

The Northwestern **Lutheran**

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

WISCONSIN SYNOD

Milwaukee, Wisconsin

September 9, 1951

Volume 38 — Number 18

CONVENTION NUMBER

"FIDELITY TO HIS WORD DOES NOT
SEPARATE, BUT TRULY UNITES"



A Report of the 31st Convention of the
Ev. Lutheran Joint Synod of Wisconsin and
Other States, held at New Ulm, Minnesota,
August 8-15, 1951

The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of

Wisconsin and Other States

Issued Bi-weekly

Vol. 38 September 9, 1951 No. 18

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

Editorials

Newspaper Reporter's Opinion of the Wisconsin Synod

Under date of August 18, three days after closing of our Synodical Convention, the following editorial appeared in the columns of the New Ulm *Daily News*, New Ulm, Minnesota, under the heading: "A Self-Reliant Synod."

"People may honestly differ with the theology and policies of the Wisconsin Synod of the Lutheran Church, but they just have to admire the sturdy independence and character of these people who make up this organization. They have increased their budget \$350,000 for the year and are looking for no handouts or contributions from anyone outside their membership. They will raise the money to support their churches from their own members. They do not ask members outside their church to patronize their church suppers and do not sell tickets to non-members in an effort to swell their receipts. Neither do they seek or want government subsidy for their schools. They want their churches and schools to be supported by their members alone and this is admirable.

"Much interest was evidenced by the Synod's determination not to participate in the military services' program of chaplains. The Wisconsin Synod was anxious to supply chaplains to the military service but wished to pay expenses of their chaplains themselves so they would be under control of the church and not the military service.

"In a day when everybody is running to the government for a hand-out, subsidy or a special privilege it is refreshing that the Wisconsin Synod wants no government pay and is determined to stand on its own feet. They wisely knew this is the only way a church can be free and maintain its position as the defenders of the right of man to worship his God in the way his own conscience dictates.

"Wouldn't it be wonderful if the self-reliant spirit of the Wisconsin Synod and its stand for independence and democratic organization would kindle a movement which would spread through America? It was this spirit which built America and made it great!"

It would be unnatural not to express appreciation of the sentiments expressed in the above editorial, especially since our Synod has had to suffer considerable adverse publicity in the press on other occasions. We are able to quote the approving words with good grace, also, because the testimonial of the *Daily News* was neither expected nor solicited.

That, incidentally, is another characteristic of our Synod's position. We do not desire to have its virtues extolled, nor do we seek to try our case in the public press. There are church bodies who live by the publicity they can achieve, sensational, sordid or otherwise. We usually find ourselves embarrassed, rather, even by the favorable comment of editorial expressions; for the friendliest appraisal of our Synod on the outside rarely reveals an understanding of the real character of Synod's pronouncements and objectives.

When our Church rejects the policy of seeking outside financial support by devious means, when it rejects the facilities of the governmental chaplaincy, when it refuses government subsidies of every kind, it is barely conscious of the political implications of its position and does not conceive of it as a contribution to democracy. We are, rather, bound and committed to this position by a rigid adherence to the Words and the spirit of the Holy Scriptures. In this deeper sense, We are anything but a "self-reliant Synod." Our horizon of work is limited by the Gospel of the Atonement in Jesus Christ; our single task is its proclamation; our joy and reward is the sinner who repents and turns his anguished face to the Truth; our single fear is the danger of unfaithfulness to the inspired Word of God. We are prisoners of the Gospel. And so, as the Apostle Paul requires, we refrain from anything which would compromise the saving Truth, and "suffer all things, lest we should hinder the Gospel of Christ."

What does it profit a church to gain the whole world, to avail itself of advantages offered by unscriptural alliance with wealth, government and worldly organization and thus to sacrifice the supreme authority of the Word of God?

That through obedience to the Word we contribute also to the temporal welfare of our country and of the world is, of course, well-known to us. We rely upon the promise of the Divine Word: "By the blessing of the upright is the city exalted." (Prov. 11, 11.) We live in the assurance of Jesus: "Seek ye first the Kingdom of God and its righteousness; and all these things shall be added unto you." Yet we know also that the same obedience will bring down upon our heads painful abuse and contempt. For the Savior said: "Ye shall be hated of all men for my name's sake."

Therefore, when all is said and done, we are the losers in the game of publicity. Our aims are distorted by those who do not understand our joyful submission to the Word of God; our principles are vilified by those who despise them. Eventually, we must carry our appeal to Him Who judgeth righteously. As we assume the large task to which He has set our hand, let it be our concern that we be accepted of Him.

"With me it is a small thing that I should be judged of you, or of man's judgment. . . . But he that judgeth me is the Lord." E. S.

Convention Sermon

BY PRESIDENT JOHN BRENNER

I Cor. 15: 8-10 — *And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am and his grace which was bestowed upon me was not in vain but I labored more abundantly than they all yet not I, but the grace of God which was with me.*

It is not because it is liturgically correct and in keeping with the character and purpose of our convention that we open it with a solemn service, particularly with a Communion service.

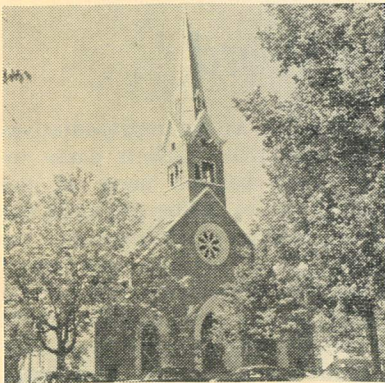
No, we come before our God together as we have, no doubt, approached Him privately, to obtain from Him what we need for the task that lies before us. What this is, the words of the greatest worker in the Church plainly tell us, he declares, "By the grace of God I am what I am." These words, an expression and confession of a deep repentance before God, tell us why we are assembled here in this service:

In true repentance we seek the pardoning grace of God which prepares us for the task that lies before us

I. As we face our task, we are conscious of our need of the pardoning grace of God
II. It is this pardoning grace that prepares us for this task.

The apostle is teaching the Corinthians the truth of our bodily resurrection. This he bases on and connects with the resurrection of Christ. He has named some of those who had seen the risen Lord, and now he adds his name to their "He was seen of me also." As Christ appeared only to those who already were his followers, Paul's words are the confession of his faith in Christ. And now he cannot refrain from interrupting his discourse to glorify God, "By the grace of God I am what I am."

He declares himself one born out of due season, a dead thing, a foul thing fit only to be buried from sight. No, he did not have the spiritual power to turn to the Lord. Neither was he able to cooperate with the Spirit of God. He could only oppose the spiritual death of his soul to the life-giving power of the Gospel. But the Lord had been patient with this rebellious person and, when his hour had come, opened the eyes of his spirit to see the crucified Christ as his Savior and Redeemer. What this meant to the former Pharisee, we can learn from his



St. Paul's Church,
now being renovated

epistles. Romans 5:1 sums his testimony up: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

"Children of Wrath"

We, dear Brethren, are assembled here as men to whom the Lord has appeared. We

have seen him, we see him, not with our natural eye, but with the eye of the spirit. We believe in Him and trust in His blood and merit. The most of us have been spared the terrible spiritual struggle through which Paul went before conversion. And yet, we were "dead in trespasses and sins," flesh that "cannot enter the kingdom of God," when our parents brought us to be baptized, and by the divine power of that blessed sacrament we were born again, justified before God, translated from the kingdom of Satan to the kingdom of God, and were given the Spirit by whom "we cry Abba, Father."

When we remember that our Old Adam remained within us and that we are living in a world of unbelief, constantly being tempted by the devil, and that we are nevertheless today confessors of Christ, we surely are willing to acknowledge as true the words of Paul: "By grace are ye saved through faith: and that not of yourselves: it is the gift of God! not of works, lest any man should boast."

But Paul has in mind another favor for which he sings the praises of the grace of God: God called him, the sinful, the frail man, to be His apostle to the Gentiles. As an apostle he was to be inspired by the Holy Ghost. "The thing which none of the princes of this world knew" God revealed to him by His Spirit. As Christ had shown the world the Father, he was to tell them "the things which God hath prepared for them that love him." Consider the terms by which he designates his office: Stewards of the mysteries of God; "ambassadors for Christ" praying men, "Be ye reconciled to God." He was to speak with divine authority, yes, with the words "which the Holy Ghost teacheth."

He is to be a leader in the battle against Satan and his host. "Wrestling not against flesh and blood, but against principalities and powers, against the rulers in the darkness of this world, against spiritual wickedness in high places." He is to attack and pull down strongholds, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." *We are not apostles* with the promise of divine inspiration. Many of us are not even called to the public Ministry of the Word. But Jesus on the evening of Easter day said to all those present: "Peace be unto you: as my Father hath sent me, even so send I you." Peter writes: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Every Christian is divinely called into the ministry of the Gospel in which the Apostle served under his particular call. We meet as delegates to the convention of our Synod, which has always declared, and declares today, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

When we as brethren carefully study the teachings of the Word, reject and reprove error, and admonish each other to avoid those who cause division and offenses in the Church, we are simply following the precepts of the Scriptures.

In the support and maintenance of our institutions and missions, we are carrying the message of the Cross into the world and beseeching men, "Be ye reconciled to God."

We are battling against the prince of darkness and striving to pull down strongholds. . . among men.

In short, we are laborers together with God in building His Kingdom on earth against the wiles and the power of the devil. We can well feel with Paul who declares himself not meet for this high ministry, or with Moses: "Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" Or with Isaiah: "Woe is me; for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, the Lord of hosts.

But there is one sin that weighs down the spirit of Paul particularly, "I persecuted the church of God." Now every sin, lascivious-

ness, theft, murder, adultery, etc., is a grievous offense against God, but this sin we could say, strikes directly in the heart of God. Jesus brings this home to Paul when he says: "Saul, Saul, why persecutest thou me? To persecute him who died for us to try to destroy souls he bought with his blood to hinder the work that has engaged the heart of God from eternity — to deny the one saving truth and to return men to the enslavement of the devil — sin, indeed. No wonder that he cannot forget this, and that the thought of it hurt him more than did the thorn in his flesh.

