

# The Northwestern Lutheran

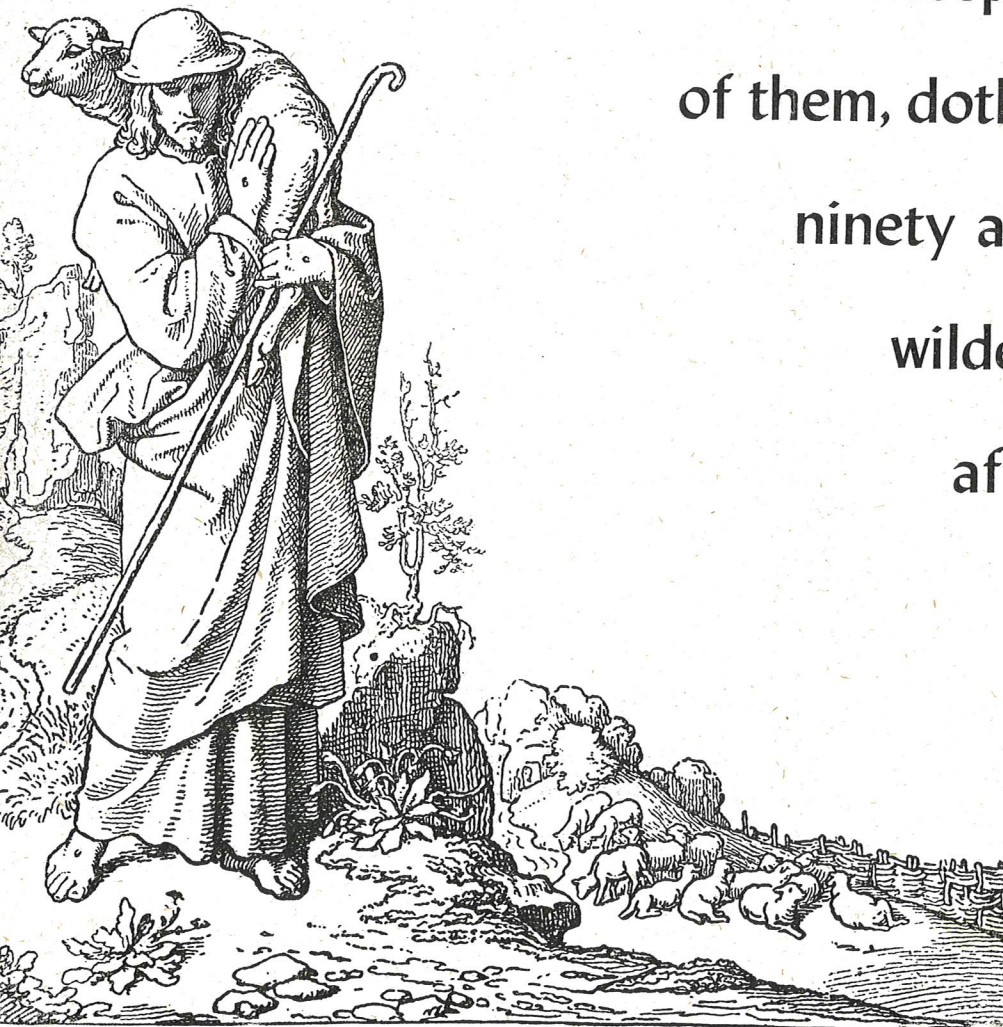
*The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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What man of you, having an  
hundred sheep, if he lose one  
of them, doth not leave the  
ninety and nine in the  
wilderness, and go  
after that which  
is lost, until  
he find it.

Luke 15:4



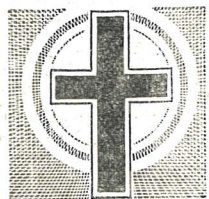
## JUBILATE

Let us rejoice in our living hope

I Peter 1, 3-5

*We Have a Living Hope Through  
Christ's Resurrection*

**T**HROUGH the Gospel of Christ and His saving grace God has begotten us again, made us His children and heirs of eternal life. Christ's resurrection is a vital part of this Gospel message. It is



God's mighty seal upon all that the Gospel holds out to us sinners. It shows us that Christ's dying sacrifice truly sufficed to blot out the sins of all the world. It testifies

that through Christ the way to heaven has actually been opened to us. It assures us that because Christ lives we shall live also. For He who himself rose from the dead is able to fulfil the promise: "He that believeth in Me, though He were dead, yet shall he live." The risen, exalted Savior can and will change our vile body, that it may be fashioned like unto His glorious body. As Christ our substitute rose from the dead and entered into glory, so will He also draw all who believe in Him to Him into the glory of eternal life in heaven.

Therefore let us join the Apostle Peter in thankfully rejoicing: "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*"

*In This Living Hope We Will Never  
Be Put to Shame*

**It Involves an Inheritance** The apostle points out that the hope of eternal life which we have through Christ is directed upon an inheritance. Even in earthly affairs many a person has through an inheritance come to joys and riches which he could never have

hoped to obtain, if he had been left to earn and procure them for himself. This is true in the fullest sense concerning our hope of eternal life and glory. If we had been left to earn heaven for ourselves, we would have to banish all hope from our hearts. A great many people do, of course, entertain a hope of eternal life on the basis of works and deeds which they consider meritorious in God's sight. Yet it is not a living hope which they are cherishing. Their hope is really dead from the moment that it is born in their hearts. For in the light of God's word it lacks all support and foundation. It is a hope that cannot possibly be fulfilled, for God's word testifies that "we are all as an unclean thing, and all our righteousnesses are as filthy rags." There is nothing that we could do of ourselves to blot out our sins, and even a single unforgiven sin would separate us eternally from God and His glory. A living hope has, however, come to us by inheritance through our God-given faith in the risen Savior. Through such faith we have become pardoned children of God, and if children then also heirs, heirs of God and joint-heirs with Christ. For as God's children we have all the rights of children before the heavenly Father, also the right of inheritance. As His children we shall inherit all that belongs to Him, also the eternal life, bliss and glory of heaven. Now already these blessings belong to us as God's children, though we have not yet entered upon their full enjoyment. They are ours in a living hope as an inheritance.

