



THE NORTHWESTERN Lutheran

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BRIEFS by the Editor

This issue brings you a preview of the Synod Convention at Saginaw, Michigan, August 5 to August 12. This preview is not intended to be a complete listing of all items that will constitute the business of the convention.

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Inadvertently we failed to mention in past issues the death of Dr. S. C. Ylvisaker, of the Evangelical Lutheran Synod.

Dr. Ylvisaker was born in Madison, Wisconsin, in 1884. In 1919 he became the representative of the Norwegian Synod on the faculty of Concordia College, St. Paul, Minnesota. He held a pastorate in Madison, Wisconsin, from 1923 to 1930. In the latter year he became president of Bethany Lutheran College at Mankato, Minnesota. He served in this capacity until 1950. Retiring from active service, he made his home in Bryan, Texas. There he passed away on April 26, 1959. Dr. Ylvisaker was also very active in the work of the Synodical Conference.

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From the sermon preached at the funeral of Dr. S. C. Ylvisaker we should like to quote the following (*Lutheran Sentinel*, May 28, 1959):

"Some years ago Dr. Ylvisaker was in correspondence with an elderly man who was perplexed and troubled about the Scripture doctrine of divine election or predestination... This is what he wrote to that old man:

"I wish I could bring to you, Mr. , the comfort of the doctrine of election as we teach it, and that just now at your stage of life. As you look back upon your long life, I know that you will agree that there would have been no hope for you unless your divine Shepherd had sought you out, found you, and carried you safely along the difficult path of life. How hopeless it would have been unless He had known you as His from all eternity, had made you His own in holy baptism, had followed you mercifully through life, raised you up when you stumbled, supported you when you were weak, quickened you when you were in despair, fed and nourished you spiritually when you were hungry and thirsty, instructed you when you were ignorant and foolish, comforted you in time of trouble, forgiven you every day when you sinned and rebelled against Him, and now remains your mainstay and hope and strength

when the days become few, and the end of the journey is not far away.

"Is there a single hour or minute in your long life when His grace has not shined on you, and is there any song you would rather sing now than this: "Alt af Naade," "all by grace"? Can you imagine that the saints in heaven would make this a part of their song of praise and thanksgiving: "I am glad that I at such and such a time had sense enough to believe in Christ, to show such and such a *godt forhold* (good conduct) that God would favor me above others, and that He saw in me something which determined Him to grant me the final favor of predestination"? Do you not see how any such idea or teaching would rob God of the glory due Him, as if it were not quite true when Christ cried out: "It is finished"? Are you not comforted now to know that your salvation is dependent, not on anything (mark you, *anything!*) in you, but on His grace alone Who has loved you with an eternal love and has prepared His grace for me, you, personally before the world was, and before there was any chance for us to show a "good conduct"?

"There is no doctrine of Scripture which is more comforting than the very doctrine of election when you learn to know it aright. For nothing can be more comforting than this, that our salvation is altogether in the merciful hands of God. There it is safe, and there alone."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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W. Keibel, pastor.

Editorials

Planting Care When a gardener sets out a tomato plant in his garden, he considers

the odds against its survival. If the roots have been disturbed in the process of transplanting, he waters the soil generously and shades the plant from the wilting rays of the sun until it has its feet braced in the soil.

In certain respects a new mission is also a tender nursling. Like a transplant, it grows best when it is given special care until it has established itself.

A beginning mission needs a capable missionary to improve its chances for growth. But in spite of that advantage it may not thrive. It also needs the support of the mother church to secure favorably located lots, or to procure its own building, one that doesn't look like the lodge hall or the youth center the morning after. It needs a church that will convince the community that this Lutheran church is here to stay.

A mission struggling for a foothold in a community needs status in that community. Such community standing means as much for the unhindered growth of a mission as generous watering and adequate protection mean for a garden transplant.

When a hard-working missionary loses prospect after prospect to a better equipped church in the vicinity; when he must stand by helplessly as other church bodies take over areas he cannot hold because he has little more than squatter's rights there, we can understand his frustration and discouragement. He has the right to ask us: Should we open a mission before we as a Synod are prepared to supply its elementary needs as soon as they arise (not in the vague future — if funds are available)? Should we start a mission without timely funds to provide an acre of land and a simple chapel on it?

Plants get better care than that. Missions should too.

* * * * * C. TOPPE

Christianizing the Jew

Missions among the Jews have admittedly not been very successful. Conversions from among the Jews to the Christian faith are extremely rare. More and more voices are being heard that all attempts to Christianize the Jews should cease, that they have a good enough religion. Dr. Niebuhr, who is publicized as one of the foremost theologians of our day, is of the opinion that the Jew may "find God more easily in terms of his own religious heritage." Commenting on this a writer in *The Christian Century* says: "The article was welcomed by Jews, who have been endlessly exasperated by Christian attempts to 'save' them and by the implication of these attempts that theirs is a grade B religion." To Dr. Tillich, on whose lips liberals like to hang, is attributed the statement that Christian proselyting among the Jews is wrong because Judaism as a present religious reality is a theological necessity. The thought behind it all is that all religions are good and that some valuable truths can be culled from all of them. That is in line with the modern cult which "respects" all religions.

Those who are opposed to continuing mission work among the Jews do not even bother to quote the statements of the New Testament which insist upon faith in Christ as necessary to salvation. Jesus said:

"Without me ye can do nothing." That is now made to read: "Without Christ you can do all that is necessary for salvation." Jesus, after offering Himself as the Son of God come into the world to redeem sinners, said: "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." If trying to win the Jews for Christ were expendable, why did Paul write: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"? Of course, Paul with his absolute emphasis on faith in Christ has long been outmoded for modern liberals. The fact is that there is no substitute for the Christian religion, not even the Jewish religion. IM. P. FREY

* * * * *

Beware of Bitterness

In intersynodical and intra-synodical controversy it is difficult to avoid intolerance on the one hand and indifference on the other. But what stinks in the nostrils of observers is, above all, what someone has called "the acerbity of these divisions." Irony, satire, sarcasm, name-calling may sound clever, but never settle anything.

Luther has been accused of undue harshness in his dealing with the enemies of the Truth. And it is true, he did not call a spade anything but a spade when the occasion demanded it. And he did not mince words in his *The Bondage of the Will*, in which he brilliantly defended the Gospel against the adulteration of Erasmus of Rotterdam. The heresy of Erasmus "aimed for the vital spot," the very heart of the Gospel, in giving the free will of man room in the area of conversion and good works. The distorted doctrine of Erasmus was so grievous that Luther says "the Papacy, purgatory, indulgences and such like" were but "trifles, rather than issues."