And we, Brethren, have we no sins that plague, sins against our ministry of the Gospel? Have we ministers and teachers always been alert and diligent in our work? Have we always cooperated with the brethren in our synodical work? Have we, yielding to pressure failed to hew strictly to the lines of the Word as Aaron did, as Peter? Have we been careless as to the purity of doctrine and of practice? Have we sought ourselves instead of being slaves to our Lord? And as hearers, have we been diligent in the use of the Means of Grace in attendance of our Bible classes and the meetings of our congregations? Have we studied the Scriptures in order to arrive at the right judgment in the matter of the present controversies and read periodicals and releases, or have we conveniently decided to leave such matters to the clergy? Have we admonished the erring brother? Have we given according to our ability? Has our life been one worthy of the Gospel of Christ?

No, we have not persecuted the church as Paul did, but who can deny that it suffered greatly through our shortcomings. The most diligent and earnest member of our Synod will be the first to confess that he is not worthy to be permitted to labor with God in the building of His Kingdom.

How, then, shall we gain courage to speak with the authority of God on matters of doctrine? How dare we assume the duties that rest upon us as delegates to this convention?

The answer is found in the words of Paul: "By the grace of God I am what I am." As the approach of the opening of our session arouses in our hearts serious, depressing thoughts He invites us to this service to show us His mercy and long suffering toward the "chief of sinners," the persecutor of the church of God, "a pattern," as Paul himself says, "to them which should hereafter believe on him to life everlasting." God shows us how He dealt with Paul in order to encourage us to come to Him, as the "chief sinners" did, to be freed from our burden of sin and guilt by His pardoning grace. Yes, let us search our hearts and lives honestly and face the fact of our unworthiness in true contrition, but let us the more boldly claim the pardoning grace of God and hold Him to His Word which we are now bearing and which will come to us through the absolution which we shall hear — by which we are justified for Jesus' sake.

And they who are going to receive the Sacrament which the Lord instituted for this very purpose will have this grace sealed to them by the oral eating and drinking of His body and blood in, with and under the bread and wine: "Given for you, shed for you" "for the remission of sins.

Freed of the oppressive burden of our sin, assured of our peace with God, we will be able to approach our holy task with joy, "lifting up holy hands" in praying for His blessing.

II. It is this pardoning grace that prepares us for our task.

When Paul says, "I labored more abundantly than they all" he has in mind the extent and the success of his labors, for he is not a man who would boast of his diligence. Yet this thought is not excluded entirely.

Pardoning Grace Made Him Willing To Serve The Lord.

In the first chapter of his epistle to the Romans, Paul calls himself the debtor both of the Greeks and the barbarians. As far as they were concerned, he owed them nothing. Far from having done anything for him, they at this time were the bitter foes of his cause.

No, it was what God's grace had done for him that created for him a debt which he would never be able to pay. The spiritually dead man could now, having been brought to faith in Christ, say, "I live." His transgressions, even the terrible sin of persecuting the Church, had been blotted out. He had been freed from the yoke of the law and now possessed what he as a Pharisee had never been able to achieve, a perfect righteousness before God.

With the spirit of childhood in his heart, he was at peace with God. His life centered in Christ and revolved about Christ, and now he was able to battle against his Old Adam whom he served before. And as to the future—he is able to say, "For me to live is Christ, and to die, gain."

This debt was not a burden to the apostle, but a joy. He regarded it as a sacred privilege to be an apostle of the Lord. He gave himself to this task without any reservation whatever. Read the story of his arduous labors in his second epistle to the Corinthians, chapters eleven and twelve.

The grace that pardons was the impelling power in the life and the work of Paul.

If we are, Brethren, looking for the cause of our weakness in the work of our congregations and the Synod, here it is, the lack of appreciation of the pardoning grace of God.

Only too easily do we become callous to sin and no more realize its wickedness and damning power. Busy with the affairs of this life, we are likely to forget our death and the judgment. Or we believe, as did the Pharisee, Saul, that our outward performance of our duties as church members will keep us right with God. It is then that the voice of the Gospel that comes to us in our reading of the Bible, the sermons, the instruction in our Christian day schools and Sunday schools, in our confirmation and Bible classes, in our periodicals, yes, Holy Communion, pales on us and is relegated to the background of our life. We begin to neglect the use of the Means of Grace and become languid in the work of the Lord, the admonition of the erring brother, the mission work of our congregation, the missions of our Synod, particularly also in the financial support of the home church and the Synod.

Only true repentance will make us willing to work for our Lord.

Willing to Suffer

Paul tells us that when the call of the Lord came to him he "conferred not with flesh and blood." By faith he had surrendered himself entirely to Christ. And it was well that he did not consult his own inclinations nor the opinions of other men. They would have advised him not to follow the call, for it was easy to see that the road which lay before him would be rough and dangerous. The story of his later life bears this out: contradiction, ridicule, false accusations, imprisonment, scourging, stoning, and finally death—were his lot. Even among those who were considered brethren he found opposition.

But he did not shrink from suffering for Christ's sake. The Master had suffered and died, should the disciple be ashamed or fear to bear the cross? The Cross had brought him the forgiveness of his sins and peace with God, treasures far greater than any the world could offer him, and he was ready to sacrifice everything to possess Christ. Yes, he declares: "I am now ready to be offered," knowing that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

In these days we are being given a taste, only a taste, of the sufferings Paul endured for Christ's sake. Because we are confessing the truth and reproving error, and because we are raising our voice against affiliations which we find to be contrary to the Scriptures, we are assailed from various sides, accused of being narrowminded, legalistic, separatistic, and of lacking the love of Christ. It cannot be denied that some of our people are greatly troubled. But, shall we be ashamed of bearing our cross; shall we moderate our confession in order to gain the favor and applause of men? Not if we in true repentance realize what we have in Christ, the full divine pardon of our God and peace with Him, everlasting glory awaiting us at the end of our course.

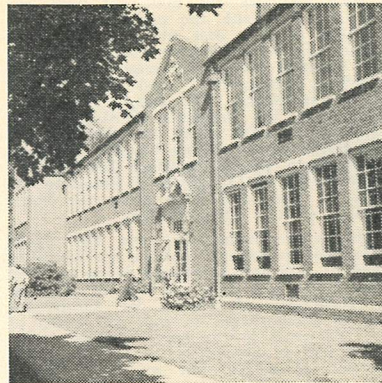
In true repentance we have the right conception of the work of the Church.

Paul is ready to preach his Gospel also to those who are in Rome. Now at Rome they had, one could say, about everything that the human mind had produced through the past centuries: the culture of various peoples, the different philosophies, many forms of pagan religion, and the formalism of the Jewish faith. Yet Paul wants to preach his Gospel there.

Why? Does he want to reform the people of the Empire? Oh, there was room for reforms, for many of them, as everyone who knows history will concede. Read the last part of chapter one of the Epistle to the Romans. Rome was being destroyed by the ungodly life of the people.

Paul wants to preach his Gospel in Rome "for therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."

Man's greatest need is righteousness before God, that God declares him righteous and accepts him to His heart and His heavenly home.



Convention Hall

Neither the virtuous pagan, nor the pious Jew, had ever achieved this righteousness, nor can he ever satisfy the demands of the holy and righteous God. That was penitent Paul's own experience. He had floundered in the darkness of despair when all his pharisaic righteousness collapsed before him and he saw himself a lost and condemned sinner.

And then the sun of divine grace burst upon him when the Lord showed him His righteousness prepared through the death and obedience of His Son and declared, "Fear not, it is yours, your sin is washed away, you are justified." He saw, he believed, he rejoiced.

And that is the experience of everyone who by the grace of God has been led to true repentance. Our greatest need, righteousness before God, our only hope. Christ, our "wisdom, and righteousness, and sanctification, and redemption."

Yes, Paul tells the Colossians that they are "complete" in Christ, and Peter declares that God through Christ has "given us all things that pertain unto life and godliness," so that, we read in the Corinthians, we "come behind in no gift; waiting for the coming of our Lord Jesus Christ."

Our call is to preach Christ to the World, and that is our only call. We are not reformers. The Church is not to solve the problems of our country, nor those of the world. We cannot ally ourselves with the world in its endeavors to save and to perfect itself. Paul came to the Corinthians "determined not to know anything among them, save Jesus Christ, and him crucified," and every truly penitent sinner will understand that this is the sole mission of the Church.

Certain of Victory

Paul was to face unbelief entrenched in pagan governments and their priesthood and Judaism, deeply rooted in the hearts of men. How could he hope to prevail? "Yet not I, but the grace of God which was with me." Having experienced the power of grace over his own stubborn heart, he doubted not in the least that it would overcome others as well.

We are facing an unbelieving world that will always hate the cross and "Christian" churches that have slipped from the Rock yet we have nothing to fear. The grace of God is with us, that grace that has turned us and kept us in the faith to this day. It will not, it cannot, fail to pull down the strongholds of the evil one and bring into captivity every thought to the obedience of Christ.

When Paul tells us, "the grace of God was with me," we are not to assume that the two worked together on terms of equality. No, Paul was the agent of God in preaching the Gospel to everyone that believeth. Through the power of the Gospel Paul won his victories over the pagan world and over Judaism and established the Kingdom of God in the hearts of innumerable men.

As we face the opposition around us, let us remember that the Lord is not relying on our eloquence, logic, or our numbers, but that He Himself will give the increase, and that He does this through His Word.

Faithful to the Word

It is the Gospel that Paul calls "the power of God unto salvation." The power of God goes forth into the hearts of men only through the Word, and always through it. Penitent Paul had experienced its divine power, and his constant care was not to add to the Word, nor to take from it. So long as we adhere to the Word and preach it in its fullness, the "grace of God is with us" and will prosper our work.

Let us, then, carry the burden of our sin and guilt to our God, joyously lay hold in faith of His pardon, and then with light hearts turn to our task, knowing that He will accept our service, direct it to His pleasing, and crown it with His mercy. Amen.