**This Inheritance Is Incorruptible** Earthly inheritances are ever in great danger of being injured, lost, or destroyed while the rightful heirs are still waiting to have them pass into their actual possession. No fears of this kind need harass us as we are still waiting for the day when we will enter upon the full enjoyment of our heavenly inheritance. Our hope is directed upon an incorruptible inheritance. Moths and rust cannot corrupt it. Thieves cannot break through to steal it. It is not

exposed to guardians and trustees who might dissipate it by careless handling, unwise speculations, or outright dishonesty. Wars and revolutions cannot destroy it. Social and economic upheavals cannot liquidate it. Even atomic bombs cannot annihilate it. It is reserved in heaven for us, preserved there by God who is almighty in power and faithful to all His promises.

**This Inheritance Is Undefiled** Earthly inheritances passed down from parents to children

are often greatly tainted, for they have frequently been accumulated with the transgression of many divine commandments, through dishonest transactions, hardhearted measures, and selfish greed. Such defilements mar the enjoyment of an inheritance for the heirs, for it will be vitiated by feelings of shame from within and by bitterness and reproach from without. Even when earthly inheritances are not thus tainted they still give rise to many dangerous temptations for the heirs, so that they need to be warned against setting their hearts too firmly upon their inheritance. What a snare to Solomon was the power and wealth which he inherited from his father David. But the eternal inheritance that is ours by faith through Christ's resurrection is untainted and undefiled. It has been won for us by the holy life and the innocent suffering and death of our Savior. It is so pure and lofty that we may place our affections upon it without reserve. When we shall finally come to enjoy its splendors and glories we shall be cleansed of our sinful flesh and thus be removed beyond the possibility of any further temptations.

**Our Inheritance Will Not Fade Away** Earthly hopes often end in disappointment when they are realized, because the fulfilment does not measure up to expectations, or because broken health, advanced age, or changed conditions no longer permit a full enjoyment of the realized hope. Such disappointing experiences will, however, not meet us in the living hope which we have through the risen Savior. It is directed upon an inheritance "that fadeth not away," that will in no wise wither,

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# Editorials

**By All Means, Pray God** The present day liquor traffic is arousing good people everywhere. Never in the history of America has so much liquor been consumed than at the present time. Liquor, like every other thing of this world, is a gift of God which is to be received with thanksgiving by the Christian. The fanatic will deny this. He will insist that liquor in itself is a wicked and vicious thing and must be forbidden and condemned. The Christian will know, however, that not the use but the abuse of it is wrong. And that it is being abused to the extreme in our day can hardly be denied by anyone who is at all acquainted with present conditions. Drunkenness is on the increase, alcoholics are filling our hospitals and are becoming a menace on the open roads, teenage girls and boys are imbibing the stuff with abandon and are becoming our delinquency problems. These things cannot be denied; they are well known. In such an atmosphere the Christian home is in danger. The devil will use the existing conditions for his own ends. Many young people from Christian homes are attending the public high schools and colleges where this sinful thing is going on apace. When one reads in the public press that a class of seniors at a public high school obtained and consumed enough liquor that they were drunk — girls and boys — one cannot help but feel serious concern for the welfare of our young people in such an environment. Christian parents will certainly do some serious thinking and be doubly vigilant. The Methodist Council of Bishops has set apart June 2, the Sunday before Pentecost, as "a day of prayer to Almighty God for the curtailment of the alcoholic beverage traffic in America." The proclamation of the Council of Bishops reads: "We call upon our ministers and officials of our 40,000 churches — and upon others who will join with us — to give prayerful consideration upon this June Sunday to this present day menace. We seek divine guidance for ourselves and for the moral and political leaders of America in saving this nation from moral and spiritual degeneration." It were better to pray daily for divine help instead of trying to storm heaven on one day, of course. We wonder how much of this mechanical urge to prayer will reach the ear of God? "Pray without ceasing" is the Scriptural injunction. That means at home with the family, in secret, in your own closet, publicly in church of a Sunday as we do especially in the general prayer. Pray, indeed; by all means, pray! Pray God that He would give us, first of all, spiritual vitality enough and the will to separate ourselves from all who walk disorderly; and for our children that God give us the wisdom and the will to send them to schools where their souls are not endangered to the extent that they are in the public schools. For the Gospel employed

there is the power of God to a godly life. Pray, by all means! But let us not sit back and do nothing to stop the invasion of wickedness into our homes. Let us as Christians do all in our power to "come out from among them and be separate," in our social and educational life and pray God to bless our efforts. God will hear such prayers.

W. J. S.

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**A Dangerous Proposal** The ever-increasing agitation for the teaching of religion in the public schools dare not find us asleep at the switch. We ought not only know what is going on but we ought to know the purpose and intention of those who are strongly advocating the teaching of religion in the public school. It seems, that it will do us little good to argue that the constitution of our country does not permit the teaching of religion in the public schools since the courts and judges in many localities have upheld those who have introduced religion and decided against those who protested the action. Public propaganda for the teaching of religion in the public schools received a new impetus in an article in the *Christian Century* by Charles Clayton Morrison who "has for many years in his writings and addresses at universities and teachers' convocations advocated the inclusion of religion in public education." This man believes that to save Protestantism we must finally introduce the teaching of religion as a subject into the public schools. He complains that we teach science, art, economics, politics, history, literature, and even business but "for religion the school has a blind spot." He does say, however, that "no one has the right to demand that the schools be used to indoctrinate their pupils in his sectarian beliefs." But he adds a little later on that this is not necessary, "if 'teaching religion' is taken in the sense of imparting knowledge about religion." He believes that one could create such a department in the public schools by "creating a department in the Pedagogy of Religion, designed to develop a graded body of subject matter and to train teachers in a technique for its presentation. Such a department would require that at least three broadly trained theological *specialists* (italics ours) — a Catholic, a Protestant, and a Jew — be added to the faculty. These should be selected as individuals, without regard to or waiting for any ecclesiastical action or appointment." This is the vicious part of Dr. Morrison's proposal. He wants, after the imposition of religion is effected on the public school, to have these schools (the boards) select their own "*specialists*." What an impossible mess that would be, leaving out of consideration for the moment the fact that no one can teach religion without bias

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# THE VICTORIOUS CHRIST

## Jubilate—Third Sunday after Easter

### The Risen Lord Gives His Church Unending Joy

*Gospel* "A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father; . . . Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice . . . but I will see you again and your heart shall rejoice, and your joy no man taketh from you." These words spoken by our Lord before His crucifixion did not become clear to His disciples until after His resurrection. Not all grief and sorrow is ended for the believers after their Lord's resurrection, but our joy in knowing that our Savior lives remains undimmed and undiminished in the midst of this vale of tears. This joy shall in due time emerge into the joys of heaven.

