz; alternate, Pastor H. Schultz.

Please announce your intentions to the host pastor in due time. Pastor E. C. Leyrer, 1002 McEwan Street, Clare, Michigan.

E. C. RENZ, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT**

Place: St. Paul's Evangelical Lutheran Church, 3741 McDermott Road, Hopkins, Michigan, C. H. Kipfmiller, pastor.

Time: Tuesday and Wednesday, April 24-25, 1951. Opening Session, 9:30 A. M.

Papers — Exegetical: Revelation 1, Pastor A. J. Fischer; Ephesians 2, Pastor R. A. Gensmer; Ephesians 3, Pastor Wm. Krueger; Isagogical: Joel, Pastor L. Meyer; Doctrinal: What Constitutes a Fruit of Faith, Pastor Wm. Krueger; Present Day Pietism, Pastor E. H. Wendland.

Sermon: Pastor W. M. Westendorf, Pastor H. J. Zink, alternate.

Kindly announce your intended presence or absence to the host pastor in due time.

JOHN F. BRENNER, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

Place: Indian Creek—G. Albrecht, pastor. Time: May 8, at 9:00 o'clock.

Sermon: A. Dobberstein, Alt. H. C. Kirchner.

Essays: Col. 1, A. Steubs, Alternate 2 Tim. 3, G. Albrecht. "What Should be the Congregation's Attitude Toward a Member, Who Embraces Communism?" — J. Petrie. "How can we Stimulate More Frequent Attendance at the Lord's Table?" — E. Mahnke.

A. W. LOOCK, Secretary.

**SUMMER SCHOOL ANNOUNCEMENT**

The summer sessions of Dr. Martin Luther College of New Ulm, Minnesota, will begin on June 18, 8 A. M. Classes will be conducted from Monday through Friday of the succeeding six weeks, closing on July 27. Students living on the campus will pay a board and room fee of sixty dollars. Non-campus students will be asked to pay registra-

tion fees of two dollars. Students must purchase their own textbooks and other incidental supplies needed.

The following courses will be offered:

Religion 200S. — Introduction to the New Testament, V. Voelckers.

Education 200S. — The Teaching of Religion, A. Stindt.

Education 204S. — Teaching the Language Arts, R. Albrecht.

Education 304S. — Teaching of Elementary Arithmetic, V. Gerlach.

Mathematics 100S. — Intermediate College Algebra, J. Oldfield.

Social Studies 103S. — World Political Geography, E. Sievert.

Social Studies 205S. — Political Science, H. Sitz.

Art 300S. — Studio Course in Elementary School Art, H. Sitz. (To be offered only if demand warrants it.)

Music 302S. — School Music for Lutheran Schools, M. Albrecht.

Music (Applied) — Instruction in piano and organ playing, M. Albrecht.

All inquiries should be directed to Mr. Erich Sievert, Director of the Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. All applications should be mailed by June 1.