Fidelity to His Word

In big, bold letters, on a paramount above the stage of the college auditorium, could be read the words,

**"FIDELITY TO HIS WORD
DOES NOT SEPARATE,
BUT TRULY UNITES"**

This watchword was constantly impressed not only upon the eyes, but also upon the hearts and minds of the two hundred or more delegates and advisory officials who attended the Thirty-First Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States at Dr. Martin Luther College. Those who so capably planned the material arrangements of the convention, also thereby anticipated the entire spirit of the

work at hand, as the representatives of Synod's eight districts came together from various parts of the United States to deliberate upon the many problems confronting the church in its present day work. The fact that Synod's work is becoming ever greater, and that the problems confronting our church are by no means becoming less disturbing, was evidenced by the fact that evening sessions, in addition to the usual morning and afternoon meetings, were inaugurated from the very first day of the convention. Even then it was found necessary to remain in session a day longer than usual, so that matters could be brought to a considered conclusion. Reassuring,

however, was the reminder ever before those who were called upon to represent the cause of Christ's precious Gospel in a troubled world.

FIDELITY TO HIS WORD

that was the basic consideration. This theme expressed by the Master Himself, gave positive direction to every decision passed, no matter how fraught with implications it might be, humanly considered.



President Brenner calls thirty-first convention to order

To this fact President Brenner in his biennial report also called attention, reminding those assembled on the basis of Phil. 1, 9-11 that we ask the Lord for the blessing of love in knowledge and in judgment, love of the Gospel, of the fellowship, and of the church. This love, which flows from our love for God, will be an earnest endeavor to please Him on the basis of His Word, since it is a false love which demands disobedience to God's Word. This love, truly based on God's Word, will also lead all to bow to and give honest support to the decision of the majority in the many practical decisions reached.

HEAR THE WORD

"Fidelity to His Word" implies that we first of all hear the Word of Life which alone can refresh our

souls. For this reason ample opportunity was provided the delegates to attend divine services. Our convention this year was rich in affording this gracious privilege.

The convention opened on Wednesday morning, August 8, with a service in the St. Paul's Lutheran School auditorium, at which the delegates also received the Word of God Incarnate, Christ's own Body and Blood, given and shed for the remis-

of salvation to troubled souls. He showed how this invitation must be brought to the sick bed, to those particularly troubled and in the clutches of death, while there is yet time to extend it. The invitation itself consists of God's declaration of a full and free forgiveness of sin to the godless sinner. The difficulties of bringing institutional people to the realization of the full import of this invitation were pointed out by the speaker. Although, however, an institutional missionary does not always get to see the full fruit of his labors because of the constant turnover in the souls under his care, he is, nevertheless, assured by the inspired prophet that God's Word does not return void, and that therefore the result of his invitation, brought in Christ's name, will redound to the glory of God through the salvation of souls. The speaker closed with a plea for support of this synodical undertaking.

ENGLISH SERVICE AT COLLEGE AUDITORIUM

The English service on Sunday morning was held in the Dr. Martin Luther College auditorium, where the Word was proclaimed by the Rev. W. Strohschein of Princeton, Wisconsin, President of the Northern Wisconsin District. The choirs of St. Paul's and St. John's congregations of New Ulm sang under the direction of Prof. Martin Albrecht. Pastor Strohschein called attention to the spirit of the Apostolic Church at Jerusalem on the basis of Acts 4, 19-20. This church concerning all human demands took its stand by asking, "Is it right in the sight of God?" The speaker pointed out how this same spirit was the guiding spirit of Luther's Reformation, and must ever guide us and all true Christendom today. As Peter and John were conscience-bound only to the will of God, even though it was not an easy course for them to follow, and as Luther felt through conscience constrained to break away from the Roman Catholic Church, which through its false teaching nullified the opportunity of carrying out God's will, so also every individual Christian and every true church body must ask itself constantly, "What is right in the sight of God?" In a spirit of Christian humility we can answer that question only by being guided in all things by God's pure and holy Word.

sion of sins. President Brenner delivered the opening sermon which is printed in full on the pages of this convention number.

GERMAN SERVICE

On Sunday, August 12, an Institutional Mission Service in the German language was also held in the auditorium of St. Paul's Lutheran School, with the Rev. R. Horlamus, Institutional Missionary of Madison, Wisconsin, preaching the sermon. It was necessary to hold these services in the spacious school auditorium since St. Paul's congregation is at present engaged in a complete remodeling program of their church. Basing his words on Isaiah 55, 6-11, Pastor Horlamus pictured the work of an institutional missionary as of one who brings the Lord's invitation

Having found this answer for ourselves from the Holy Scriptures, we today must also say with Peter and John, "We cannot but speak the things that we have heard and seen." That spirit will move us today, as it did the early apostles and Luther, to put forth every effort as individuals and as a synod to spread the pure Gospel of salvation to the end of the world.

RADIO SERVICE

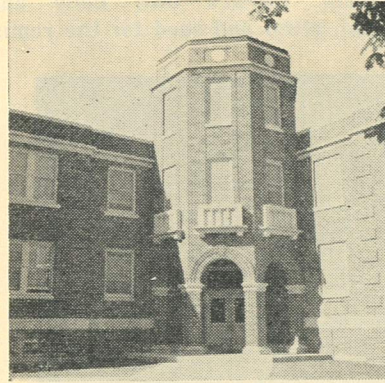
Since the Word is heard today also by radio facilities, it may be well to mention that on Sunday an early radio service was broadcast from the convention hall over the local station, KNUJ, with Prof. C. Lawrenz of our Lutheran Theological Seminary, Thiensville, Wisconsin, serving as preacher. Prof. Lawrenz spoke on Acts 2, 41-47, of "the lovely string of spiritual pearls which the mother church at Jerusalem wore to the glory of God." The cord on which these Christian graces were strung was faith, wrought by the Holy Spirit through Peter's Pentecost sermon. The pearls themselves were an appreciation of God's Word, a fervent and an active love for each other, and grateful contentment radiated in the midst of poverty. Through this spiritual adornment a wholesome influence was also exerted upon those without. Pointing to the blessings of such pearls with which the Holy Spirit also wishes to adorn us in our day, the preacher closed with the prayer that the Heavenly Father for Jesus' sake might grant us this treasure, that we as a synod, as congregations, and as individual Christians might be thus adorned to the glory of God.

DEDICATORY SERVICE

A significant event for both Synod and host college was the Sunday afternoon dedicatory service of the institution's new Centennial Hall, a women's dormitory, the completion of another step in Synod's building program. Dedication speakers were Prof. John P. Meyer, President of our Thiensville Theological Seminary, and Prof. C. L. Schweppe, President of Dr. Martin Luther College. The Rev. E. Schaller of Nicollet, Minnesota, performed the rite of dedication. A mass choir from congregations of the New Ulm area, under the direction of Prof. Martin Albrecht, sang for the occasion. It was a heart-warming experience for

the delegates to be able to take part in this service of dedication and to personally enjoy at this session the comfortable accommodations which this creditable building provides.

On Monday evening a closing service was held in the college auditorium, in which the Rev. S. E. Westendorf, Monroe, Michigan, President of



Centennial Hall

the Michigan District, preached the sermon. President Westendorf, on the basis of 1 Thess. 1, 1-5, spoke on "Directives for a Church Engaged in Controversy." In his introductory remarks he called attention to the fact that the weighty problems and controversial issues confronting our synod's convention could have far-reaching consequences. These, however, should not give rise to a spirit of defeatism or inertia in advancing the kingdom of Christ. As Paul exhorted the Thessalonians to preach the Gospel with courage in the face of opposition, so we, confident that our preaching is not of deceit nor based on fictions, should be encouraged to proclaim the Gospel as the only absolute truth for the salvation of souls. Paul's example also directs us to preach the Gospel to please God. Opposition will always tempt one to curry favor with men by adapting one's preaching to the times and demands of people who hear it. Our duty, however, is always a plain duty to God for the benefit of man, not a duty to man for the benefit of self. Preaching to please God through faithfulness to His Word will imbue men with singleness of purpose, so that as a church they will concentrate attention on their one great assignment. The preacher closed with a prayer that in the controversy which at present engages our attention God would direct us to bring to bear upon the controverted mat-

ters only the testimony which through the Holy Spirit He has revealed to us in His Word, so that with the courage which is of God we may preach the Gospel to please Him.

For all attending this convention these services were particularly refreshing. It is difficult as a pastor to describe how one who regularly brings the Word also rejoices in receiving the Word. For teachers these services, held in the familiar places of former college days, and climaxing in a service significant for the cause of parochial education, had close association. And who will say that our lay-delegates were not appreciative of these many opportunities to hear the same Gospel as it applies to every phase of Synod's work? For only those will be sent as lay-delegates who have given evidence of their constant desire to hear the Word of God.

PRESERVE THE WORD

The theme of our 1951 convention has a most direct bearing upon the doctrinal matters which were discussed. We all know how the trend of church bodies today is to unite. A church which can boast of a "united front" consisting of large numbers and impressive facilities is considered the most potent means for combating the world's evil. Doctrinal issues are unpopular, and in many recent church unions of Protestantism they have been literally pushed aside under the pious pretext that we must forget our differences and with united zeal hallow the Name of God, in order that His Kingdom might come on earth according to His Will. We have always maintained with Luther that God's name is truly hallowed when His Word is taught in its truth and purity, and that His Kingdom comes when we through the gift of the Holy Spirit believe God's Holy Word, and that His Will is accomplished when God strengthens and keeps us steadfast in His Word and in the faith unto our end. Because of this prevalent spirit of indifferentism our Synod has been very cautious about entering into union with any church body which has not been in fellowship with us. Not that it is "separatistic," as it has often been accused. "Fidelity to His Word does not separate, but *truly* unites."