*Epistle* The victorious Christ leaves His own in a hateful world. Since they no longer are of the world the believers remaining in the world should not expect to be loved by the world, but should be ready to bear up under the grief of being accused wrongfully and of being made to suffer innocently. By bearing such injustices patiently for the Lord's sake they put to silence the ignorance of foolish men and please their heavenly Father. This will not be so, if they become guilty of the sins for which the world would have a just cause to punish them. — Only those who have been admitted into the fellowship of Christ's religion and have experienced the unending joys, which alone the risen Lord can bestow upon sinful man, can enjoy the freedom of such a victorious life.

*Introit* *Psalm 98* Make a joyful noise (Jubilate) unto God all ye lands: sing forth the honor of His Name; make His praise glorious. Say unto God, how terrible art Thou in Thy works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee." Almighty God, who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness: grant unto all them that are admitted into the fellowship of Christ's religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through Christ Jesus." (Collect) *The Lord hath sent redemption unto His people. Hallelujah! It behooved Christ to suffer and to rise from the dead, and thus to enter into His glory.*" (Psalm 111; Luke 24; Gradual).

Therefore Thou alone, my Savior,  
Shalt be all in all to me;  
Search my heart and my behavior,  
Root out all hypocrisy.  
Restrain me from wandering on pathways unholy  
And through all life's pilgrimage keep my heart lowly.  
This one thing is needful, all others are vain;  
I count all but loss that I Christ may obtain. (366)

G. W. F.

## Cantate—The Fourth Sunday after Easter

### The Savior Promises The Comforter

*Gospel* "But now I go my way to Him that sent me." John 16, 5-15 The stay of Jesus on earth ended when His mission had been accomplished. So after His resurrection He again ascended to heaven. Instead of sorrowing that Jesus was removed from their sight, the disciples should recognize the blessing greater than the bodily, visible presence of Jesus, that is the coming of the Comforter, the Paraclete: "It is expedient for you that I go away. . . . If I depart, I will send Him unto you." — The mission of the Holy Ghost is to convict the world on three counts: of the sin of wilfully rejecting the Savior in unbelief, — of refusing to accept the righteousness, the forgiveness, which Christ wrought for the world by His death and to which His ascension unmistakably attests, — of the fact that through Christ's redemptive work Satan has been judged and condemned and with Satan all those who reject the Savior. On the other hand, the Holy Ghost will guide the believers in all Truth, giving each one the assurance that Jesus is the Savior and has freed His own from judgment to damnation. This indeed is comfort in a perishing world!

*Epistle* The Lord has done marvelous things for us! He, Who alone is the Source and Author of all that is excellent and perfect, has separated us from the world of our natural birth and begot us again through the Holy Ghost by the Word of Truth, the Gospel, to be a kind of firstfruits of His creatures. Being His workmanship we are created to good works, and as such new creatures will put away everything that degrades and wars against our privileged, exalted position and interferes with the right hearing and acceptance of God's Word.

*Introit* *Psalm 98* O sing (Cantate) unto the Lord a new song, for He hath done marvelous things. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen. His right hand, and His holy arm hath gotten Him the victory. "O God, Who makest the minds of the faithful to be of one will: grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise, that, among the manifold changes of this world, our hearts may there be fixed where true joys are to be found." (Collect). *Hallelujah! The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly. Hallelujah! Christ being raised from dead, dieth no more; death hath no more dominion over Him. Hallelujah!* (Gradual. Psalm 98. Romans 6, 9).

On the clouds to God's right hand;  
Thou hast raised our human nature  
There we sit in heavenly places;  
There with Thee in glory stand.  
Jesus reigns, adored by angels;  
Man with God is on the throne.  
Mighty Lord, in Thine Ascension  
We by faith behold our own. (218)

G. W. F.



## JESUS DURING THE FORTY DAYS AFTER HIS RESURRECTION

**S**T. LUKE sums up the activity of Jesus during the forty days between Easter and Ascension in these words: "To whom (namely, the apostles) also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1, 3).

### Seen of Them

Yes, He was seen of them. Yet the way in which He was seen, the way in which He conversed with them, was altogether different from the way He and His disciples had lived together before His suffering and death. Then He had lived with them like an ordinary man. He walked with them, worked with them, ate with them, slept with them. Occasionally He had shown them by some miracle that He could also live in a different way, because He was more than a mere man, for instance, whence He came to them walking on the sea. But those were rare exceptions. Ordinarily no one could see any difference between His mode of living and that of other people.

How different after the resurrection! Suddenly He would be with His disciples, and just so suddenly He disappeared. Think of Mary Magdalene weeping at the tomb. She had been all alone, but suddenly Jesus stood near her. Again, two disciples were walking toward Emmaus. Suddenly, as coming from nowhere, Jesus was walking with them. Again, the disciples were assembled behind locked doors. Suddenly Jesus stood in their midst. Where did He come from? How did He get in? No one could tell. He simply was there all of a sudden.

Just as suddenly He would disappear. We may think particularly of the two disciples at Emmaus.

He did not always appear in the same form. St. Mark calls attention to this when he says, "After that he appeared in another form unto two of them" (chap. 16, 12). Sometimes the disciples recognized Him at once, sometimes it took a long while before they realized that it was Jesus. When He stood in the midst

of His disciples assembled behind closed doors, they saw at once that it was Jesus. And when a week later "doubting" Thomas was with them, even he at once recognized Jesus; while Mary at the grave had to be roused first out of her sad dreams, and the two disciples at Emmaus recognized Him only after a long conversation, while about to eat their evening meal.