Yet in the conclusion of his greatest doctrinal and polemical work, *The Bondage of the Will*, Luther addresses his opponent as "my good Erasmus," thanks him for the great work he did in text research, and says in a truly irenic spirit, "Please do not think that any arrogance lies behind my words when I say that I pray that the Lord will speedily make you as much my superior in this as you already are in all other respects."

Luther's final sentence is: "May the Lord, whose cause this is, enlighten you and make you a vessel to honor and glory. Amen."

(It is both heartening and embarrassing that an excellent and new translation of *The Bondage of the Will*, far superior to the old translation by Cole, has just been published by two Britishers, not Lutherans: J. I. Packer and O. R. Johnston. They really make Luther speak English. To read it is a rare feast. The 61 pages of "Historical and Theological Introduction" alone are worth the price of the book, fifteen shillings.)

H. C. NITZ

Studies in God's Word:

Mouth-Christianity

Is No Substitute For Heart-Christianity

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

Reliable statistics seem to indicate that church building, church membership, church attendance, and church contributions have reached a new high in recent years. We hope that this is also an indication of a deeper faith and trust in Christ. Whether it is a genuine fruit of faith or whether it stems from some impure motive, God alone can judge. In order that we might be able to make a sober evaluation of this increased church activity, our Lord would have us keep in mind that favorable statistics are not necessarily a mark of true discipleship. In order that we might personally be on guard against every form of religious insincerity and hypocrisy, Jesus plainly declares that "Mouth-Christianity is No Substitute for Heart-Christianity."

Not Every One that Saith Unto Me, Lord, Lord

Here is a man who publicly acknowledges and confesses Jesus as his Lord and Savior. He belongs to a Christian congregation and attends its services. He joins with the congregation in the confession of faith and the singing of the hymns. He folds his hands and bows his head during the prayers. He partakes of the Lord's Supper and contributes to the support of his church. He lives a decent life

and in every other way gives the impression that he is a sincere Christian. Yet all the while — and this is a terrifying thought — he was only putting on a good act. His feigned Christianity was only a mouth-Christianity. His heart was not in it. Jesus described him and all others like him when He said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:8).

Such a person may be able to deceive us for quite a while, perhaps for as long as he lives. At times we may be tempted to question his sincerity, but since we cannot look into his heart, we always give him the benefit of the doubt. As far as we can see, there are even many things to commend him. In the final judgment he will even call attention to the many wonderful works that he has done.

But although he has deceived us, he has not deceived God. God does not only look upon the outward appearance of a man, his words, his actions, but God searches the heart. God knew all along that this was a false disciple. In the final judgment he will be unmasked and forever rejected by God.

This sobering truth will certainly lead us to shun and avoid all hypocrisy in our lives, to pray diligently with the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

But He that Doeth the Will of My Father

Only those who do the heavenly Father's will shall enter into the kingdom of heaven. They alone shall be numbered among His true children here and enter the heavenly glory there. But what does it really mean to do the will of the Father?

Does Jesus want to underscore the popular notion that doctrines and creeds are unimportant, that deeds are the only thing that count? Does He want to say that a person must work His way into the kingdom of heaven by the things he does? Thank God, no! For then no one could be saved. By nature man is God's enemy. He is spiritually blind and dead. In this condition he dare not even think of earning God's favor and entering the kingdom of heaven through his own efforts.

Jesus Himself can best tell us what it means to do the Father's will and this is what He says, "This is the work of God, that ye believe on him whom he hath sent. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:29, 40). Doing the Father's will means to believe in Jesus, His Son, as the Savior. It isn't just a matter of giving the outward impression of being a Christian by a mouth confession, but rather accepting Him in faith that dwells in the heart. You may be sure that where such a faith exists the Christian life will not be lacking as a fruit of faith.

One cannot, therefore, do the Father's will without faith. Faith is all-important. Without faith salvation is impossible. We may be ever so active in our church. Perhaps our outward life is beyond reproach. Perhaps we are known for our generosity and deeds of charity. Without faith in Christ all our worship is in vain. It is nothing more than a mouth-Christianity. It can never take the place of a heart-Christianity. Faith alone saves, and faith alone can produce the words and deeds that are truly pleasing to God.

C. MISCHKE

Smalcald Articles

Part III. Art. III. Of Repentance

XVIII

When Christians are taught that repentance is required for only some specific actual sins, either of thought, or word, or deed, then thereby the Scripture doctrine of original sin is obscured for them. Sight is lost of the fact that our whole nature was corrupted by the fall of Adam; that it is not a partial, but a total and complete depravity which we inherit.

The error has ruinous effects also in other directions. In speaking about real repentance, which is "not piecemeal and beggarly," Luther continues:

- 36) . . . *For this reason, too, this contrition is not (doubtful or) uncertain.*

Notes

When specific sinful acts are singled out for repentance, when their nature is checked and the accompanying circumstances are weighed, in order to determine the gravity of the offence and the amount and degree of contrition required to compensate for them, then consciences will always be kept hanging in doubt whether they had worked up a sufficient remorse, or not. God does not deal with us in such piecemeal fashion. He pronounces us to be totally corrupt by nature, and hence to be children of wrath. Thereby He strikes terror into our hearts, a contrition which we suffer at God's hand.

And what about works of satisfaction? Does God prescribe certain special exercises by which we may, in part at least, work off the debt incurred by reason of our sins? The thought is preposterous.

- 36) . . . *For there is nothing left with which we can think of any good thing to pay for sin; but there is only a sure despairing concerning all that we are, think, speak, or do (all hope must be cast aside in respect to everything) etc.*

Notes

The idea that we by some special exercise can compensate, in part, for our sins, will prevent the stern judgment of God that we are by nature lost and condemned sinners from having the desired effect on our hearts. Our contrition will be vitiated by the thought that we are not quite lost after all. — But what about such a qualified repentance? "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Only when we realize the total depravity of our nature, that "all we are, think, speak, or do" is sinful in the sight of God, will there be real contrition.

Piecemeal Confession

If that "investigating, dividing, or distinguishing" which Luther mentioned in our paragraph (see previous study) is carried out, no Scripture contrition can be

effected. It is evident that in that case confession also will be only partial and fragmentary. Moreover, the conscience will never be sure whether it has confessed enough, or too much, or too little. But when the total depravity of our nature is acknowledged, then there can be no doubt, we confess ourselves sinners before God, admitting that there is nothing good in us. That is what the publican in the Temple did. He smote upon his breast and sighed, "God be merciful to me a sinner" (Luke 18:13).