Already since 1881 efforts have been made to unite the various Lu-

theran bodies of our country into one church, with one common confession. Especially since 1935 negotiations have been carried on between the American Lutheran Church and the Lutheran Church — Missouri Synod towards this end. The progress of these negotiations has been repeatedly presented on the pages of this publication, and should be familiar to our readers. Also the fact

thorough study of it. Not only has this been done in congregations and at all conferences and districts of our Synod, but the Common Confession was made the sole topic of the convention's doctrinal consideration. The parts of this confession on which controversy has existed in the past between the Lutheran Church — Missouri Synod and the American Lutheran Church were assigned to

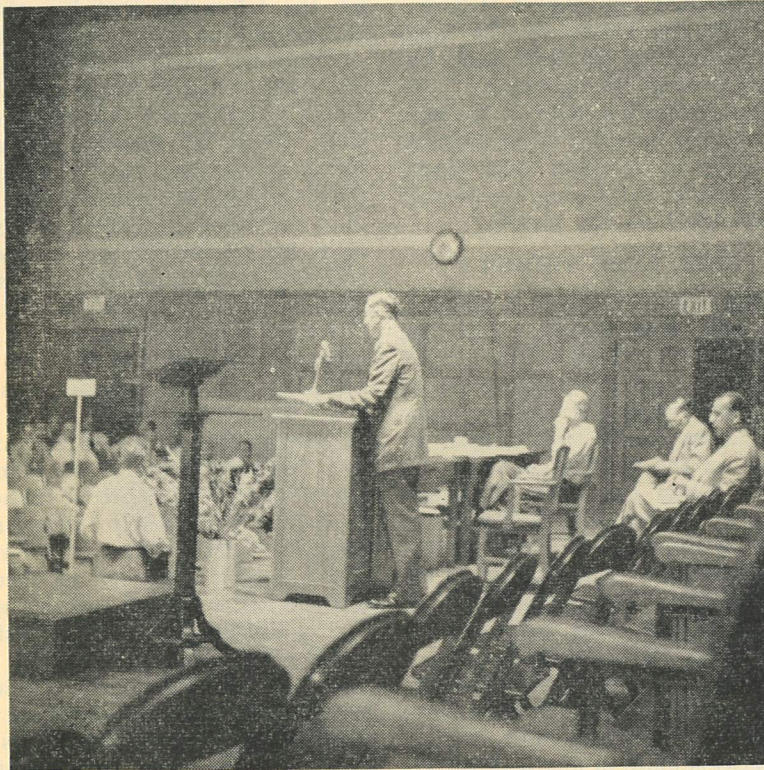
inspiration" has not only been omitted from this confessional document, but also how the expressions used therein leave room for the old error which hold that the Scriptures as a whole and in a general way are inspired, but not word by word.

JUSTIFICATION

The Common Confession's article on JUSTIFICATION was presented by the undersigned. Attention was especially called to the fact that the subject of objective justification was nowhere plainly set forth, as in the Brief Statement, a confessional statement of the Lutheran Church — Missouri Synod, to which our synod wholeheartedly subscribes. The Brief Statement holds that God "has already declared the whole world to be righteous in Christ." Since the American Lutheran Church has up to the present day never taught an *objective justification* of God which applies to the whole world and which has been completed already through the death and resurrection of Christ, and since this church has therefore spoken only of a subjective justification which takes place when faith enters the heart, it was asserted that we must insist upon a confession which leaves room for no equivocation on this point.

CONVERSION

Pastor T. R. Adascheck of Yakima, Washington, presented the next essay on the subject of CONVERSION. Pastor Adascheck first of all set forth the clear teaching of the Bible on this doctrine, stressing the Scriptural truth that the conversion of a sinner is entirely God's work, and that man neither assists nor cooperates at any time in this spiritual rebirth. This doctrine, the essayist continued, has always been a point of sharp controversy between the Synodical Conference and the American Lutheran Church. The Synodical Conference has remained with the clear teaching of Scripture even though this leaves an unsolved mystery in the question as to why only some and not all are converted by God and saved. The other Lutheran church bodies in seeking a reasonable answer to this question have invented distinctions in man's innate ability to resist or to accept the grace of God *before* his conversion. The Common Confession is scripturally correct in what it says of man in the act of conversion itself,



President Brenner

Left to right: Prof. Fenske, Prof. Reim, Pastor E. Wendland, Essayist

that these two Lutheran bodies, various men for an honest evaluation which have been separated for half a century because of doctrinal differences, have now formally adopted a COMMON CONFESION. Although full fellowship of altar and pulpit has not yet been established through the adoption of this confession of faith, these two bodies have thereby concluded the most important step towards union through considering the doctrines treated therein as a settlement of the old differences which have existed between them.

COMMON CONFESION

Since the Lutheran Church — Missouri Synod has submitted this Common Confession to its sister synods in the Synodical Conference to secure their consent to it, our Synod was required to make a

in brief essay form.

ON INSPIRATION

Prof. Roland Hoenecke of Dr. Martin Luther College presented his investigation of the Common Confession's statement on the "WORD." Prof. Hoenecke outlined the controversy which has existed in the past between the two contracting church bodies on the issue of the inspiration of the Holy Scripture, which the American Lutheran Church has up to this time not accepted without qualification. "If the Common Confession is inadequate in its statement of the doctrine of inspiration, we could say that the Common Confession is simply unsatisfactory," the essayist stated. He proceeded to point out how the expression "*verbal*

but says nothing about man's condition *before* its conversion, where the real controversy has always existed. Therefore the Common Confession is unacceptable not in what it says, but in what it omits.

ELECTION

The subject of ELECTION as treated in the Common Confession was presented by Prof. Armin Schuetze of Northwestern Lutheran Academy, Mobridge, South Dakota. This article was the first to cause constituents of the present American Lutheran Church to withdraw from the Synodical Conference. In view of the seriousness of the division which existed for so many years, the essayist stated that we must not merely be concerned with the question as to whether or not the statements of the Common Confession on this doctrine are scripturally correct, but we must ask, "Does this article clearly settle the differences which came to light during the election controversy?" The old Ohio Synod taught that *faith is a cause* of man's election, not that God's *election is the cause* of faith as Scripture teaches. In the Common Confession, however, nothing at all is said about the relationship of faith and election, but it merely describes those who have already been elected. Does God elect only those whom He foresaw as such who would not willfully resist the Gospel? This old and still prevalent error in the American Lutheran Church is not conclusively repudiated, the essayist affirmed, by the Common Confession. Thereby the certainty of our eternal election is placed in doubt.

CHURCH AND MINISTRY

The articles dealing with THE CHURCH and THE MINISTRY were presented by Prof. E. E. Kowalke, President of Northwestern College, Watertown, Wisconsin. Again the silence of the Common Confession on controversies known to have existed between the contracting church bodies was stressed by the essayist as its most serious deficiency. Defining the *visible* side of the church as part of its essence, an old error of the American Lutheran Church, is not disavowed by the Common Confession. Its ambiguous wording rather encourages this error. Unionism is repudiated by the Common Confession, but not clearly, as in the Brief Statement and a Scripture

passage used to encourage church fellowship is misapplied. Regarding the article on the "Ministry" the same ignoring of past issues is again very much in evidence. While we maintain that the commission to preach the Gospel, to use the Means of Grace, and to exercise the Office of the Keys was given by Christ to *all* Christians, and that every believer is a priest of God, the old Iowa Synod taught that these gifts were bestowed upon the "church at large," and that the Office of the Keys belonged not to the individual, but to the Church "in its totality." To simply ignore this error is to leave room for the practice of establishing the clergy as an order with special divine rights that a congregation and an individual do not possess.

THE LAST THINGS

Pastor Oscar Siegler of Calvary, Wisconsin, read the final essay on the article entitled THE LAST THINGS. Here, too, the Common Confession reveals a serious ambiguity of expression, the essayist asserted, on the teaching of the *Antichrist*. While the Brief Statement clearly states that the "prophecies of the Holy Scriptures concerning the Antichrist *have been fulfilled* in the Pope of Rome," the Common Confession states that "the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are *still clearly discernible* in the Roman papacy." This disappointing lack of clearness is quite in line with the old position of the American Lutheran Church that this doctrine of the Antichrist is open to various interpretations as far as the future is concerned.

Thus six men in various fields of Synod's work, coming from five different states of the Union and from six districts of Synod, and on the basis of independent study, came to the same conclusion: as a confessional statement which is supposed to constitute a settlement of controversies only existing up to the present day the Common Confession cannot stand on its own merits. It is neither clear in its presentation of doctrine nor unambiguous in its disavowal of old error. It is simply inadequate. The convention by unanimously adopting these essays showed that its congregations from all sections of the country, and all of its conferences and districts took the same stand. Our Standing Committee

on Church Union was thereby fully substantiated in a position which it has taken from the beginning. We are all united in this common interest to preserve the Word through rejecting a document which does not clearly present its truth or safeguard this truth from error.

A PLEA TO MISSOURI

The convention, in a true spirit of love for the heart of the Gospel and for the fellowship that has existed between us and the Lutheran Church — Missouri Synod, resolved to ask our sister synod to weigh our objections to the Common Confession carefully. With all firmness we as a synod stated that the "adoption of the Common Confession by the Lutheran Church — Missouri Synod involves an untruth and creates a basically untruthful situation, since this action has been officially interpreted to be a settlement of past differences which are in fact not settled." We are therefore asking her to repudiate this stand and suspend negotiations with the American Lutheran Church. We point to the fact that the American Lutheran Church still holds that "there is an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God," a position which challenges the clarity and therefore the authority of the Scriptures. Not until the American Lutheran Church recognizes this as the basic problem, which must first be considered and settled, will the obstacle to a renewal of doctrinal discussions have been removed.

Other disturbances which have developed in recent years to trouble the relationship existing between the Lutheran Church — Missouri Synod and our Synod were brought to our attention by our Standing Committee on Church Union. The most vexing question concerns our difference in position towards the organization known as the Boy Scouts of America. Our Synod's stand in this matter should be familiar to every reader of this paper. In spite of repeated appeals to the Lutheran Church — Missouri Synod to reconsider its position on Scouting, the convention held that the reply of President Behnken "holds forth no hope of a settlement of this problem." Since the Synodical Conference has "put this problem into the hands of a new committee," and since this matter will

"brook no further delay," the convention resolved "that we insist that the final report of this committee of the Synodical Conference be heard and acted upon at the next convention of that body."

Throughout these discussions on matters pertaining to church union one could sense the seriousness of the problems facing us and the far-reaching implications which our de-

SPREAD THE WORD

A united effort to preserve the Word will also increase a zeal to spread this Word. As the writer of the above-mentioned hymn also continues:

"And let Thy kingdom flourish, enlarge Thy Church, we pray."