On Easter Sunday, including the evening, Jesus appeared a number of times. Then for a whole week, so it seems, Jesus appeared a number of times. Then for a whole week, apparently, nobody saw Him, till on the next Sunday evening Thomas was in the room together with the other disciples.

### Many Infallible Proofs

One of the chief purposes that Jesus tried to achieve during the forty days after His resurrection was to convince His disciples that He had actually arisen from death. They were to be His witnesses to the people, yet to all the world. They were to face a hostile world, who would not only disbelieve them, but would hate and persecute them for their testimony. They must be ready to lay down their life because of their testimony. Hence they must be firmly convinced themselves, they must have a steady faith, they must have tasted the sweet power of the resurrection.

It was not so easy to convince them. They were laboring under all sorts of false notions. Before His suffering and death Jesus could not get them either to accept the fact of His coming death, much less to understand the purpose and necessity of it. They did not grasp what He was talking about, or they tried to stop Him from going into His suffering, or they stolidly suggested, "Let us also go, that we may die with him" (John 11, 16). Jesus patiently instructed them, also sharply rebuked them, and tried to lead them to a proper understanding. Every time He spoke of His future suffering, He also mentioned the glorious resurrection that was to follow after three days.

It seems that this made still less impression on their hearts. At least, when the suffering began, they were all offended and left Him, being scattered here and there. And when the news of His resurrection reached their ears, they not only refused to believe, they rejected it as idle talk. Even John, the disciple whom Jesus loved, could not muster more than a half-hearted faith when he saw the evidence of the wonderful resurrection in the empty tomb and the grave-linens, which had simply collapsed when the body of Jesus vanished out of them.

Let us not scold the disciples too severely for their lack of understanding and faith — what would we have done in their place? — let us rather marvel at the mercy of God, who turned their unbelief into a fountain of assurance for our faith. If the disciples had been ready to accept the first report about the resurrection, we might have suspected them of undue gullibility. We might fault them for not having investigated first before accepting so momentous an announcement. But now, since they showed themselves so hard-headed and slow of heart to believe at first, and yet were forced to submit to the overwhelming evidence, so that their doubt and unbelief was changed into a confident, bold, cheerful faith, their testimony will carry all the more weight.

They saw the Lord, not one at a time but in groups of two or more, reaching more than 500 on one occasion. They heard the Lord, and talked with Him. They touched Him and ascertained that He had flesh and bones. They investigated the nail prints in His hands and feet, and the spear gash in His side. He ate before their eyes. Remember how long Thomas held out, and how he at last felt constrained to exclaim: "My Lord and my God" — overcome by infallible proofs.

### Things Pertaining to the Kingdom of God

Jesus began at once, even on Easter Sunday, to instruct His disciples concerning "things pertaining to the kingdom of God." They certainly needed this instruction. Even on Ascension Day they asked the foolish question: "Lord, wilt thou at this time restore again the kingdom to Israel?" They needed instruction



about the nature of the kingdom, and who are the people to inherit the kingdom and to enjoy its blessings.

Here are some of those things, very briefly.

The kingdom rests on the vicarious suffering and death of Jesus, the success of which is assured by His resurrection. This matter Jesus discussed on the way to Emmaus and afterwards with the Eleven (minus Thomas) in Jerusalem.

The kingdom will be controlled from the right hand of God, When Mary Magdalene wished simply to continue her intercourse with her Master where it had been interrupted by His death, He said, "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John 20, 17). And later He said to them all: "All power is given unto me in heaven and in earth."

The kingdom is established, is maintained and carried out by means of preaching the Word. Jesus sent His disciples to proclaim peace and to forgive sins, to preach repentance and remission of sins in His name, to preach the Gospel to every creature. They are to serve as His witnesses, no more no less, to testify in word and deed of the blessings they are enjoying under His kingdom.

The power by which this kingdom is "enforced" is altogether different from the power which the Father employs in His rule over the destinies of nations. It is the power of the Holy Spirit, with which Jesus equips His disciples, the Spirit who comes by means of the Word and the Sacraments, and who works in the hearts through these means.

Jesus illustrated the things pertaining to the kingdom of God by the draft of fishes which Peter and his associates caught in the Sea of Galilee. He foretold the martyrdom of Peter, but refused to reveal anything concerning the fate of John (John 21).

Much more might be said about those forty days, but space will not permit. Enough has been touched to show how fruitful were those days for the preaching of the Gospel and the building of Christ's kingdom, of which we are blessed citizens, yes, kings under Christ.

J. P. M.

## JUBILATE

(Continued from page 146)

decrease, decline, or disappoint. We may picture the joys of eternal life in heaven as wonderful to ourselves as possible, yet they will still far surpass our fondest expectations. For the Psalmist says: "In Thy presence is fullness of joy, and at Thy right hand there are pleasures for evermore," and on the basis of our earthly experiences we cannot even conceive of fullness of joy and everlasting pleasures. Our first delight in entering the glories of heaven will never lessen or change. Throughout eternity our enjoyment will remain equally intense and satisfying. Our inheritance in heaven will also never lose anything by virtue of change and flight of time, or of sickness, debility, and age on our part. For we will be living in eternity and all the corruptive effects of sin will be far removed from us.

### The Lord Preserves Also the Heirs

Neither need we give way to anxious fears that we ourselves might perish before we come to enjoy and realize our eternal inheritance. Such apprehensions often trouble those who wait for the fulfilment of earthly hopes. For even when hopes in themselves are well-founded and promising death often snatches those away to whom the hopes are held out before they can enjoy them. But the Apostle says of our inheritance: "It is reserved in heaven for you, who are kept by the power of God through faith unto salvation." These words are not meant to encourage fleshly security but they do show us our true comfort. Our faith is indeed assailed by mighty foes and is exposed to great temptations, but Israel's keeper neither sleeps nor slumbers. The faithful guardian of our inheritance also guards the heirs. By looking to Him we may overcome the anxious thought that we might possibly go astray and fall out of faith before we are called to enter upon the full enjoyment of eternal life. In Word and Sacrament the Lord ever offers us the gracious power by which our faith will be strengthened and preserved unto a blessed earthly end. There we may ever confidently seek and find God's sustaining

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power and grace, "so that the devil, the world, and our flesh may not deceive us, nor lead us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and obtain the victory."