**WESTERN WISCONSIN DISTRICT**

October, November, December, 1950

Reverend	Congregation	Amount
C. Cizek, Jeffries		10.00
Vacancy, Dale, R. 1		2.00
G. F. Albrecht, Indian Creek		580.95
G. F. Albrecht, Hustler		322.29
H. J. Anger, Washington, Ia.		15.03
H. F. Backer, La Crosse		804.94
J. C. Bast, St. Charles		463.50
Wm. A. Baumann, Marshall		332.95
Alvin Berg, Madison		73.21
Arthur Berg, Sparta		877.17
R. F. Bittorf, Monroe		114.57
L. M. Bleichwehl, Fort Madison, Ia.		17.20
F. E. Blume, Columbus		2,228.80
T. P. Bradtke, Marshall		598.90
E. A. Brelling, Randolph		671.97
J. C. Dahlke, Tomah		1,179.00
A. T. Degner, Trenton		438.50
A. H. Dobberstein, Elroy		385.11
W. A. Eggert and G. Redlin, Watertown		1,766.03
F. F. Ehlert, Eitzen, Minnesota		74.25
A. J. Engel, Medford		2,471.44
J. B. Erhart, Buffalo City		55.55
J. B. Erhart, Cream		492.37
J. B. Erhart, Cochrane		187.85
Gerhard Fischer, Helenville		1,315.00
G. Franzmann, Fort Atkinson		409.76
G. H. Geiger, Wilson		371.65
Henry Geiger, T. Leeds		772.09
Henry Gieschen, Fort Atkinson		713.27
W. E. Gutzke, La Crosse		400.00
A. Hanke, T. Norton		77.45
A. Hanke, Minnesota City		92.56
H. Henke, Whitehall		286.50
J. Henning, Wausau		342.44
R. C. Hillemann, Mosquito Hill		145.25
R. C. Hillemann, Savanna		425.00
O. E. Hoffmann, Tomahawk		679.86
W. P. Holzhausen, Stetsonville		893.69
G. Horn, Chaseburg		1,350.00
G. Horn, T. Hamburg		300.00
P. E. Horn, T. Lebanon		295.06
C. J. Kionka, Rib Lake		194.30
C. J. Kionka, T. Greenwood		119.90
E. H. Kionka, T. Maine		432.77
G. P. Kionka, Nelson		25.89
H. C. Kirchner, Baraboo		506.40
L. C. Kirst, Beaver Dam		2,922.45
O. W. Koch, Central Conference		20.00
R. J. Koch, Eagleton		915.39
L. J. Koenig, Mosinee		180.85
W. J. Koepsell, Pickwick		146.13
W. J. Koepsell, Ridgeway		260.37
John Kohl, Doylestown		192.50
John Kohl, Fountain Prairie		204.09
John Kohl, Fall River		258.62
G. O. Krause, Marathon		131.81
R. P. Korn, Lewiston		702.44
J. D. Krubsack, Goodrich		81.90
W. R. Krueger, Friesland		314.31
W. R. Krueger, Dalton		152.76
H. F. Kuckhahn, Poplar Creek		146.83
H. F. Kuckhahn, Beyer Settlement		83.06
H. F. Kuckhahn, T. Washington		128.25
D. H. Kuehl, McMillan		175.00
D. H. Kuehl, T. Eau Plaine		250.00
M. Kujath, Janesville		202.35
C. C. Kuske, Green Valley		19.80
C. C. Kuske, Rozellville		60.70

L. Lambert, Barron	438.26
L. Lambert, Rice Lake	215.50
Henry Lange, Onalaska	345.05
Wm. Lange, La Crosse	226.15
P. Lehmann, Rock Springs	623.65
O. Lemke, T. Rib Falls	310.00
O. Lemke, Rib Falls	319.30
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E. A. Mahnke, Viroqua	81.06
T. H. Mahnke, Bloomer	286.30
G. C. Marquardt, Ringle	182.65
G. C. Marquardt, Schofield	366.74
A. L. Mennicke, Winona	1,451.63
A. L. Mennicke, Goodview	196.51
F. H. Miller, La Crosse	4,813.41
J. Mittelstaedt, Bruce	50.00
R. W. Mohrhardt, Prairie Farm	219.32
R. W. Mohrhardt, T. Dallas	58.88
H. A. Muehl, Altura	42.45
R. W. Mueller, Jefferson	2,026.00
F. A. Naumann, Platteville	69.50
G. E. Neumann, T. Merrimac	98.00
G. E. Neumann, T. Caledonia	104.50
G. E. Neumann, T. Greenfield	241.00
H. C. Nitz, Waterloo	2,271.54
H. Nommensen, Fountain City	709.03
M. J. Nommensen, Juneau	868.78
H. A. Pankow, Menomonie	66.55
N. E. Pagels, Ixonia	498.46
N. E. Paustian, Oconomowoc	1,233.02
W. A. Paustian, West Salem	957.14
J. R. Petri, Norwalk	76.05
E. E. Prenzlow, Cornell, Keystone, Birch Creek	250.00
J. M. Raasch, Lake Mills	879.00
C. R. Rosenow, Richwood	293.45
C. R. Rosenow, Hubbleton	336.95
A. Sarembe, Shennington	25.35
A. W. Sauer, Winona	2,191.16
J. Schaadt, Eau Galle	46.20
J. Schaadt, Elmwood	21.01
H. Schaller, Oskaloosa	97.46
A. C. Schewe, T. Bridge Creek	123.90
A. C. Schewe, Neillsville	1,681.37
E. C. Schewe, Cambria	645.19
W. E. Schulz, Wonewoc	1,487.00
A. Schumann, Veeffkind	114.94
A. Schumann, Globe	69.94
H. Schwertfeger, Spirit	51.10
H. Schwertfeger, Prentice	72.20
R. A. Siegler, Madison	577.45
A. Stuebs, Portland	150.49
M. F. Stern, Ixonia	171.36
K. A. Timmel, Watertown	1,060.00
E. A. Toepel, Ridgeville	280.82
E. G. Toepel, Sun Prairie	160.00
I. G. Uetzmann, Watertown	1,251.00
M. W. Wahl, Cambridge	498.08
M. W. Wahl, Cold Spring	486.39
E. Walther, Wisconsin Rapids	565.40
W. E. Wegner, Moline	225.00
A. J. Werner, Mauston	10.66
A. A. Winter, Mauston	679.00
L. A. Winter, T. Berlin	527.12
W. E. Zank, Newville	185.80
W. E. Zank, T. Deerfield	383.41
G. W. Zunker, Fox Lake	102.00
Budgetary	\$ 61,088.22
Synod Building Fund	9,995.94
Non-Budgetary	465.45
Total Receipts	\$ 71,549.61