Luther states this truth in the following paragraph.

- 37) *In like manner confession, too, cannot be false, uncertain, or piecemeal (mutilated or fragmentary). For he who confesses that all in him is nothing but sin, comprehends all sins, excludes none, forgets none.*

Christ's Satisfaction

Satisfaction must be made for sins. God in His righteousness cannot overlook any sin. Every sin is an attack on God. It was the enemy of God, the devil, who sinned from the beginning, and who seduced men to trample God's holy ordinance under foot by committing sin and becoming disobedient to God. "Who-soever committeth sin transgresseth also the law, for sin is the transgression of the law" (I John 3:4).

Satisfaction has been made for our sins, for Jesus, as the spotless Lamb of God, laid down His life as a sin offering for us. And having paid this ransom price He exclaimed in triumph, "It is finished!" And God corroborated His claim when on Easter morning He raised Him from the grave. His glorious release proclaimed that He had paid the uttermost farthing. Satisfaction for our sin and guilt is complete. There is not the smallest sin left unpaid.

What are all the puny satisfactions imposed by a priest when held beside the tremendous satisfaction rendered by Jesus? A hundred years of sweating in Purgatory is child's play when compared with the hell agony suffered by Jesus during the darkness on the cross, when He was forsaken of God.

The satisfaction which Jesus rendered assures us that when the minister of the Gospel says to us, "Be of good cheer, thy sins be forgiven," he is speaking the truth of God.

Luther sums it up in the following paragraph.

- 38) *Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the (spotless and) innocent Lamb of God who taketh away the sin of the world.*

Certainty

Luther throughout deprecates the uncertainty into which the Roman Catholic doctrine of repentance hurls the conscience in every phase of the so-called sacrament

(Continued on page 236)

Preview of the Synod Convention

MAJOR PROPOSALS BEFORE THE CONVENTION

The Dr. Martin Luther College Expansion Plan

The College is to be expanded to accommodate 750 students. Figuring in the plan are a larger dormitory for boys, another girls' dormitory, a large music hall, a new gymnasium, converting the present gymnasium into classrooms and library space, and five professorages. The cost of this program will be presented to the Convention by the Survey Committee.

The Milwaukee Teacher-Training School

This school, to be established in the Milwaukee area, will be a junior college with a two-year course, following the DMLC curriculum.

The boys will continue their college training at New Ulm. The girls may also complete their college training there.

The Synod is petitioned to open this junior college in connection with Wisconsin Lutheran High School, Milwaukee, in the fall of 1960. This arrangement is to be continued for four or five years. In the meantime steps are to be taken so that the new campus of this junior college will be ready for students in

the fall of 1963. The estimated cost is \$1,000,000.00.

Nebraska Lutheran Academy

The Academy Board and the Nebraska Pastoral Conference petition the Synod

1. To proceed immediately with the construction of a complete physical plant at a cost estimated at \$650,000.00;
2. To authorize the Academy Board of Regents to proceed with the calling of the president of the Nebraska Lutheran Academy.

A New Plan for Collecting Synodical Funds

The Board for Information and Stewardship, in accord with instructions given it by the last Convention, submits a "workable" pre-budget subscription system. Limited space will not allow details.

OTHER ITEMS BEFORE THE CONVENTION

The report of the Church Union Committee, the report of the Protest Committee, and memorials relating to intersynodical relations. (See the article below, "The Convention and Intersynodical Relations.")

Reports of the various Mission Boards. (See "Missions" below.)

A plan for establishing more

Homes for the Aged and the Infirm. Reports on our synodical training schools. (See below.)

The report of the Board of Education—Wisconsin Synod.

A report presenting the findings of a synodical committee on the Lutheran Pioneers.

A report on the Building Fund Planning Committee.

VARIOUS REPORTS

HOME MISSIONS

"You will be happy to know that the large Church Extension debt of \$295,428.46 has been completely paid."

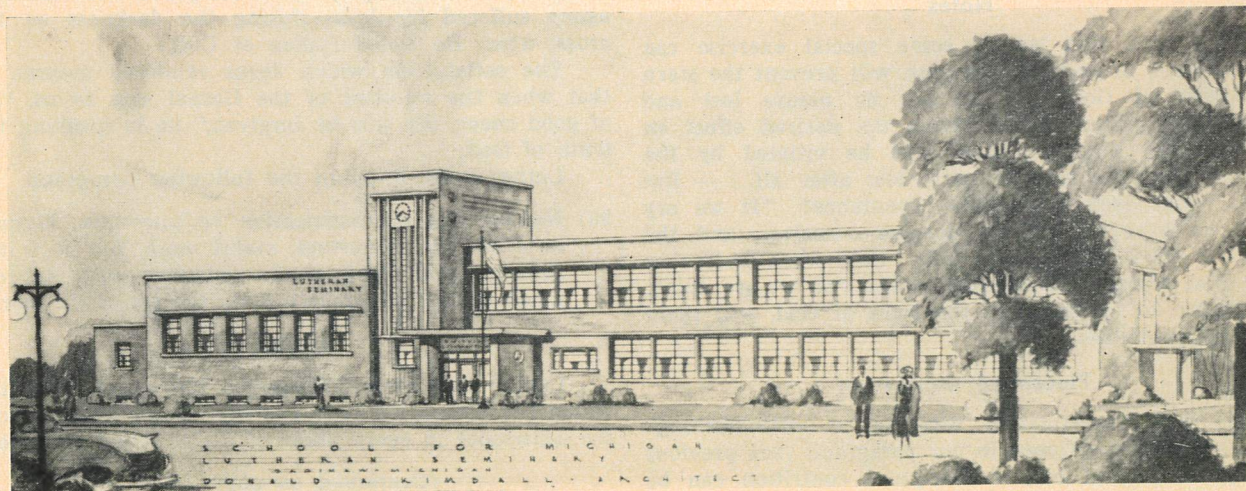
"All the chapel projects placed on the priority list last October have been given the welcome signal to begin their building operations."

But "chapel projects amounting to about \$500,000.00 had to be postponed . . . we earnestly plead with you to remember the Church Extension Fund during the next year. . . ."