Rich joy in our living hope will make our lives blessed; it will give us zeal in bringing this living hope to others; it will keep us from setting our affections in a sinful manner upon earthly things; it will give us courage and patience amidst the trials and crosses of this life, so that we will be able to say with St. Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

C. J. L.

## EDITORIALS

(Continued from page 147)

and prejudice, as one can a subject like mathematics or history on which most men agree. You know very well what kind of "specialists" the school authorities would choose. They would steer very shy of those men who have a deep knowledge of the Scriptures and humbly but firmly cling to the Word of their God. Rather they would in all likelihood choose such "specialists" in religion to map out a course who are pliable and of a compromising nature — good fellows, as they are usually called. What a calamity that would be. Here is even a greater danger than we have, perhaps, ever thought of. Released time for religious instructions at the home church is bad enough, but sooner this by far than that proposed by Dr. Morrison. Let us be on our guard and read carefully and fearfully the signs of our times. Let us not grow weary in warning our people and keeping them informed on the direction from which the wind is blowing lest they suddenly find that religion has become part of the curriculum of the public school. Yea, may this propaganda make our people ever more grateful for our own schools and use them for the education of their children. May God be merciful to us.

W. J. S.



# Siftings

BY THE EDITOR

**State Aid for Denominational Colleges.** In Michigan the question is discussed whether it is right for a State legislature to vote subsidies for denominational colleges. The return of the veterans has naturally resulted in an enormous increase in the enrollment, and colleges are requesting aid. According to *Religious News Service*, "Senate and Administration attorneys said they believed it (state support for denominational colleges) to be contrary to the State Constitution."

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**New Edition of the Ancient Church Fathers.** Under the editorship of two members of the faculty of the school of theology at Catholic University in Washington a new translation of the ancient Christian fathers is to be published. The first volume, which is to appear soon, will include the writings of Clement of Rome and Ignatius of Antioch. Other volumes will cover the works of Polycarp, Irenaeus, Clement of Alexandria, Tertullian, Cyprian, Cyril of Jerusalem, Zeno of Verona, Ambrose, Augustine, Cyril of Alexandria, and Gregory the Great. While this edition will not replace the monumental works of Roberts and Donaldson (Ante-Nicene Fathers), and Schaff and Wace (Nicene and Post-Nicene Fathers), nevertheless, it should place into the hands of the general reader and scholar a less expensive edition of valuable material from this period.

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**Revised Standard Version.** Nearly a million copies of the Revised Standard Version of the New Testament, new translation published February 11, will be sold in 1946. Demand has so far outstripped the expectation that the publisher, Thomas Nelson and Company, has been unable to supply the full number of copies being ordered. The publishers are also hampered by lack of paper. So far only the \$2.00 cloth-bound edition has appeared. Others are expected later.

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**The Bible in the East.** The American Bible Society has learned in recent word from Shanghai that the plates of the China Bible House were hidden, during the war years, and so escaped looting.

As soon as paper supplies are available production of copies of the Bible can begin. Reports are not yet available of the Scripture distribution during this period. Care has had to be taken in issuing the Bible because of the efforts of speculators and hoarders to buy up even the paper in printed Bibles. This would indicate that there are some stocks on hand at the present time. The Bible Society is now printing 100,000 Chinese Bibles and 200,000 Testaments as an initial supply pending the resumption of printing in China. The Society has received requests for 100,000 Bibles and 2,500,000 Testaments in Japanese. Although the cost for this edition will be \$600,000.00, the Bible will be in the hands of the Japanese in a very short time.

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**Women Ministers.** Proposals have been introduced in the Danish Parliament that women be permitted to serve as ministers in the Lutheran Church in that country. Those in favor of the measure say that the scarcity of ministerial candidates should be relieved by permitting the ordination of women. But the Minister of Ecclesiastical Affairs, Carl Hermansen, says that no such plan will be carried through during his term of office, that no such measure is demanded by the congregations, and it would be unreasonable to adopt it. At the present time the Danish church excludes women from the ordained clergy. The Minister would have done better to point to Scripture (1 Cor. 14, 34, 35; and 1 Tim. 2, 11, 12) in refusing to allow the ordination of women. It is not a matter of expediency or custom; we don't have women ministers because Scripture plainly forbids it.

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**A Word About the Italian Protestants.** Protestant Churches in Italy were looking forward to the future with "a great deal of hope," the Rev. Guido Comba, secretary of the Central Committee of Relief and Reconstruction Among the Evangelical Churches in Italy, declared in New York after his arrival for a three-months' visit. "Italy's young people of ten or fifteen years ago," the Italian churchman said, "were not very much in-

terested in religious questions, but there is no doubt they have a very lively interest today. Many people are coming to the Protestant churches. According to official estimates, Mr. Comba said, about \$400,000.00 will be needed to repair the damage caused to Protestant structures throughout the country. Protestant denominations in Italy include Baptist, Waldensians, Methodists, Seventh-day Adventists, Plymouth Brethren, Pentecostals, and the Salvation Army. Membership in the Protestant churches, according to Mr. Comba, is about 200,000, but services are attended by a much larger number of "Protestant sympathizers."

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**A Find Among the Papyrus.** One of the local newspapers carried this report dated April 14, "A letter written on papyrus in 500 B. C. mentions the 'Queen of Heaven,' who may be the same pagan goddess referred to by Jeremiah in his prophecy of the destruction of the Jews in Egypt, Prof. Sami Gabra, Fuad I University archeologist, said today." The papyrus was one of seven well preserved letters found in a jar in an underground gallery about 200 miles south of Cairo. Only recently translated, the letter, written in Aramaic characters opens with an invocation of pagan divinities, principally Malakat Schemin (?), the Queen of Heaven. The long line of archeological discoveries continue, none of them contradicting but all supplementing the Biblical account.