**Memorial Wreaths**

In Memory of — Sent in by	Amount
Pastor R. Tornow — Dale Congregation .....	2.00
Mrs. Mike Guallee — C. Cizek, Jeffries .....	10.00
Russell Hermanson — F. Blume, Columbus .....	3.00
Mrs. Robert Elitzer — A. T. Degner, T. Trenton .....	70.50
Mrs. Frank Zabel — W. A. Eggert, Watertown .....	67.00
Mrs. Otto Zamzow — Henry Geiger, Leeds .....	15.00
Mrs. Ida Janke — R. P. Korn, Lewiston .....	54.00
Mrs. Reinhardt Knoepke — H. Kuckhahn, Poplar Creek .....	38.00
Elmer Thurs — O. Lemke, T. Rib Falls .....	32.50
Fred Borchardt — O. Lemke, Rib Falls .....	5.00
Albert Affeldt — M. J. Nommensen, Juneau .....	23.00
Lt. J. C. Prebbanow — E. Walther, Wisconsin Rapids .....	35.00
Mrs. Mary Swarick — E. Walther, Wisconsin Rapids .....	5.75
Ed. Hahn — J. C. Dahlke, Tomah .....	5.00
Mrs. Henry Walter — J. B. Erhart, Buffalo City .....	10.00
Mrs. Andrew Kautsch — J. B. Erhart, Buffalo City .....	5.00
Lucinda Sponholz — L. C. Kirst, Beaver Dam .....	5.00
Mrs. Philip Hoffmann — L. C. Kirst, Beaver Dam .....	26.00
Eunice and Betty Guenther — L. C. Kirst, Beaver Dam .....	24.00
Edward Fabian — R. P. Korn, Lewiston .....	34.00
Gustave Newman — L. Lambert, Barron .....	50.00
Rev. Herm. Kuckhahn — F. W. Loeper, Whitewater .....	5.00
Mrs. Edward Zietz — J. Mittelstaedt, Bruce .....	5.00
Otto Strache — O. A. Pagels, Ixonia .....	5.00
John Desses — O. A. Pagels, Ixonia .....	4.00
Amelia Ollhoff — A. W. Sauer, Winona .....	5.00
Paulina Jahnke — A. W. Sauer, Winona .....	1.00
Mrs. Kautsch — W. Schaller, Oskaloosa .....	8.00
Mrs. Sabina Burk — W. Schaller, Oskaloosa .....	2.00
Mrs. Tom Tuttle — A. Schewe, Neillsville .....	5.00
Mrs. George May — A. Schewe, Neillsville .....	3.00
Mrs. Carl Krueger — W. E. Schulz, Wonewoc .....	1.00
Mrs. Aug. Kleinschmidt — W. E. Schulz, Wonewoc .....	1.00
Harvey Woller — W. E. Schulz, Wonewoc .....	1.00
Carl Brockmann — W. E. Schulz, Wonewoc .....	1.00
Emil Jasch — W. E. Schulz, Wonewoc .....	1.00
Rev. Herman Kuckhahn — W. E. Schulz, Wonewoc .....	3.00
Rev. Herm. Kuckhahn — G. P. Fischer, Helenville .....	15.00
Rev. Wm. Fischer — R. C. Hillemann, Savanna .....	10.00
Rev. Wm. Fischer — R. C. Hillemann, Mosquito Hill .....	8.00
Emil Christian — E. H. Kionka, T. Maine .....	16.00
Rev. Wm. Fischer — O. Koch, Central Conference .....	20.00
Chas. Grunchow — H. C. Nitz, Waterloo .....	10.50
Mrs. Fred Holzhueter — H. C. Nitz, Waterloo .....	32.50
Hugo Kiesow — H. C. Nitz, Waterloo .....	1.00
Mrs. Henry Gottschalk — H. C. Nitz, Waterloo .....	5.00
Rev. Wm. Fischer — W. A. Paustian, West Salem .....	56.00
Ruth Maas Hausgen — A. W. Sauer, Winona .....	6.00
Rev. Wm. Fischer — W. E. Schulz, Wonewoc .....	5.00
Mrs. Anna Schmidt — W. E. Schulz, Wonewoc .....	1.00
Mrs. Edward Baukert — M. F. Stern, Ixonia .....	3.00
William Epler — M. F. Stern, Ixonia .....	3.00
Herman Dehne — F. C. Uetzmann, Lebanon .....	2.00
Paul Miller — E. H. Walther, Wisconsin Rapids .....	24.00
A. Stocker — E. H. Walther, Wisconsin Rapids .....	6.00
Mrs. Aug. Kleinschmidt — L. A. Winter, T. Berlin .....	56.00
Rev. Wm. Fischer — L. A. Winter, T. Berlin .....	70.50
Mrs. Carl Krueger — L. A. Winter, T. Berlin .....	45.50
Ben Kollé — G. W. Zunker, Fox Lake .....	2.00