Although much time was consumed in considering doctrinal matters, no one can say that our Synod's

the fact that we have begun home mission work in the State of California. Closely related to our synod's home mission program is the Church Extension Fund, a fund used to grant loans to mission congregations for the purpose of acquiring chapels, schools, and parsonages. At present, our synod has over \$1,150,000.00 of this fund out on loans to its missions, with practically nothing available. Repayments by missions to this fund amount to over \$100,000.00 a year. In order to increase the amount which can be made available for loans in establishing new missions, the convention voted to add an additional \$100,000.00 annually to its budget, thus making for the first time the increase of this fund a regular budgetary item. Even this will not provide enough funds to fill all requests for loans, but it will help take care of the urgent needs.

REFUGEE MISSION

This mission, formerly our mission in Poland, will now be officially known as the "Church of the Ev. Lutheran Confession in the Dispersion," a name submitted by the pastors of this field and approved by the convention. Pastor A. Maas, who with Dr. H. Koch visited this field in April, reported on the progress of this work conducted primarily among people who no longer can be classed as refugees, but who still have not become fully stabilized in their new surroundings. 225 stations with 18,000 souls are served by 16 missionaries. Although they are assisted by well-trained lay teachers, it presents an overwhelming task for these men. \$21,000.00 was added to our annual budget for building new chapels and parsonages in Germany. Pastor Maas, who has served as Executive Secretary of this mission, has been appointed as its Director. It might be added here that according to a report of our Committee on Relief for War-Sufferers, help is still urgently needed among these people, and our congregations are urged to hold door collections and to conduct clothing shipments for this purpose.

INDIAN MISSION

This mission among a people who are still nomadic to a large extent is gradually showing signs of greater participation on the part of the Apaches themselves. The Executive Secretary, Pastor H. E. Engel, could report contributions in increasing



The Mission Board in Session

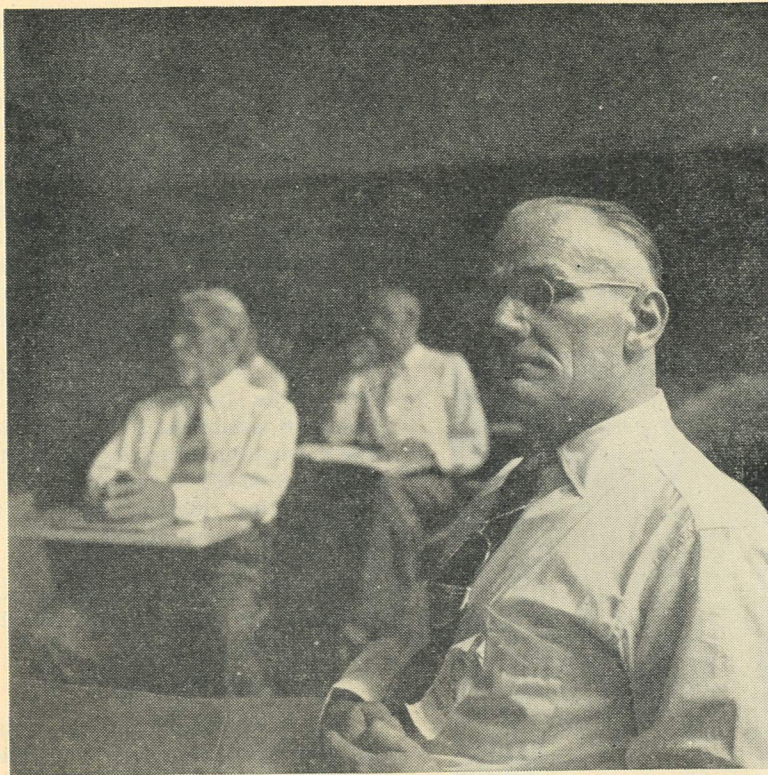
cisions hold for the future of the church. For that reason these discussions were carried on in a most deliberate manner. Hours were spent in several instances in discussing a word or a phrase presented for adoption, that we might not be misunderstood. No one wishing to speak was "throttled." That others will continue to accuse us of being "old-fashioned," "separatistic," "super-critical," etc., goes without saying. But no one present will question that these decisions were reached before God by a body which is primarily interested in "fidelity to His Word," which also includes the duty of preserving this Word from error. Every one of us might well pray often according to the words of the hymn:

"Preserve Thy Word, O Savior, to us this latter day."

1951 convention neglected to consider the work of spreading the Word of God, to which we commonly refer as *Mission Work*. As a matter of fact, the convention authorized the opening of a new foreign field in Africa, and the investigation of another in Japan. The following is a digest of the reports presented under missions:

HOME MISSIONS

The work of establishing new fields in our country was hampered by lack of men and means. In spite of this, however, 21 new missions were begun during the biennium and 10 became self-supporting. Our synod now helps support 217 mission congregations in our country, with 30,549 souls, served by 196 missionaries and teachers. Of special interest is



In foreground: Pastor F. Uplegger, Superintendent of Indian Mission
Pastor A. Maas, Superintendent of Poland Mission

amounts, and more regular church attendance. An Apache language class is being conducted by Superintendent Pastor F. Uplegger. A high school has been established in the new school building at East Fork, which gives hope for a native ministry in the foreseeable future. The convention took cognizance of the fact that this year marks the fortieth anniversary of Pastor E. Guenther's arrival in Apacheland and Pastor Uplegger's sixtieth anniversary in the ministry, of which thirty-two years were spent in Arizona. Colored slides of Apacheland were shown on an evening of the convention. These with lecture are now available to our congregations. Our Apache Mission now serves 2,000 souls in ten stations, with 25 missionaries and teachers. Incidentally, the monthly publication of this mission known as *The Apache Scout* will in the future be known as *The Apache Lutheran*.

NEGRO MISSION

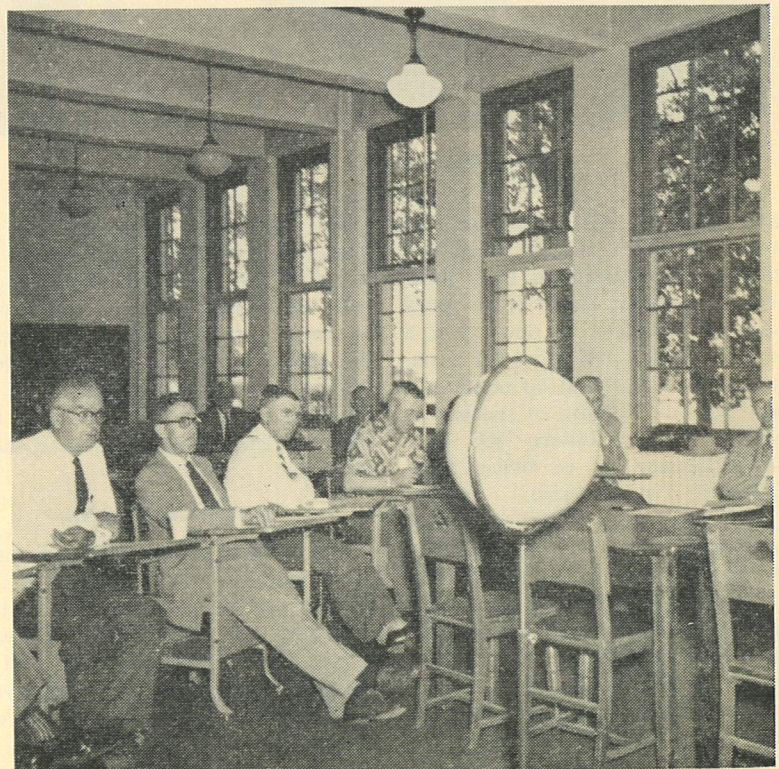
This work, conducted jointly by constituent synods of the Synodical Conference, has continued to prosper both at home and in Nigeria. Work among the negroes in our country is spreading to large cities in the North. In this country 100 stations with

14,500 souls are served by 131 missionaries and teachers. A high school in Selma, Alabama, was granted

funds for an administration building. In addition to this we operate the Immanuel Lutheran College in Greensboro, North Carolina. Our Nigeria Mission in Africa this year celebrated its fifteenth anniversary. There we have 138 stations with 19,576 souls, served by 20 missionaries and teachers. A high school, a normal school, and a seminary have been established. A hospital has been erected and a foundling home is planned. There are six Wisconsin Synod workers in Nigeria. The church there is gradually becoming indigenous, and natives are raising as much as \$40,000.00 a year towards their own support, an overwhelming figure when one considers the age of this mission and the average income of the people there.

SPIRITUAL WELFARE

This work of our synod of bringing the Word to our men and women in military service is again expanding. We now serve nearly 3,500 people through this agency, although Chairman Blakewell expressed grave misgivings that we could have over 6,000 names on file if all congregations would conscientiously report to this commission. The fact that we are engaged in a serious conflict is shown thereby, that 26 of our boys were



Mission Board hears plea to come to Japan

killed this past year, over against 16 deaths during the first year of the previous year. 162 contact pastors are covering all camps in this country, and Synod has sent one full-time camp pastor to Camp Rucker, Alabama, where there is a large concentration of our boys. Synod has now authorized the sending of a full-time man to Japan. A prayer book called the "Pocket Companion" has been produced by our Publishing House through this commission, and it is recommended that everyone in military service should have one of these.

A committee which had been appointed to restudy the chaplaincy question in the light of new regulations reported that we cannot meet the terms under which chaplains are bound by oath without violating Scriptural injunction and Lutheran practice.

MEXICAN MISSION

This recent undertaking reports slow progress. One missionary is serving 23 souls in the Spanish language in and around Tucson, Arizona.

NORTHERN RHODESIA

We should all familiarize ourselves with this name, since Synod authorized the establishment of a new mission undertaking in this section of Africa. Two missionaries and a first year grant of \$35,000.00, to be taken from Synod's Expansion Fund, were voted for this field. This amount includes the original expense of providing suitable quarters and buildings for this work. Thereafter the cost should be cut in half. The objective of this undertaking is an indigenous church with a well-trained native ministry.