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**Dr. Cavert, recently returned from Geneva,** says that "nothing would do more to give America a new position of moral leadership in the world than the re-establishment of a strict program of rationing by our government." Of the situation in Germany he says, "The recent reduction of the daily ration in the British zone of occupation will mean virtually a starvation diet. Of the Potsdam decision to transfer millions of Germans from their former homes in Silesia, East Prussia, and the Sudetenland, Dr. Cavert says, "It has resulted in a flood of homeless refugees—dispossessed, cold hungry, and ill—wandering over the country with no means of subsistence and no place to go. . . . The real danger is not a revival of German militarism but a spirit of nihilism and general social chaos."



## TABLE OF DUTIES

### For Bishops, Pastors, and Preachers

*A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff.; Tit. 1, 6.*

#### V

**I**N our last study we considered only one of the qualifications required of pastors, in which they must be "blameless," above reproach. A bishop must be *apt to teach*. There is much more to say on this point, and we shall add a few thoughts today.

#### The Pastor Represents the Congregation

A congregation calling a pastor has the right, yes the duty, to insist that he be apt to teach. If he lacks this qualification, he may be a good Christian, but he is unfit to be a pastor. No matter how brilliant he may be in other respects (as a "mixer," as an entertainer, as an orator, and the like) if he is not apt to teach, the congregation will be the loser. The chief purpose of the ministry will be defeated.

But more. Who is the actual teacher when a pastor teaches? The pastor does not teach in his own name, he is to teach in the name of the congregation that called him. He is a representative person. When he teaches, it is really the congregation that teaches through him. Christ does not appoint individuals directly to be public teachers; He assigned the task of teaching to His church. We recall the well-known passage from 1 Pet. 2, 9:10: "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; which in time past were not a people, but are now the people of God, which had not

obtained mercy, but now have obtained mercy." Add to this a passage from the prophet Isaiah, in which he addresses the church as "Zion" and "Jerusalem," and where he reminds the church that it is her chief task to proclaim the Gospel, and urges her to do her work boldly and with power. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (chap. 40, 9).

This being the case, every congregation has not only the right, but the duty, to demand that its pastor be apt to teach. The pastor is the mouthpiece of the congregation.

#### The Pastor a Gift From Christ

Now the question arises, Where do pastors that are apt to teach come from? They are, first of all, gifts of God through Christ. If Christ did not give teachers to His church, no congregation, no matter how great and influential it might be otherwise, could have one. Christ died on the cross in order to provide His church with teachers. St. Paul writes to the Ephesians about Christ who suffered and died and then ascended into heaven: "When he ascended up on high, he led captivity captive, and *gave gifts unto men*. . . . And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ" (chap. 4, 8, 11, 12).

Christ wants us to ask Him for His gifts. He wants us to pray. He paid with His blood for these gifts. He is willing and ready to grant them. But do we appreciate them sufficiently to ask Him for them? When He pointed out to His disciples that the harvest truly is plentiful, but that the laborers are few, He urged them: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matth. 9, 38). Are we always fervent in prayer asking the Savior to give us pastors that are apt to teach? Are we not frequently more ready to denounce pastors who may be a

little weak, than to fold our hands and bend our knees that Christ would help them to grow in their ability? Are we not frequently more ready to grumble, when things are not the way we would like to have them, than to acknowledge our unworthiness and to pray?

#### The Church's Task to Train Pastors

Pastors are gifts of Christ. But how does He give them to us? He does not drop them ready-made from heaven.

If Christ commissioned His church on earth to do His preaching and teaching for Him; if the church as a royal priesthood is to show forth the praises of Him that called them out of darkness into His marvelous light; then it will be also the task of the church to find and to train men that are apt to teach.

There are certain natural gifts required to become an efficient teacher. Where these gifts are missing, all attempts to make a teacher out of the man will be fruitless. The old homely proverb about the impossibility of making a silk purse out of a sow's ear, applies also in this case. While on the other hand it is equally true that even a very small natural endowment may by faithful application be developed to become very serviceable.

What must the church do to train her preachers, to develop leadership? No particular method is prescribed in the Scriptures, only the duty itself is stressed. Paul set an example for us. He not only told us in two different places (1 Tim. 3, 1ff.; Tit. 1, 5ff.) what qualifications a pastor must have, he himself trained many men to serve as his assistants, to help him in his work while he was living, and to carry on after his death. He also instructed and trained leaders for the local congregations which he founded. How he did this we may clearly see from his farewell address to the elders of Ephesus. Read Acts 20, 17-36. When Paul knew that his own end was near, he urged Timothy not to neglect the work of training teachers for the church. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2, 2). Note several things that Paul here stresses: the first, that he himself carefully trained Timothy, among others; the second, that only faithful men are fit for the ministry; the third, that



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they must be able to teach; and lastly, that Timothy must consider it as a part of his church work to secure and train future leaders of the church.

### Our Synod's Method of Training Pastors

What do we do to carry out this part of our church work? While Paul and Timothy trained the elders by means of what might be called a sort of apprenticeship, the church soon introduced the method of special schools for this purpose. We are still following the same system. Our Synod maintains and operates four high schools or high school departments (in Watertown, New Ulm, Saginaw, Mobridge), one Normal College (New Ulm), one classical college (Watertown), and one Theological Seminary (Thiensville). All of these institutions our Synod maintains for the great purpose that our congregations may be supplied with men that are apt to teach, either in their own midst, or as missionaries whom they may send out.

What must be the attitude of every member of our Synod toward these institutions? Since the church has been commissioned by Christ to preach the Gospel, and since the men that are called to do so publicly do it in the name of the church, in the name of every individual member: then learn to look upon these institutions as a part of your own church work. Support them heartily, so that they may do a thorough work in training able teachers.

Pray for them, that the Lord may guide and bless them. Keep yourself informed about their needs, their shortcomings, their progress, their achievements. And if the Lord has blessed you with a son who shows signs that he might be trained to become a leader, do not withhold him from the Lord.