"Only 5 new mission fields during 1958. . . . What has caused this tremendous cutback . . . ? A lack of sufficient Church Extension funds was certainly a contributing factor, but the *biggest cause is our very serious manpower shortage.*"

"Every member of our Synod must personally bend every effort to gain

Scene of the Coming Convention — Michigan Lutheran Seminary



boys for the work of proclaiming the Gospel."

— From the Report of the General Board for Home Missions (italics ours).

FOREIGN MISSIONS

"We have experienced many difficulties and discouragements but, above all, we have been given cause of holy joy in the result of our missionary endeavors in keeping with the Lord's promise, 'they joy before thee according to the joy in harvest' (Isa. 9:3). The reports of our executive committees all contribute to that harvest joy."

"To encourage our delegates at the 1959 convention of the Synod to pray for and to hope for a mandate from the Lord of the Church to expand our mission program into new foreign fields, your Foreign Board resolved at the beginning of the present biennium, 'that we ask the foreign fields to accept at least 15% of the cost of new projects, if at all possible.' . . . The result far exceeds our fondest hopes: our fields have saved us over \$130,000 of the budgeted appropriations in the past two years; and they have submitted a total budget request for all our foreign work for the next year which is \$63,647.29 under the previous budget! . . . What is the purpose of such an amazing reduction in the budget? . . . for our board it is, primarily, a means to an end, indeed, to several very worthy ends. One is to encourage the people in our foreign fields to share more richly in the joy of achieving for the Savior in building a church which they may think of as their own. . . . Another is to encourage our people here at home to take on new foreign mission projects in the assurance that the burden of supplying the men and the money for the foreign fields will gradually be taken over more and more by the foreign field as a church, steadily reducing the subsidy required from the home body."

Two Proposals

1. "For a limited time only the Synod ought to find a qualified man who would be willing to assume full-time responsibility as Chairman of the Board for Foreign Missions, devoting himself exclusively to this program."
2. "We request that the Synod set aside the sum of at least \$10,000.00 for exploration and

temporary holding of fields which may be found for such expansion of our foreign mission program until the Synod itself can decide on the matter at the next convention."

— From the Report of the Board for Foreign Missions.

The Apache Indian Mission

"For the past two years it has been our specific aim and purpose to develop the potential of the Apache Christians as it refers to the privileges and responsibilities of membership in a group of believers. Because this is a comparatively new idea in Apacheland, it has been proceeding slowly and still largely in the preparatory stages. But progress can nonetheless be reported."

During the past two years the supervision of the field has been in hands of Pastor R. H. Zimmermann of Glendale, Arizona. Though he is an off-reservation pastor, the plan has worked very well.

East Fork Lutheran Nursery

"The appeals addressed to our Christian people have brought heartening results. A total of \$12,789 has been received by the Nursery since the appeal for help was first made. . . . Over half the congregations within Synod responded in some manner or another. . . . It is our sincere prayer that interest in helping care for the children our Savior has entrusted to us at East Fork will increase as time goes on rather than disappear after the first flush of enthusiasm."

Northern Rhodesia

"Our missionaries are serving 27 preaching places and one organized congregation. About 2900 Africans are reached with the Gospel every week. . . . 250 in instruction classes. . . . A fourth missionary was called into the field . . . the Rev. Edgar Greve . . . eight years of experience . . . from the Synodical Conference mission in Nigeria . . . seven schools . . . taught by 17 full-time and two part-time teachers. 789 pupils enrolled. . . . The African appreciates whatever is done for the education of children, and through the children we can reach many adults. . . . In the Sala area more schools should be opened. . . . Men of positive Lutheran conviction are needed as teachers. . . . There is also a need for men who can be used as interpreters, and later, after more

training, can become pastors of the African church. . . . To meet these needs the executive committee is studying a plan for the establishment of a Bible school and a Bible correspondence course."

The Work in Germany

"No one is more afflicted by the lack of visible results in the work than our missionaries themselves. . . . Faithfully they labor. Emigration and continuing resettlement frequently exceed the gain. . . . The blessings are not always obvious and therefore demonstrable. Yet it ever remains true that this Mission performs a unique work, bringing the eternal, saving Word to such who otherwise would not hear it."

OUR SYNODICAL INSTITUTIONS

Our Theological Seminary

Twenty-three candidates for the ministry graduated this year. Nineteen graduates anticipated for 1960. Many of the students spend a year as vicars after their second year.

A new name is proposed: "Wisconsin Lutheran Seminary."

Northwestern College

Enrollment reached a new high, 387.

An additional professor is requested.

Of this year's graduation class of 23, 21 will enter the Seminary.

Michigan Lutheran Seminary

A class of 62 graduated in June. Six of these will go to Northwestern College; 22 to Dr. Martin Luther College.

The 9th grade enrollment for the new school year may reach 100. This will bring the total enrollment over 300.

The third additional professor is again requested.

Northwestern Lutheran Academy

Again there was observable a steady growth in the percentage of students training for work in the Church. The manpower situation remains acute. The request is renewed for the professorship which Synod granted in 1955.

Dr. Martin Luther College

The College celebrated its Diamond Jubilee. In the past year 516 students were enrolled. A total of 70 candidates for teaching positions was made available to the Synod.

The College is up against a very critical situation created chiefly by the large number of applicants during the past two years who wish to enter the college department as freshmen. This year that number may reach 140 or 150. The schedule which would be desirable for the next year will place "an intolerable class-hour requirement and student load on most of our instructors." It had to be discarded. Therefore the Synod is petitioned to grant authority to call five men and three women

in order to enable the teaching staff to meet the demands now being made on it.

The Board of Education — Wisconsin Synod

The report of this Board contains a great deal of information. It records the over-all gain in enrollment, the new schools opened, and the additions to school faculties. All this is heartening. The same cannot be said of the manpower situation in this field. We quote the

report: "Current statistics reveal that our supply of teacher candidates (14 men and 56 women from all sources) will fall short of supplying our needs by 37. . . . This fact, coupled with the increase in new schools and additional classrooms and the growing enrollment in our elementary schools, underscores the need for urgent and definite action on the part of the Synod to alleviate this shortage."