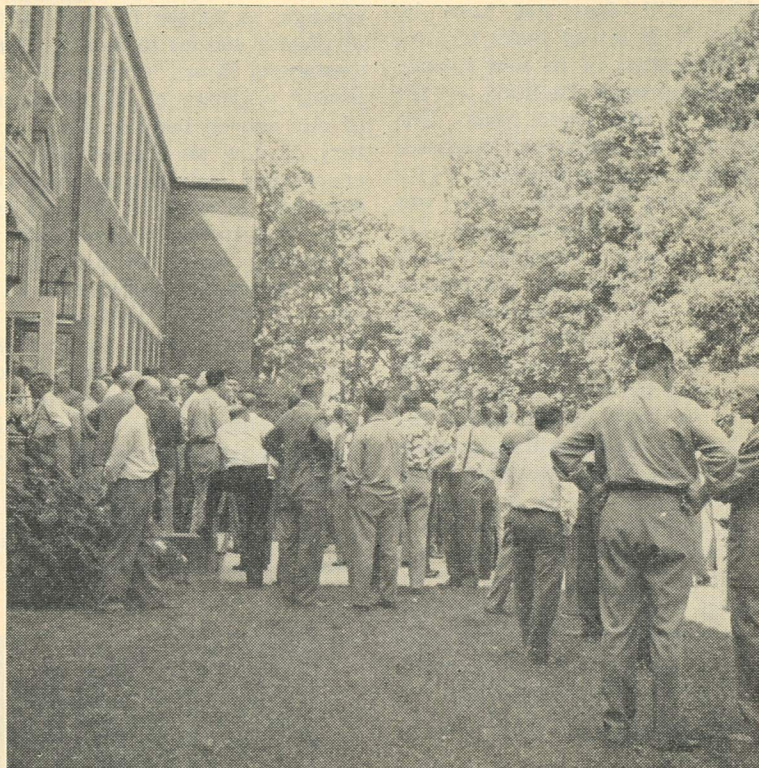
INNER MISSIONS

This work is done among Lutherans who are away from home congregations. We have already mentioned one phase of this work, the work among those in the armed forces of our country. We also have referred to the work of an Institutional Missionary in reporting on one of the church services. Three full-time men are doing this work in Wisconsin, and many pastors are rendering part-time services at institutions and hospitals all over the country. Included under "Inner Missions" is the Madison Student Mission, serving 875 Synodical Conference students at the University of Wisconsin, and the Old

People's Home, Belle Plaine, Minnesota, which serves 35 of our aged. A new addition costing \$155,000 is under construction at this home, and is nearing completion. Most of this will be paid from trust funds.

Thus in these far-flung fields and by various agencies we as a synod endeavor to spread the Word. Considering the tremendous task before us, we ought pray for faithfulness to

Theological Seminary at Thiensville, Wisconsin, reported that it expects to reach its full capacity of 72 in 1952, with 80 expected the following year. For that reason Synod granted the request to change the present director's dwelling in the main building to provide additional dormitory space for 15 students, and allowed \$30,000.00 for a new professor's dwelling. *Northwestern College, Watertown,*



Recess

this Word, that we may with united hearts carry out Christ's command to preach the Gospel to every creature.

"Oh, make Thy Church, dear Savior,
A lamp of burnished gold
To bear before the nations
Thy true light as of old!"

TEACH THE WORD

Fidelity to His Word means also that we teach it in its truth and purity. Here we think immediately of our synod's work of preparing faithful pastors and teachers of the Word through its educational institutions. And we also think of the work of establishing Christian day schools in local parishes.

EDUCATIONAL INSTITUTIONS OF SYNOD

Reports presented on our institutions were brief and to the point. Our

Wisconsin, expressed its thankfulness over the new library-administration building recently dedicated, but pointed out that a serious lack of facilities will exist in both dormitory and refectory, so that all applications cannot be accepted. Synod recognized the fact of this serious "bottle-neck" at Northwestern, and has placed this problem into the hands of a special committee for thorough study, hoping to pass on a definite recommendation at our next convention. Our host college, *Dr. Martin Luther College*, also reported a shortage of dormitory space in spite of its new women's dormitory, Centennial Hall. The enrollment for the coming year stands at 480, which is the absolute maximum receivable. Synod granted the calling of a third professor for the music department, and reaffirmed its grant of an added

professorship called for by the addition of a fourth college year to its normal course. *The Michigan Lutheran Seminary, Saginaw, Michigan*, reported that its enrollment last year reached the all-time high of 158, which figure will be exceeded this coming year. Crowded conditions in dormitory and refectory will become more acute, but a request for enlargement of these facilities was withdrawn in view of the fact that Mobridge still does not have its building. This school looks forward to the dedication of its new gymnasium-administration building at the beginning of this school year. The request for an additional professor was granted, and the acquisition of a large dwelling to house girls was approved. *The Northwestern Lutheran Academy, Mobridge, South Dakota*, reported a fine prospective enrollment. Of prime interest to this institution has been its long delayed building program. Although but half of the money for this \$300,000.00 project was on hand, Synod authorized this school to begin building at once. Our Wisconsin Synod Building Fund Collection Committee is to continue its work, and \$50,000.00 will be added to the budget for this purpose this year. It was with a sense of joy and relief that these proposals were quickly passed, relief that we were finally able to tell this school, which had waited so long, to proceed.

SYNOD'S BOARD OF EDUCATION

reporting through its Executive Secretary, Mr. E. Trettin, stated that 188 congregations have Christian day schools. This represents surprisingly but 26.6% of our congregations. There are 466 teachers and 15,410 children enrolled throughout Synod. Six new schools were opened last year, and 22 congregations added classrooms. Increases were noted in all departments. A new series of leaflets for the Kindergarten department in Sunday school will be ready by September. The major part of the work on revising the Gausewitz Catechism will be completed by Christmastime. A new Primary Bible History should be on the market in 1952. It is encouraging to note the many congregations in our synod which have undertaken to build new and thoroughly modern schools for the proper training of their children, and that others have undertaken this work even though it does not mean immediately the best of facilities.

In the future the names of all teachers in our Christian day schools will appear in the Annual.

We might also add here that an important agency in teaching the Word is our synod's *Publishing House* through its publications. Our investment in this project now amounts to over \$661,000.00. It is hoped that within a year the Publishing House will be placing cash profits into synod's treasury, and through its better facilities will be of greater service to Synod. Synod's Central Book Store, "*Continuing in His Word*," a history of the development of our church body in its first century, is now on the market, and is encouraged for wide distribution to stimulate interest in Synod's work. The convention encouraged our Publishing House to print its own daily devotional booklets. A new office of business manager of publications was created, to be filled as soon as possible. Our Conference of Presidents was empowered to set the price of subscriptions on periodicals.

May we also not forget the work which is in part charitable, but also to a great extent educational, that we are carrying on jointly with our sister synod of Missouri at the

Bethesda Lutheran Home, Watertown, Wisconsin. This institution, which teaches the Word of Life to the mentally and physically handicapped, is undertaking a large expansion program and urgently requests our prayers and support.

"... Teaching them to observe all things, whatsoever I have commanded you." This exhortation of Christ Himself should impell us to carry on this work of Christian education with hearts united.

AS WISE STEWARDS

"Moreover it is required in stewards, that a man be found faithful." The weight of this scriptural injunction was felt by everyone who attended the convention. Fidelity to God's Word places upon us the solemn obligation to use the earthly gifts with which God has so richly blessed us to carry out His work properly. As various reports were presented and needs considered, it was evident that our annual budget would have to be increased considerably. The budget, however, was adopted as it was presented, since it was plain that only basic needs were considered. We print a resume of its figures:



Left to right: Vice-President I. Habeck, President J. Brenner, Vice-President O. Naumann

RESUME OF BUDGET FOR 1951-52

General Administration	\$ 95,390.00
Educational Institutions	556,761.21
Theological Seminary	\$ 84,691.28
Northwestern College	149,390.00
Dr. Martin Luther College	181,118.93
Michigan Lutheran Seminary	105,849.00
Northwestern Lutheran Academy	35,712.00
Mobridge Building Fund	50,000.00
Home for the Aged	39,875.00
Missions	738,454.41
Indian Mission	127,580.49
Colored Mission	60,682.32
Home Missions	420,671.60
Refugee Mission	61,470.00
Madison Student Mission	4,100.00
Expansion	40,000.00
Lutheran Spiritual Welfare Commission.....	23,950.00
Church Extension Fund	100,000.00
Winnebago Lutheran Academy	3,000.00
General Support	80,870.00
Indigent Students	2,500.00
Board of Education	11,650.00
 Total Budget	 \$ 1,678,500.62

It was carefully noted that the increase of \$350,000.00 over last year is not caused by any one item or step taken. Rising costs and needs in all departments present a fact which must be met. Past experience bears out the fact that we have not always been good stewards. We fell short of our Synodical budget of last year, raising only 87%. Although the second phase of Synod's Building Fund Collection exceeded its goal of one million dollars by three per cent, 240 of our 911 congregations fell short of their goal, and 12 congregations did not participate at all. It was certainly keenly felt by all present that we must give a better account of our stewardship in the future if the 214,425 communicant members of Synod are to raise an average contribution of \$8.00 per year. A superhuman effort is by no means demanded; rather wise and faithful stewardship, certainly in greater amount than in the past.

As officers of Synod we list only the following election results:

- President — Pastor John Brenner.
- First Vice-President — Pastor I. Habeck.
- Second Vice-President — Pastor O. Naumann.
- Secretary — Prof. W. Schaller.
- Essay Recorder — Prof. R. Fenske.
- Railroad Secretary — Pastor R. Palmer.

Statistician — Prof. E. Tacke.
 Chronicler — Prof. R. Hoenecke.
 For a complete list of officers

elected to various boards we ask you to wait for the Synodical Proceedings. Special thanks was expressed to Pastors Paul Pieper and L. Koeninger and Mr. William Mueller for their many years of faithful service on our Board of Trustees.