H. J. KOCH, Treasurer.

**TREASURER'S STATEMENT**

July 1, 1950 to February 28, 1951

**Receipts**

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections .....	\$730,015.87
Revenues .....	123,026.29
<b>Total Collections and Revenues...</b>	<b>\$853,042.16</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Government Bonds Sold....	50,000.00
Payments on Accounts Receivable .....	1,500.00
Reimbursement of Budget from Building Funds .....	24,624.90
Miscellaneous .....	1,489.35
<b>Total Receipts .....</b>	<b>\$930,656.41</b>
	<b>\$992,861.95</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 67,496.28
Theological Seminary .....	31,303.60
Northwestern College .....	107,364.56
Dr. Martin Luther College .....	107,918.69
Michigan Lutheran Seminary....	52,918.31

Northwestern Luth. Academy....	22,519.20
Home for the Aged.....	14,520.32
Missions — Gen. Administration .....	291.54
Indian Missions .....	115,707.70
Negro Missions .....	25,165.71
Home Missions .....	264,578.67
Refugee Mission .....	21,982.68
Madison Student Mission.....	2,635.48
Spiritual Welfare Commission..	7,357.71
General Support .....	42,800.75
School Supervision .....	5,758.43

Total Budgetary Disbursements... **\$890,319.63**

Cash Balance February 28, 1951... **\$102,542.32**

C. J. NIEDFELDT, Treasurer.

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

For February, 1951

For Missions

N. N., Detroit .....	\$ 5.00
Memorial Wreath in memory of Charles Mielke, given by friends .....	2.00
Memorial Wreath in memory of Mr. Ernst Wendt, given by Carl Arndt, Walter Arndt, Art Radloff, O. Marohn, Emil Marohn, Lawrence Busse, Carl Heise, and McBriar.....	8.00
	<b>\$ 15.00</b>

For Spiritual Welfare Commission

Memorial Wreath in memory of Mrs. Jerry Drake, by N. N. ....	5.00
St. Paul's Ladies Aid, Iron Ridge, Wisconsin....	2.00
Memorial Wreath in memory of Mr. Ed. Hinz, given by Mr. and Mrs. Leo Luedtke, Jr.....	5.00
Memorial Wreath in memory of William Schumacher, given by Co-Op Elevator Co., Pigeon, Michigan .....	10.00
Memorial Wreath in memory of Charles Mielke, given by Mr. and Mrs. C. Haffner, Mr. and Mrs. Reuben Haffner, and friends .....	2.00
Memorial Wreath in memory of Mrs. John Ulrich, given by Mr. and Mrs. Henry Giedt, Mr. T. Giedt, Mrs. Traub, and Mrs. E. Kuehl....	12.50
	<b>\$ 36.50</b>

For Church Extension Fund

Memorial Wreath in memory of Edward Hinz, given by Mr. and Mrs. Arthur Luedtke and Mr. and Mrs. Donald Dast.....	20.00
Memorial Wreath in memory of William Schumacher, given by Mr. and Mrs. Donald Dast, Mr. and Mrs. Arthur Luedtke, and Mr. and Mrs. Clifton Bailey .....	10.00
Memorial Wreath in memory of Charles Mielke, given by Mr. and Mrs. H. Dorn, Mr. and Mrs. Armin Dorn, and Mr. and Mrs. Reuben Haffner .....	2.00

**\$ 32.00**

For Northwestern Lutheran Academy Bldg. Fund

Prof. em. J. Monich .....

**\$ 1.00**

C. J. NIEDFELDT, Treasurer.

Jan. 52

292-N  
Mrs. H. C. Berndt  
229 South Main  
40 Hartford, Wisconsin

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