W. H. F.

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THE CONVENTION AND INTERSYNODICAL RELATIONS

One of the important matters which will call for much prayerful consideration on the part of those who represent us at our forthcoming synodical convention is the status of our relations with The Lutheran Church—Missouri Synod. The report of our Synod's Standing Committee in Matters of Church Union (Church Union Committee) will be given to a floor committee to study together with other documents which relate to this matter. In this floor committee all districts of our Synod will be represented by lay delegates, pastors and teachers. This committee will study the materials which are submitted to it, ask for further information from those who have been acting in the name of the Synod, and very likely also hold an open hearing in which interested delegates will have an opportunity to express their opinions as to what the committee ought to recommend to the Synod. Then the committee will go into closed meetings to work out a report in which it will suggest the resolutions which it is convinced the Synod ought to adopt. Finally the convention itself will hear the report, discuss it, perhaps make changes, and then vote on the report and thus chart our Synod's course for at least the next two years.

Report of the Church Union Committee

Since our last Synod convention our Church Union Committee has been continuing to meet with corresponding committees of the other synods of the Synodical Conference to determine what the differences are which have arisen between us, to examine them in the light of God's Word, and to come up with a statement which indicates what God's Word binds us to teach and to

practice in these matters. Nine men of our Synod represented us at these joint meetings: President Oscar J. Naumann, Professors Carl Lawrenz, Gerald Hoenecke, Heinrich Vogel, and Frederic Blume, District Presidents E. Arnold Sitz, Oscar Siegler, and Gerhard Press, and the undersigned. But these men worked closely with the entire Church Union Committee, which is made up of the Praesidium, the nine District presidents, and the Seminary faculty. The statements which set forth our position were thoroughly discussed by the entire Committee, and to the entire Committee detailed reports were given of all that transpired at the meetings of the joint committees of the Synodical Conference.

Two statements have been adopted by the joint committees, one on "Scripture and Interpretation," the other on "The Antichrist." Both have been printed in earlier issues of *The Northwestern Lutheran* so that all of our members, individually and jointly, might study them. Our convention will be asked to adopt them if they are found to be true to the Word of God.

During the past two years six meetings of the joint committees were held, each covering a period of three days. Only the finishing touches are necessary on a statement on "Atonement, Justification, and the Dynamic of Christian Life." Some progress has been made in the discussion of "Scouting," but the issue is far from being settled. Rather than spend too much time with this issue now, we have been pressing toward getting at a discussion of the matter which we as a Synod as long ago as 1953 declared lay at the root of our differences: unionism, which is one phase of the doctrine of Church Fellowship. Since

some felt that we ought to be clear concerning the doctrine of the Church before we discussed Church Fellowship, some time was devoted to a discussion of the doctrine of the Church. A subcommittee is at work lining up points of agreement and disagreement.

But in our last meetings more and more of our time was devoted to a discussion of Church Fellowship. While the presentations of all four synods were discussed, it was our presentation which seemed best suited for a discussion which led from point to point. In order that our Synod might know what we have presented, our statement is printed in the booklet of "Reports and Memorials," which will be in the hands of all delegates and has been discussed at delegate conferences held before the convention. Our basic point is "that all joint expressions and demonstrations of a common Christian faith — call them Church Fellowship or by any other term — are essentially one, that they involve a unit concept, and that they are therefore all governed by one set of principles, namely, on the one hand by the consideration of our debt of love toward the weak brother and, on the other, hand by the Lord's clear injunction, also flowing out of love, to avoid persistent adherents of false doctrine and practice." In the course of the discussion it became evident why our charge of unionism, that is, practicing church fellowship where God forbids it, had not been considered justified in some cases. We consider fellowship a "unit concept," that is, if we can practice fellowship at all, we can practice it in any form: pray together, do church work together, have joint Communion, exchange pulpits; while if one form of

fellowship is forbidden, all are forbidden. Others, however, felt that there are stricter requirements for fellowship in the public worship of a congregation than in what individual Christians do. It was agreed quite commonly, however, that we shall have to see eye to eye in this matter if harmony is to be restored, and the earnest plea was made that we continue to study this doctrine until the power of God's Word has united us in our thinking.

Other Matters

This article would become too long if we were to go into detail about the rest of the report. Suffice it to say that the report shows that

our Committee is earnestly trying to uphold the truth of God's Word and to remove differences by the power of that Word. Eight of our number were observers at the recent convention of The Lutheran Church—Missouri Synod, and after they have reported to the entire Committee, the Committee will report to the convention.

In all fairness we must add that there will be before our convention a number of communications from a District, congregations, and individual pastors, teachers, and members, which insist that because there are the differences between the synods, obedience to God's Word demands that our Synod suspend

fellowship with The Lutheran Church—Missouri Synod.

Since we love the Word of God dearly because it is the Word which shows us our Savior and makes us sure that He saved us, all of the readers of *The Northwestern Lutheran*, and all of our Christians in all of our congregations, will join our delegates in praying that all that is said and done at our convention may be said and done in faithfulness to the Word. The Lord will answer our prayers and use His Word to guide us, for "thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

IRWIN J. HABECK
C. U. C. Member



THE CHRISTIAN DAY SCHOOL AS A MISSION AGENCY IN A MISSION CONGREGATION

The Best Agency for Christian Training of Our Youth

Of all the agencies from which the Church might choose to train its youth — Christian day school, Sunday, Saturday, summer or leased-time school — there is none that can be compared to the Christian day school. No agency can so effectively make blessed reality those glorious truths which are contained in the hymn:

I pray Thee, dear Lord Jesus,
My heart to keep and train
That I Thy holy temple
From youth to age remain.
Turn Thou my tho'ts forever
From worldly wisdom's lore;
If I but learn to know Thee,
I shall not want for more.

(LH 655)

For Example

When Christ Lutheran Church of Grand Island, Nebraska, opened its school in September 1958 to 30 pupils, a training was begun permitting the children, parents, congregation and the community to experience or to witness, to some extent, what God accomplishes through the medium of a school where His Word is the guiding Light daily.

The Christian school does not only impart knowledge relating to religion, but trains the whole child, mentally and morally, influencing the mind, body, and soul. The 30 pupils of Christ Lutheran came from eight different public schools in the

area. In the fall, after the pupils had adjusted themselves to a school routine after the summer vacation, the Stanford achievement test was given all pupils in grades one through eight at their respective grade level at the close of the school



Christ Lutheran School faculty and pupils, Grand Island, Nebraska. Faculty (in rear): Miss Antonia Schroeder, Mrs. W. Wichmann, Pastor W. Wichmann.



Lower grade pupils under the sunshine of God's grace.

term last June. Recently a similar achievement test was given at their current grade level. The results show that in a Christian day school there is a good atmosphere for learning not only spiritual truths, but secular subjects as well. There is good discipline because it flows out of fear and love to God. The duty of learning is not mere duty. Each learning task is an opportunity to please the Savior. The Lord God hears and answers the plea of His Church expressed in the General Prayer: "To this end we commend to Thy care all our schools and pray Thee to make them nurseries of useful knowledge and Christian virtues, that they may bring forth the wholesome fruits of life."