WITH UNITED EFFORT

We recall our theme which tells us: "Fidelity to His Word does not separate, but truly unites." This spirit was evident throughout the convention. Our president's closing remarks fittingly expressed the feeling of the delegates as he said, "Hardly ever have I experienced a convention that has stuck so to business. Not through dictation from the top down, but in convention assembled have all doctrinal matters been unanimously adopted. On other matters we may disagree, but willingly bow to the decision of the majority. God grant us a continuation of that spirit that has been with us at this convention."

E. H. W.

34th Annual Convention, Alabama Lutheran Conference

MISSIONS and MISSION EXPANSION, on the one hand, and DOCTRINES OF CHRISTIAN FAITH AND LIFE, on the other hand, made up the program of the Thirty-fourth Convention of Alabama Lutheran Conference, held at Selma, Alabama, August 16 to 19. From the time of the inspirational address by the Rev. DeWitt Robinson of New Orleans on "Our Father's Business," the convention sought to demonstrate that it was seeking to do the heavenly Father's business.

The sum of \$800.00 was granted in the interest of mission expansion on the field, while African missions received from the Sunday schools of the Conference the sum of \$1,845.00 and Mohammedan missions \$70.00. The convention determined upon a Sunday school mission goal of \$2,000.00 for 1952, with Mohammedan missions receiving 10% of this figure, plus all over \$2,000.00.

Encouraging reports were made of mission opportunities on the field at such places as Trinity Gardens (near

Mobile), Point Clear (30 miles from Mobile), and West Pensacola (Florida), all of which have hopes of organizing congregations within the next few months. It was reported that ground work was begun at Tuskegee, where a large tent made it possible to conduct a Summer Bible school and Sunday school.

Conference sermons and papers covered such subjects as "The Sacrament of the Altar," "The Atonement," "The Fruits of Faith," "The Blessings of Godliness," "Using God-given Resources for His Treasury," "Salvation by Grace," "A Brief History of the Reformation," and "Lutheranism in the U. S. A."

The Conference, with 30 Christian day schools in its midst, gave attention to the needs and blessings of Christian education.

Convention resolutions included the organization of a Field-wide Youth Society, more extensive use of the *Missionary Lutheran*, greater activity in mission work among the

congregations, and a greater stress on encouraging boys and girls for the ministerial and teaching professions of the Church.

The convention resolved to grant up to \$200.00 to congregations entertaining the Annual Conference in their midst. This amount is to be pro-rated among the congregations of the field. The Rev. P. R. Hunt was reelected Chairman of the Conference.

WM. G. KENNEL.

† EUGENE LEONARD ENGEL †

Eugene Leonard Engel, son of Pastor Armin and Cordula Schiefer Engel, was born January 18, 1936, at Escanaba, Michigan. On February 16, 1936, he was baptized by his father in the St. Paul's Ev. Lutheran Church of Hyde, Michigan.

His early life was spent at Hyde, Michigan, at Lena, and in Town Seneca, Berlin, Wisconsin, where his father faithfully served the Lutheran congregations. Eugene entered the Parochial Lutheran School at Berlin in the fall of 1942, where he attended until coming to Larson, Wisconsin. Here he enrolled in the Zion Ev. Lutheran School, Town of Caledonia, on October 27, 1944, and faithfully attended until 1946 when he transferred to the Immanuel Ev. Lutheran School of New London, where he graduated from the eighth grade on June 11, 1950.

On Palm Sunday, April 2, 1950, he was confirmed in the saving faith by his father at St. Peter's Ev. Lutheran Church of Town Winchester, receiving as his memory verse, which served his grandfather as well as his father as their memory verse, Proverbs 23, 26: "My son, give Me thine heart, and let thine eyes observe My ways."

Ever knowing that the Lord had guided and upheld him, Eugene consented to prepare himself for the holy ministry. To this end he enrolled last year at Northwestern College, Watertown, Wisconsin, where he completed his first year.

However, man proposes, but God disposes. On an outing with his parents on Tuesday, July 24, at Mauthe Lake, Fond du Lac County, Eugene was found to be missing, and after a search of the Lake his body was brought forth. All human efforts possible were applied to revive him, but nevertheless, it was the Lord's will to transplant Eugene out of a world of sorrows and tears into the

realms of eternal bliss and glory.

Funeral services for the departed were conducted on Friday, July 27, at the home church by the undersigned. Pastor Harvey Kahrs preached the sermon on Revelation 2, 10.

Eugene attained the age of 15 years, 6 months, and 6 days. That he was highly respected by all who knew him, attest the many memorial wreaths which have been given in his memory.

He leaves to mourn his early departure: his bereaved parents, his sister Natalie, his two brothers: Jonathan, and Michael at home, and his aged grandmother, Mrs. Minna Engel of Watertown, Wisconsin, and a host of relatives and friends.

Looking to Christ, the Conqueror over sin, death, devil, and eternal damnation, we confess in this hour:

"Dying together with Christ,
This is the end of strife!
Buried together with Jesus,
This is the gate of life!
Quickened together with Jesus,
By the touch of God's mighty breath;
Risen together with Jesus,
Where is thy sting, O death?"

HAROLD GRUNWALD.

SILVER ANNIVERSARY

Pastor J. B. Erhart
Cochrane, Wisconsin

On July 11 the Cochrane, Cream, and Buffalo City parish arranged a special surprise service held in Christ's Church, Cochrane, Wisconsin, in honor of their pastor, J. B. Erhart, who on that day was privileged to observe the twenty-fifth anniversary of his ordination into the Holy Ministry. Also commemorated in this celebration was the silver wedding anniversary of Pastor and Mrs. J. B. Erhart. A well-filled church greeted them as they were ushered to their places of honor. The undersigned delivered the anniversary sermon on the basis of 2 Cor. 5, 18-20.

After the service all guests were invited to join in a social gathering in the basement of the church where the women of the parish served refreshments. Various letters of congratulations from congregations formerly served by Pastor Erhart were read by the undersigned and then turned over, together with the enclosed gifts, to Pastor Erhart. Pastor W. Lange addressed the jubilarian in the name of the conference; the chairman of the anniversary com-

mittee, Mr. Walter Schlawin, extended the best wishes of the parish to Pastor and Mrs. Erhart and presented them with a substantial purse as a token of their appreciation. Pastor Erhart then responded by recalling a number of experiences in his work in the Lord's vineyard and expressed his gratitude both to God, who has found him worthy to be His servant for 25 years, and also to his congregations, who remembered them so gratefully on their double anniversary.

Pastor Erhart graduated from Concordia Seminary, Springfield, Illinois, on June 5, 1926, on which day he also entered holy matrimony with Miss Mayme Kautsch. He did post-graduate work by correspondence at Concordia Seminary, St. Louis, Missouri, up to 1934, and during this period was also a student of law. He was ordained and installed at Irma, Wisconsin, on July 11, 1926, a congregation which he had started as vicar in 1924-25. He served nine congregations in this region, most of which he started. Here he preached in the German, English, Norwegian, Danish, and Swedish languages. In 1929 he moved to Rauville Township, Watertown, South Dakota. It was here that he joined the Wisconsin Synod and until September, 1949, has served faithfully in many mission fields and also as general missionary of the Western Wisconsin District. Since September, 1949, he is serving the Cochrane, Cream, and Buffalo City parish. Pastor Erhart rendered a distinct service to our home missions in that he has opened and laid the foundation for nearly a score of mission fields in Dakota, Colorado, and Iowa. He with the help of his family also did much of the actual construction work on churches and parsonages in some of these fields.

May the Lord continue to bless His servant and make him and his family a blessing unto many in the future as He has in the past.

GERHARD H. GEIGER.

ANNOUNCEMENT

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Tuesday, September 11, at 8:30. Students residing in dormitories should, if possible, arrive one day earlier.

CARL L. SCHWEPPE.

THEOLOGICAL SEMINARY

God granting, the new school year in the Seminary will be opened with a special service in the Seminary Chapel on Tuesday, September 11, in the forenoon at 10 o'clock.

JOH. P. MEYER, President

CALENDAR OF CONFERENCES

EASTERN CONFERENCE-DAKOTA, MONTANA DISTRICT, PASTORAL DELEGATE CONFERENCE

Place: First Evangelical Lutheran Church, Gary, South Dakota.
 Time: September 19, 1951, 9:30 A. M.
 Agenda: The reports of the official delegates to the General Synod Convention.
 H. A. HEMPEL, Secretary.

SOUTHEASTERN PASTOR-TEACHER DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

Date: September 17 and 18.
 Place: St. Paul's Livonia (T. Sauer, pastor).
 Papers: Adult Confirmands (W. Koelpin) Does the Church Have the Right to Try to Influence Public Life and Morals? (A. Gallert).
 Report on the Synod Convention at New Ulm (A. Tiefel).
 Practical Lesson in Teaching (W. Fuhrman).
 Preacher: H. Engel, (E. Zell, substitute).
 A. GALLERT, Secretary.

WATERTOWN REGIONAL MIXED CONFERENCE

Time: September 12, 1951 at 9 A. M.
 Communion Service: 11 A. M.
 Place: Bethesda Lutheran Home, Watertown, Wisconsin.
 Confessional Address: Kurt Eggert (William Eggert).
 Essays: Exegesis: James 1. 1-15 Paul Horn.
 Councilling: William T. Eggers.
 THE COMMITTEE, Rev. Walter E. Zank.

MISSISSIPPI VALLEY DELEGATE CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Sunday, September 16, 1951, at 2:30 P. M.
 Place: Grace Church, La Crosse, Wisconsin, Pastor W. H. Lange.
 R. GRUNZE, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

Place Mt. Olive Congregation, Graceville, Minnesota, H. A. Mutterer, pastor.
 Date: September 25-26, sessions beginning at 10:00 A. M.
 Essays: Exegesis on Rev. 20, O. Engel; The Antichrist, W. P. Haar; The Problems Involved in Sponsorship for Baptism, M. Hanke.
 Speaker: T. E. Kock (M. Kunde).
 Please announce to host pastor.
 P. R. HANKE, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date: September 18, 1951, 9:00 A. M.
 Place: St. Paul's, Millersville, Wisconsin, The Rev. Otto Heier, pastor.
 Preacher: R. G. Koch (E. Zell).
 V. J. WEYLAND, Secretary.