### The Scriptures the Chief Means for Training Pastors

Above all, let us ever remember that it is not secular learning which makes a pastor apt to teach—that is only auxiliary; nor that it is a certain tradition which we are to preserve—tradition is a dead and life-destroying thing: it is the living Word of God that makes pastors apt to teach. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that *from a child thou hast known the holy scriptures* which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3, 14-17).

Pastors must be apt to teach. The church must humbly pray God for His gift, gratefully receive the men whom God sends, and faithfully train them for their work.

J. P. M.

ices are held. Only one person was acquired by transfer from a sister congregation.

During the year the missionary surveyed and canvassed much of Southeast Iowa and found many places that seemed much more desirable as locations for missions than Oskaloosa. One city of near 8,000 population has four churches, a Baptist, a Christian, a Methodist, and a United Brethren, all very small. By subtracting the claimed membership of the churches from the population there are near 6,000 unchurched in the city besides the people living round about. In several centers numbering around 40,000 population each the missionary finds possibly one small Synodical Conference church or none. One square of heavy population approximately 80 by 150 miles does not include a single Synodical Conference church and possibly no other Lutheran assembly. Ten missionaries could easily be placed in populous regions of Iowa thus far surveyed with the expectation that their fields ought to become self-sustaining in about five years time, and this without expecting transfers from sister congregations.

Iowa is a rich field for missions; it is a rich land to live in. It is a mystery as to why our church has failed to work in Iowa more than it has. Iowa needs the Gospel more than anything else. Do we have the men, the money, and the determination to bring the Gospel to the unchurched populace of Iowa? Three Districts of Synod, the Nebraska, the Minnesota, and the West Wisconsin, are now converging on Iowa and each has established a beachhead; together it should be comparatively easy to take advantage of the mission opportunities offered throughout the State of Iowa.

## IOWA MISSIONS BY GENERAL MISSIONARY OF WEST WISCONSIN DISTRICT FOR IOWA

BY J. B. ERHART

ONE year ago on Palm Sunday the first service was held in Oskaloosa, Iowa, by General Missionary Erhart in his home. He had arrived in the city ten days before to establish his home in the only place he could find to live in Southeast Iowa. He had not arranged his furniture until a petition was given him to establish a Wisconsin Synod church in Oskaloosa. Seventeen persons were in the first service. One year later, Palm

Sunday 1946, nearly 100 were present and the now organized and incorporated Grace Lutheran Church of Oskaloosa could report that it is paying \$30.00 per month toward the pastor's salary besides its church rent and other expenses and has accumulated over \$600.00 toward a church home. It has 54 in Sunday School, 35 communicants, and about 100 souls. And the attendance is steadily growing in the Y. M. C. A. Auditorium where serv-

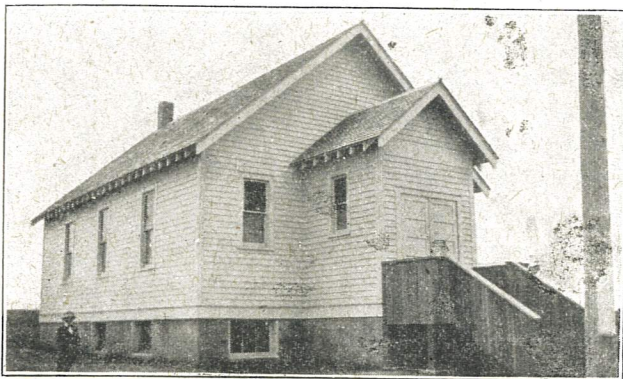
### NOTICE

Since the resignation of Pastor Arthur Voss from the editorial staff of the Northwestern Lutheran and the appointment of Professor C. Lawrenz, all Church News is to be sent to Professor C. Lawrenz in the future. Will the readers, please, make a mental note of this change. It is confusing and entails needless work for the editor if this change is disregarded. We will be thankful to the brethren if they will heed this announcement. Ed.



## MISSION IN DAKOTA-MONTANA

THE Dakota-Montana District has for many years been considered the Mission District of the Wisconsin Synod. Not that the Christians in this District were more mission-minded than others. We were regarded as the Mission District because we had the largest number of mission congregations and preaching stations, also the largest number of missionaries, and required the largest amount of subsidy.



During the past six years we have gradually lost the above distinction. The Lord has blessed our labors so bountifully that a larger number of parishes, in quick succession, became self-supporting than the number of new fields in which we were privileged to begin work. Since 1940, nine parishes comprising seventeen congregations became self-supporting. Only five new stations were added to our field during the same period. We thank the Lord for the parishes which have grown strong enough, spiritually and numerically, to take care of their own household, and pray that He may lead us into many more new fields in which to sow the good seed of the saving gospel.

The most recent mission congregation of our District to become self-sustaining is St. Paul's of Hazelton, North Dakota. St. Paul's is eloquent testimony to the truth that no elaborate building complex is required to bring immortal souls into the fold of Christ and to build up a congregation to the point of self-support. The Gospel of Christ is as powerful in the most humble little chapel as in a cathedral-like church. The accompanying photograph shows the only church home our Christians at Hazelton ever had, as

humble a place of worship as one can conceive of. But under the faithful preaching of the gospel the little group has grown steadily so that as of April 1 this congregation of sixty-two voting members declared itself self-sustaining.

Work was begun in Hazelton in 1917. Pastor A. Maas was the first missionary, but remained in the field only until the following year. Pastor S. Baer served from 1918 to 1925. During his pastorate

a modest parsonage and chapel were acquired with the help of a \$2000.00 loan from the Church Extension Fund. Pastor Walter Herrmann had charge of the field from 1925 to 1927, being succeeded by Pastor Gustav Schlegel who remained until 1934. Pastor H. Schultz served from 1935 to 1940, Pastor H. Heckendorf from 1940 to 1942. Pastor G. Ehler, the present pastor, was installed in January, 1942. At that time the congre-

gation comprised 175 souls, 102 communicants, 24 voting members. Since that time St. Paul's has enjoyed an almost unprecedented growth for these parts, so that as of today her souls number 355, her communicants 189, her voters 62.