The Increase Is Given

"As you sow so shall you reap," also finds its application in the blessing for that congregation employing the Christian day school as a missionary agency. Since Christ Lutheran Congregation opened its school every department, as membership, offering, church and communion attendance show a marked increase. The power of the Gospel demonstrated on the children does yield many wholesome effects upon the congregation.

Children Praise the Christian Day School

A rather unique feature of this first school-term of Christ Lutheran School is this, that the enrollment began with thirty and continued so throughout the year with no addi-

tions and no withdrawals. A few weeks before school closed, however, one of the kindergarten pupils was temporarily enrolled in a public school of a neighboring city, in which two Negro children were enrolled. Her reaction to her new school was reported to the mother in this wise: "In my class are two little dark

Americans and no God!" The Christian school is truly a mission agency to train the child to live in God-consciousness: God sees! God hears!

Another evidence of what the Christian day school does for the child is seen in the following: I ask my confirmation instruction class on Monday morning to submit a written summary of the sermon which they heard on Sunday. Recently a seventh grader wrote the following summary of the sermon which I preached on I John 4:7-14.

"Today we are joyful for the grace that our God has given us. God's grace is never ending. God's grace flows through me a believer to others. My love to the church should be never ending, and my gifts will not only be counted in the church but also in heaven. I am also thankful that my parents send me to a Christian day school to learn more about the undeserved love of our God."

Outsiders Praise It Too

Yes, even those who are not numbered within the congregation may recognize the blessings of the Christian day school. When the nurse was making her regular visitation at Christ Lutheran School, she



Five blocks away from Christ Lutheran Church and School in Grand Island is this sign. The hopes are high for this promised Academy where the youth especially of the Nebraska District can begin their studies for the preaching and teaching ministry much closer to home.

volunteered the following comments: "I love this little school. It was my healthiest school under my charge this year." To which we could only comment, "That is the Lord's protecting hand of blessing." She continued, "And this is a fine school. You surely will have a big enrollment next year. When your members see what is being done here, they will all want their children enrolled here."

But, sad to say, that will not be the case. The world is still too much with some members who will blindly imagine that they are doing great things for their children in offering them husks of earthly wisdom and fail to seek first the kingdom of God and its righteousness, that the Lord and God may fulfill His promise: "and all other things shall be added unto you."

The Christian day school is not a panacea, a cure-all; there will always be the weak spots in a human institution, but it is the best agency which the Church can employ to train its youth for citizenship in our own blessed land and in Christ's heavenly kingdom.

WILLMAR F. WICHMANN

GROUND BROKEN FOR ST. PAUL'S NEW SCHOOL AT SAGINAW, MICHIGAN

On Sunday, April 26, 1959, at 2:00 P.M. a large number of the members of St. Paul's Lutheran Church, Saginaw, Michigan, assembled at their new school building site on the recently opened extension of West Genesee between Bay and Brenner, to witness the groundbreaking ceremonies for their new school. This is to replace the present inadequate building at the old location on Ames and Harrison Streets.

This was an occasion long waited for. The thought of building a new school began to take definite form in the minds of many of the members of St. Paul's in the early 1940's. The question of building on the old site or choosing a new location was first considered. In 1946 a committee presented its findings on this question by means of two maps indicating with pins the location of all members and of families with children respectively. In the same year this committee recommended the present new building site as most

centrally located of all available properties. The piecemeal purchasing of the five-acre site then got under way and was completed in the forepart of 1948, when a committee of five was appointed to take charge of the preliminary work for the new school building, which the congregation hoped to undertake in 1951, its centennial year.

But the plans resolved upon in January 1951 could not be carried out because the early expected opening of Genesee was delayed because of changes in plans in the routing of traffic and the opening of new streets. With the opening of Genesee beyond Bay this year, the years of delay had come to an end. The day of groundbreaking was there-

fore all the more a day of joyful thanksgiving. A brief liturgical service and address and choir selections and selections by children from all rooms of the school preceded the groundbreaking. The \$320,000 modern one-story brick school to be erected on the ground will include six classrooms, auditorium-gymnasium, multi-purpose room, kitchen, library, and offices for pastors and principal. Construction got under way in the week of the groundbreaking and the new school building should be ready for occupancy by the beginning of 1960. May God hold His protecting hand over our new project and bless our school, its teachers, and its pupils!

OTTO J. ECKERT



Turning the first shovel of ground for the new school of St. Paul's Lutheran Church, Saginaw, Michigan, is Pastor Otto J. Eckert of St. Paul's. Beside him is Fred C. Muehlenbeck, chairman of the building committee. Standing behind them from left to right are Pastor Richard A. Gensmer, who had the address, Conrad Fischer, president of the congregation, and teacher Wm. O. Winterstein.

THIRTY-FIFTH ANNIVERSARY OF ORDINATION

Pastor William Holzhausen

On Sunday, June 28, the members of Zion Evangelical Lutheran Church of Stetsonville, Wisconsin, assembled to honor their pastor, the Rev. Wm. P. Holzhausen, and to praise God for the many blessings bestowed upon His servant during the past 35 years of his ministry. The congregation also observed the tenth anniversary of its pastor as pastor of Zion Congregation and the tenth anniversary of Zion's choir directed by Mrs. Wm. P. Holzhausen since its organization. Since pastor Holzhausen, because of ill health, had relinquished his pastorate of Zion, a portion of the service was conducted as a farewell service. Pastor A. J. Engel of Medford preached the anniversary as well as the farewell sermon, basing his message upon the words of Psalm 31:3: "For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me." As theme the speaker chose the words of the hymn: "Take Thou My Hands And Lead Me." The

pastor and members of Zion Congregation were encouraged to make this prayer a confession of their own weakness and helplessness and a declaration of their confidence and trust in the Lord God, our Savior.

In recognition of Pastor Holzhausen's ten years of faithful service in its midst the congregation presented a purse it had gathered. Deeply moved, Pastor Holzhausen expressed his gratitude to God and to the members of Zion Congregation.

In the evening Zion's Choir, under the direction of Mrs. Wm. P. Holzhausen, rendered a beautiful Sacred Song Service in the church. The president of the choir presented a purse, that had been gathered that evening, to Mrs. Holzhausen in recognition of her ten years of faithful service as director of Zion's choir.