EASTERN DELEGATE CONFERENCE

Date: September 9, 1951, 2 P. M.
 Place: Calvary Lutheran Church, Thiensville, Wisconsin.
 Delegates to Synod reporting.
 L. HALLAUER, Secretary.

NORTHERN MICHIGAN PASTORS' AND DELEGATES' CONFERENCE

Place: Zion Evangelical Lutheran Church, Commercial and Center Streets, Chesaning, Michigan.
 Time: September 17-18, 1951. Opening Session 9:00 A. M.
 Preacher: Prof. A. Schultz; alternate, Pastor A. Schwerin.
 Note: Delegates are to be present the first day only. No lodging will be available for delegates. Pastors please announce for yourself and your delegate in due time.
 Host: Pastor Hans A. Schultz, 231 Commercial Street, Chesaning, Michigan.
 E. C. RENZ, Secretary.

WISCONSIN RIVER VALLEY CHIPPEWA VALLEY Pastoral Conference

Time: Sept. 18 and 19. Opening Service: 10:00 A. M.
 Place: Our Savior's Lutheran Church,

Wausau, Wisconsin, Lyle J. Koenig, pastor.
 Conference Program: Book of Amos, E. Prenzlou; Revelation, T. Bradtke; State Aid to Churches, J. Schumann; What is A Fruit of Faith? A. Krause; Does the Church Have any Social Responsibility? G. Marquardt; Pastoral Practice, E. Klonka.
 Speakers: J. Henning; W. Holzhausen, alternate.
 Kindly announce your intended presence or absence to Pastor Lyle Koenig, 1236 S. 8th Ave., Wausau, Wisconsin.
 D. H. KUEHL, Secretary.

SOUTH EAST WISCONSIN DISTRICT

The regular fall conference of the eastern conference of the South East Wisconsin District will be held at St. John's Lutheran Church at Newburg, Wisconsin, Pastor W. Zarling. The dates of the conference are October 23 and 24, beginning at 9:30 A. M. on the 23rd. The assigned preacher is Pastor D. Tills, (H. Vogel, alternate). The following four themes are among the new work before the conference: 1) Hebrews 12. Exegesis, J. Mittelstedt; 2) Thessalonians 2:11 What is the "strong delusion?" M. Schwenzen; 3) Sermon to be read for criticism, P. Behn; 4) Evangelical Relationship between Congregation and Synod. E. Knief. New Program Committee: E. Knief and L. Hallauer.
 SIGMUND HILLMER, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: St. John's Evangelical Lutheran Church, Rising City, Nebraska.
 Time: September 24 and 25, 10:00 A. M.
 Speaker: Pastor F. W. Weindorf; alternate, Pastor L. Hahnke.
 Papers: The Book of Malachi, Its Message and Application, Pastor H. Kruschel; Christian Questions 15-20, Pastor L. Gruendemann; The Spirit of the "Variata" Breathed in Modern Lutheran Confessions, Pastor A. B. Habben; Use of the Bible in the Home, Pastor F. W. Weindorf; Articles IX and X, Augsburg Confession, Pastor M. Weishan; Exegesis of Matthew 3, 15, Pastor D. Grummert; Justification According to Romans 3, 21-4, 8, Pastor H. Gieschen.
 Please announce to the host pastor, Daniel De Rose.
 HERBERT KRUSCHEL, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 17 and 18, 1951, at St. John's Church, East Bloomfield, first session starting at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor H. M. Schwartz, R. 2, Fremont, Wisconsin. The Communion Service will be held the evening of the 17.
 Topics: Releases And Transfers To And From Sister Congregations, C. Koepsell; The Book Of Nahum, P. Eggert; The History Of Preaching, C. Krug; Some Phase Of Church Music, T. Zuberbier; Hebrews 9, H. Kleinhaus; Does Rom. 10, 4 Refer To The Moral Law? H. Kahrs; What Shall Be Our Attitude Toward Congregations Willfully Organized In Repudiation Of Our Fellowship In The Synodical Conference? to be assigned.
 Preacher: P. Eggert; alternate, Prof. W. Schaller.
 OSCAR SIEGLER, Secretary.

SOUTHWESTERN PASTORAL DELEGATE CONFERENCE MICHIGAN DISTRICT

Date: Wednesday, September 26, 1951, 9:30 A. M.
 Place: St. Paul's Evangelical Lutheran Church, 413 Indiana Avenue, South Haven, Michigan, The Rev. W. W. Westendorf, pastor.
 Program: 9:30 A. M. Opening with Devotion; 9:45 A. M. Reading of Minutes and Treasurer's Report; 9:55 A. M. Introduction of Lay-Delegates to Conference; 10:00 A. M. Paper: Fruits of Faith, Pastor Wm. Krueger; 10:45 A. M. Recess; 10:55 A. M. Paper Continued; 11:45 A. M. Adjournment; 12:00 M. Dinner; 1:00 P. M. Devotion; 1:10 P. M. Delegate's Report on Synod Convention; 2:10 P. M. Discussion; 2:20 P. M. Recess; 2:55 P. M. District and Synod

Financial Report, Pastor H. H. Hoenecke; 3:00 P. M. Conclusion of either Pastor Krueger's Paper or Delegate's Report; 4:30 P. M. Adjournment; 5:00 P. M. Supper; 6:15 P. M. Report on District Missions, Pastor H. J. Zink; 7:25 P. M. Business; 7:45 P. M. Adjournment; 8:00 P. M. Communion Service.
 Preacher: Pastor H. J. Zink, Pastor G. Struck, alternate.
 The Conference urges as many Lay-Delegates as possible to attend. Pastors please announce your own and your delegates' intended presence or absence to the host pastor at least one week before date of Conference if at all possible.
 JOHN J. BRENNER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Teacher
 Offerstaater, Walter, in St. John and St. James Evangelical Lutheran Congregation of Reedsville, Wisconsin, by Pres. W. Strohschein on June 19, 1951.
 Scherzer, Robert, Eleventh Sunday after Trinity in Snoqualmie Valley Lutheran School, Snoqualmie, Washington, by William Lueckel, on August 5, 1951.
Ordained and Installed

Pastor
 Hackbarth, Herbert, in Peace Church, Echo, Minnesota, by Herbert H. Kesting; assisted by Archie Broitsman, W. F. Dorn, D. L. Pfeiffer, George Scheitel, John Stehr; Eleventh Sunday after Trinity, August 5, 1951.
 Bretzmann, Roland in St. John's Lutheran Church, Vesta, Minnesota, by Edw. A. Birkholz; assisted by H. H. Hill, August 19, 1951.
 Huebner, Lloyd, Ninth Sunday after Trinity in St. James Lutheran Church, Tolstoy, South Dakota, and Zion Lutheran Church, Akaska, South Dakota by A. W. Schuetze July 22, 2951.
 Demcak, Robert, in Zion Evangelical Lutheran Church, Van Dyke, Michigan, by Rev. A. G. Wacker, assisted by Pastors J. de Ruitter, E. Zell and O. Schlenner, on July 8, 1951.

CHANGE OF ADDRESS

Teacher
 Schulz, Arthur J., 2451 North 18 Street Milwaukee 6, Wisconsin.
Pastor
 Spaude, Dr. Paul W., Farifax, Minnesota.
 Berg, E. J., 775 Territorial, Benton Harbor, Michigan.
 Demcak, Robert, 2311 Hill Street, Van Dyke, Michigan.

MISSION FESTIVAL

Third Sunday after Trinity
 St. John's Church, Caledonia, Minnesota.: Offering: \$1014.00. Karl A. Gurgel, pastor.
 Salem Congregation, Scio Twp, Ann Arbor, Michigan.
 Offering: \$1825.00. A. G. Wacker, pastor.
Seventh Sunday after Trinity
 St. John's Lutheran, Watertown, South Dakota
 Offering: \$429.25. B. A. Borgschatz, pastor.
Eighth Sunday after Trinity
 St. Peter Evangelical Lutheran Church, Weyawega, Wisconsin.
 Offering: \$876.60. Harold E. C. Wicke, pastor.
Ninth Sunday after Trinity
 New Salem Lutheran Church, Sebawaing, Michigan
 Offering: \$450.43. Carl H. Miller, pastor.

ACKNOWLEDGMENT AND THANKS

Through the kindness and courtesy of Mr. H. Hinnenthal, administrator of the estate of his brother, the sainted Rev. E. C. Hinnenthal, the Library of the Theological Seminary at Thiensville received the theological books of our departed brother. To the kind donors of this collection we extend our sincere and hearty thanks.
 ADALBERT SCHALLER, Librarian.

Jan. 52

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



“Es Will Abend Werden”

By

Wm. A. Lauterbach

A much needed companion volume to that excellent little devotional booklet “WHEN SHADOWS FALL” by Pastor Wm. Lauterbach.

In this German language edition “ES WILL ABEND WERDEN,” Pastor Lauterbach has made an excellent choice of thirty-two Scripture passages and hymn verses, including the Lord’ Prayer and the well known “Unsern Ausgang segne Gott.”

Thirty miniature pen drawings illustrate the text.

The convenient pocket size and the large bold type recommend the book for distribution among shut-ins of advanced age.

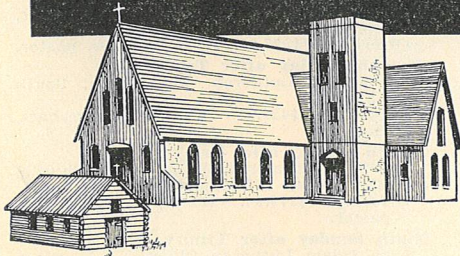
Size: 3¾ × 5¼

Stiff Paper Covers.

64 Pages

Price: 25 Cents

Continuing
in
His Word



A History of the Wisconsin Synod *from its founding in 1850 to the present*

In 275 profusely illustrated pages this book offers valuable information which cannot be obtained from any other source. This is the only book now available which can give you the complete picture of the background, development and workings of our Synod.

275 PAGES — CLOTH BOUND
— IN ATTRACTIVE JACKET — 6½ × 9

PRICE \$2.50

NORTHWESTERN PUBLISHING HOUSE

3616-32 WEST NORTH AVENUE

MILWAUKEE 8, WISCONSIN