Since the first of July Pastor and Mrs. Holzhausen have been residing in Mequon, Wisconsin.

May the gracious and merciful God and Savior be with Pastor and Mrs. Holzhausen and with Zion Congregation to bless and guide them in the

future as He has guided and blessed them in the past. A. J. ENGEL

SEVENTY-FIFTH ANNIVERSARY St. Peter's Ev. Lutheran Congregation Balaton, Minnesota

The members of St. Peter's Evangelical Lutheran Church, Balaton, Minnesota, observed the seventy-fifth anniversary of their congregation on Sunday, June 14, 1959. Three services were held. Guest speakers were the Pastors W. G. Fuhlbrigge and Herman Scherf and Professor Walter A. Schumann.

St. Peter's Church was organized under the leadership of the Rev. Christian Boettcher during the winter months of 1884-1885. At that time Pastor Boettcher was "Reise-prediger" in South Dakota and southwestern Minnesota for the Minnesota Synod.

Many members from sister congregations in the vicinity joined the members of St. Peter's in their three services on June 14 in expressing their gratitude to God for His grace.

ROBERT L. SCHUMANN

SMALCALD ARTICLES

(Continued from page 229)

of Penance. It leaves the sinner uncertain about the sufficiency of his contrition, uncertain about the sufficiency of his confession, uncertain with regard to his satisfaction.

What effect will the certainty, which Luther by the grace of God brought to light, have on our hearts and lives? Will we say, Thank God that I can be sure about the forgiveness of my sins? There are no strings attached, no if's and but's; so now I can take it easy?

That would be an abominable way of showing our appreciation. That would be denying the power of the Gospel. The very announcement, Thy sins are

forgiven, is a creative word of God. It fills our dead hearts with new spiritual life. The man who has heard and received the forgiveness of his sins, and has been made certain of the complete forgiveness of all his sins, will in the power of that word at once begin a new life. He will begin to battle against the sinful lusts which are still springing up in his heart, and will with all the powers of his new life practice the virtues pleasing to God. One who imagines that now he can take it easy knows neither the terror of sin nor the blessing of forgiveness.

Let us appreciate the God-given certainty.

(To be continued)

J. P. MEYER

The Thirty-Fifth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-fifth Convention of the Joint Synod will be held, God willing, at Saginaw, Michigan, in the auditorium of the Michigan Lutheran Seminary, August 5 to 12, 1959. The opening service will be held Wednesday, August 5, 10:00 A.M., at St. Paul's Church, corner of Court and Bond Streets. Pastor Theodore Sauer will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.; afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M.

The closing service will be held in the Convention Hall on Tuesday evening, August 11, at 7:30 P.M. Pastor Walter A. Schumann, Watertown, South Dakota, will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the convention must be made by July 20. Those using Seminary housing facilities must furnish their own blankets, pillows, and sheets. These may be sent ahead by mail or parcel post, addressed to the sender in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

Meals will be served ONLY for bona-fide delegates, advisory delegates, and those having official business at the convention.

Reservations will be made in local hotels or motels for visitors wishing to attend the convention. Those

Chippewa Valley
Mississippi Valley

Southwestern

Wisconsin River Valley

Delegates-at-Large

K. Bast
C. Mischke
E. Wendland
H. Schaller
F. Nitz
L. Lambert

A. Hertler
H. Kirchner

A. Engel
T. Bradtke

St. John, Fox Lake, Wis.
Zion, Cambria, Wis.
St. James, Cambridge, Wis.
Trinity, Keystone, Wis.

St. Michael, Fountain City
St. Matthew, Stoddard, Wis.
English Lutheran, Viroqua, Wis.
St. Paul, Tomah, Wis.
St. John, Rock Springs, Wis.

St. Matthew, Marathon, Wis.
Our Savior, Wausau, Wis.

Lawrence Paul
Orrin Moldenhauer
Lawrence Templeton
Carl Buchner

Melvin Conrad
Arthur Stellick
Richard Mackdanz
Paul Kegler
Ernest Steinhorst

Paul Lemke
Carlton Reineman

Paul Kolander
R. Sievert
Elmer Behrens
Elmer Jirtle
Adair Moldenhauer
Paul Schwartz

* Name of lay delegate was not received by June 4, 1959.
Certification of lay delegates is in the files of the respective District secretary.
Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary

AN OFFER

Salem Lutheran Church at Wausau, Wis., is willing to donate an altar, a pulpit, and a baptismal font (white), or any one of these, to any mission congregation which is willing to pay transportation charges. For details communicate with

The Rev. John Henning
2812 Sixth St.
Wausau, Wis.

NOTICE

Western Clergy Certificates will be honored in the eastern zone from July 27 and during the entire month of August to and from Saginaw, Mich.

R. J. PALMER,
Railroad Secretary

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

FOX RIVER VALLEY DELEGATE CONFERENCE

Place: St. Matthew Ev. Lutheran Church, Appleton, Wis.

Date: July 21, 1959.
Time: 9:00 a.m.

R. R. WERNER, Secretary

DISTRICT PASTORAL CONFERENCE

Date: Oct. 26 and 27, 1959.

Place: Green Bay Wis., First Lutheran, at South Monroe and Law Sts., Edward Krueger, host pastor.

S. KUGLER, Secretary

MEMORIAL WREATHS

SOUTHEASTERN WISCONSIN DISTRICT

April, May, June, 1959

Church Extension Fund

In Memory of — Sent In By

	Amount
Eugene Kasten — P. J. Gieschen	\$ 10.00
Rev. Martin Rische — P. J. Gieschen	25.00
Hattie Post — Erhard C. Pankow	5.00

TREASURER'S STATEMENT

July 1, 1958, to May 31, 1959

Receipts

Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections	\$ 1,960,316.68
Revenues	374,291.15
East Fork Luth. Nursery Coll.	19,753.81

Total Collections & Revenues \$ 2,354,361.64

RHINELANDER DELEGATE CONFERENCE

Date: July 26, 1959.

Time: 3:00 p.m. to 8:00 p.m.

Place: Enterprise, Wis.

Order of business: A presentation and discussion of the business to be covered at our Synod's meeting at Saginaw this summer.

Supper will be served by the host congregation.

NORMAN STELLICK, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON DELEGATE CONFERENCE

Place: St. Paul's Lutheran Church, Slinger, Wis.

Time: July 26, 1959, at 2:00 p.m.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on Tuesday, July 28, 1959, at Salem Ev. Lutheran Church, Lowell, Wis., beginning at 9:00 a.m.

Please announce early to our host, Pastor L. Pankow.

O. PAGELS, Secretary

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Kingsbury, Jerome, in St. Paul's Lutheran Church, Crandon, Wis., by M. A. Radtke; assisted by W. Gawrisch, W. Hein, F. Weyland; June 28, 1959.

Koek, David E., in St. John's Lutheran Church, St. Clair, Minn., by N. W.

N. N. — Robert J. Voss-Luther M. Voss	50.00
Mrs. Olga Palk — W. O. Pless	3.00
Christian Scherbarth — K. Molkentin	18.00
Mrs. W. O. Nommensen — W. T. Krueger	10.00
Mrs. August Tews — P. J. Gieschen	2.00
Mrs. Rose Drager — R. L. Wiechmann	6.00
Paul Bouker — E. Ph. Dornfeld	8.00

\$ 137.00

G. W. SAMPE, District Cashier

Non-Budgetary Receipts:

Lutheran S.W.C.—Prayer Book	210.05
Inst. Parsonages Sold	17,000.00
Bequests	6,033.01
Miscellaneous	861.50
Total Receipts	\$ 2,378,466.20

\$ 2,395,097.46

Disbursements	
Budgetary Disbursements:	
General Administration	105,243.45
Board for Information and Stewardship	29,460.39
Theological Seminary	88,481.87
Northwestern College	193,147.66
Dr. Martin Luther College.....	264,542.06
Michigan Lutheran Seminary	146,872.18
Northwestern Luth. Academy	53,358.71
Nebraska Lutheran Academy	362.35
Academy Subsidies	20,000.00
Winnebago Teacher Program	19,885.07
Home for the Aged	43,359.59
Missions —	
General Administration	
Home Board	608.73
Foreign Board	1,870.73
Indian Mission	152,066.53
East Fork Nursery	16,472.09
Colored Mission	71,679.48
Home Missions	691,252.17
Refugee Missions	68,733.43

Madison Student Mission	7,951.82
Rhodesia Mission	44,157.07
Luth. S. W. C.	9,519.32
Japan Mission	15,282.12
Winnebago Luth. Academy	2,750.00
General Support	89,643.21
Indigent Students	3,437.50
Board of Education	25,016.43
Depreciation on Inst. Bldgs.	125,773.23
Revenues designated for Special Building Fund	287,805.84

Total Budgetary Disbursements \$2,578,733.03

Non-Budgetary Disbursements:

Notes Payable	80,000.00
Institutional Parsonages Purchased	40,290.68

Total Disbursements \$ 2,699,023.71

Deficit Balance May 31, 1959... \$ 303,926.25

P. S. May collections from Pacific Northwest District not received in time for this report. C.J.N.

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to May 31

	1957-58	1958-59	Increase	Decrease
Collections	\$ 1,818,458.39	\$ 1,960,316.68	\$141,858.29	
Disbursements	2,201,031.44	2,578,733.03	377,701.59	
Operating Deficit	\$ 382,573.05	\$ 618,416.35	\$235,843.30	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 9,935.06	\$ 17,690.00	\$ 7,754.94	56.16
Nebraska.....	6,974	69,924.80	76,769.00	6,844.20	91.08
Michigan.....	24,585	242,004.89	270,435.00	28,430.11	89.48
Dakota-Montana.....	7,776	72,736.19	85,536.00	12,799.81	85.03
Minnesota.....	38,736	334,455.93	436,096.00	101,640.07	76.69
Northern Wisconsin.....	46,580	391,825.26	512,380.00	120,554.74	76.47
Western Wisconsin.....	49,513	389,785.01	554,643.00	154,857.99	71.56
Southeastern Wisconsin.....	49,184	415,307.27	541,024.00	125,716.73	76.76
Arizona-California.....	3,212	29,896.39	35,332.00	5,435.61	84.61
	228,129	\$ 1,955,870.80	\$ 2,519,905.00	\$564,034.20	77.61

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Lutheran Spiritual Welfare Commission	
Mrs. H. A. Hopp, Manitowoc, Wis.	\$ 1.00
For Missions	
Mathilda Deitlaff, Milwaukee, Wis.	\$ 500.00
For General Relief	
Louis Meyer, Whiteriver, Ariz.	\$ 8.00
For Church Extension Fund	
Southern Conference of Southeastern Wisconsin District. \$	25.50
Thank-offering of golden wedding anniversary by Mr. and Mrs. Albert Hoeft, Sr., Saline, Mich.	50.00
N. N.	50.00
Pupils of St. Paul's Ev. Lutheran Sunday School, Appleton, Wis.	45.50
Pupils of grades 5-8 of New Salem Lutheran School, Sebawaing, Mich.	32.50
N. N.	5,000.00
Pupils of St. John's Ev. Lutheran School, Newburg, Wis.	121.24

Memorial wreaths —

In memory of Mr. Fred Erler by Northwestern Publishing House Employees	11.00
In memory of Mrs. Caroline Kitzerow by Pastor and Mrs. Eugene Kitzerow	5.00
In memory of Erhardt Winter by Mrs. Herman Hoch. . .	5.00
In memory of Charles Teletzke by Mr. and Mrs. Gilbert Omick	2.00
In memory of Mr. William Duehring by Mrs. Theodore Sauer	215.00
In memory of Mrs. Clara Radloff by Mr. and Mrs. Walter Luethy	3.00
In memory of Walter Engelbrecht by Mrs. Walter Engelbrecht	9.00
In memory of Mrs. Hattie Wilson by Our Savior's Ev. Lutheran Ladies Aid, Jamestown, N. Dak.	2.00
	\$ 5,449.50
	\$ 5,958.50

C. J. NIEDFELDT, Treasurer



NEW FILMSTRIPS

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The history and work of our Wisconsin Synod.

USING GOD'S GIFTS

The organization of a Stewardship Committee can benefit your congregation.

DMLC — 75

The story of our Dr. Martin Luther College in training teachers for our Christian day schools.

All of these filmstrips have been produced by the Board for Information and Stewardship — Wisconsin Synod. The filmstrips are in color and have recorded commentary on 3¾ ips or 7½ ips tape and 33 1/3 rpm LP record for micro-groove cartridge.

These filmstrips may be ordered at no charge except return postage from:

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3616 West North Avenue,
Milwaukee 8, Wisconsin

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Ev. Luth. Joint Synod Wis. & O S
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Milwaukee 8, Wisconsin
July 59 00