St. Paul's of Hazelton has always taken a keen interest in the work and welfare of the Synod and shown herself deeply grateful for the financial assistance extended to her during all these many years. This is evidenced by the fact that she has regularly contributed more than her allotted quota for missions and reduced her required subsidy whenever possible. The good members of St. Paul's are today again showing the same fine spirit by becoming self-supporting while they are in the very midst of a costly but urgently necessary building program. During the past few months a church building fund of nearly \$10,000.00 has been gathered, and building materials were purchased whenever and wherever available. Building operations are now in progress. It is our sincere hope and fervent prayer that the work may proceed without interruption, and that, before the year is out, we may have the pleasure of reading in these columns of the dedication of a beautiful and fully adequate house of worship at Hazelton, North Dakota.

May the Lord continue to bless St. Paul's of Hazelton as He has so bountifully done in the past.

P. ALBRECHT.

## CHRISTIAN POETRY II

**G**OD *Be in My Head*, discussed in the last article, was child-like in its simplicity; in John Donne's *Hymn to God the Father* we are dealing with poetry of a different order, something more formal and complex, an elaborately and skillfully woven texture of great beauty and endowed with a somber splendor. This does not mean that John Donne was at all less sincere than the unknown author of *God Be in My Head*: a man may be elaborately or simply sincere, accordingly as God happens to have made him or the mood happens to be on him; some of the

inspired psalms, for instance, are marvels of technical ingenuity, while others are simple both in language and in structure. If poetry is as wide as mankind, it is also as various.

John Donne (1572-1631) was born a Roman Catholic. After a career that included study at Oxford and at Cambridge, military service, and diplomacy, he became a protestant and finally Dean of St. Paul's, London, where he gained fame as a powerful and popular preacher, described by a contemporary as "an angel leaning from a cloud." The title of the



book and motion picture, *For Whom the Bell Tolls*, is, by the way, a phrase from one of his sermons. His poetry, for many years known only to scholars and specialists, has within the last generation again excited wide interest among poets and readers of poetry, since it has many features in common with the tendencies of contemporary poetry.

The poem before us, be it noted, is a hymn to God the *Father*; the poet is face to face with the terrible splendor of God's holiness, the Perfection that makes us small and afraid: "Woe is me, for I am undone!" the prophet cried when he beheld it. Three spasms of terror shake the poet; in three great waves the consciousness of his sins sweeps over him. The first wave: "Wilt thou forgive that sin where I begun?" he cries, "the original sin, which is *my* sin; wilt thou forgive my habitual sins, still repented of and still repeated?"

But when they have been forgiven, there remains still more to be forgiven; the second wave sweeps over him: Those sins of his that led others to sin, what of them? There is, moreover small comfort in the fact that he has left some sins behind him and commits them no more — how long has he sinned, how short a time abstained! But even this is not all: "I have more."

The third wave, the greatest and most fearful, comes on; it is the sin of fear, the distrust of God's mercy in the hour of death. "I fear that when I have spun my last thread, finished this world's business, I shall perish on the shore and never cross the dark waters to the bright shores of eternity." Sin begets fear, and that fear again is sin. But at that hopeless, choking moment he sees the perfect love of the Father in Christ Jesus, the love that casteth out fear, and the blind waves cease: they give way to calm, and then to triumph:

And, having done that, thou has done,  
I fear no more.

### A Hymn to God the Father

John Donne (1572-1631)

Wilt thou forgive that sin where I begun,  
Which was my sin, though it were done before?  
Wilt thou forgive that sin, through which I run,  
And do run still: though still I do deplore?

When thou hast done, thou hast not done,  
For, I have more.

Wilt thou forgive that sin which I have won  
Others to sin? and made my sin their door?  
Wilt thou forgive that sin which I did shun  
A year, or two: but wallowed in, a score?

When thou hast done, thou hast not done,  
For I have more.

I have a sin of fear, that when I have spun  
My last thread, I shall perish on the shore;  
But swear by thyself, that at my death thy Son  
Shall shine as he shines now, and heretofore;  
And, having done that, Thou hast done;  
I fear no more.

## A FEW MORE CARNAL APPEALS OF THE CULTS

**T**HE cults assume a sense of urgency. It is common to find cultists very active and aggressive. Their misdirected zeal has its appeal to man's senses. Outwardly it appears to be great devotion for religion. In these troublesome times the cults advance a kind of certainty of conviction which many present-day churches tainted with Modernism do not offer.

### Promises

The peace and certainty offered by the cults usually is quite specific in its forms. The promises appeal to the desires of man's body and mind. Theosophical and pseudo-metaphysical cults like Unity School of Christianity promise almost anything for man's wellbeing. And when

we read the purpose of this group as found in its booklets, for which it claims a million readers, a careless reader easily may be misled to think that all is done in the name of the Triune God. Of course it is not. For Unity students "Christ is the name of the all-loving mind that stands for life, love, wisdom, light, power, health, abundance of all good. The Christ is that part of God which He Himself put into each man."

Cult promises are not founded on Christ nor on God's Word, but on deception and man-made religions.

### Pharisaic Appeal

Furthermore the cults satisfy the Pharisaic striving of natural man by offering

him something "to do," to earn peace and what not. Russellite theology is that of natural man, a typical "theology of works." Heathen religions and false synergistic church bodies together with the cults strongly emphasize what even fallen man "can do" to win merit before God and with it gain reward or favors usually of a physical nature. Many youths of our day enumerate their good turns and the elders brag about their brotherhoods and innate religiousness. Baha'ism has a special appeal to the self-righteous mystics.

### Superiority Appeal

It is a common experience to have a very unlearned cultist often unable even to speak our language fluently come to the door with an arrogance and cocksureness that is almost bewildering. Self-centered, bold, religious fanaticism often produces a strange superiority complex in formerly very unassuming persons.

The cults also cleverly make use of the martyr idea as an escape mode for an inferiority complex.

### Appeal of Communing With Departed Souls

Just as King Saul went to the witch of Endor when danger threatened, so in these times of stress spiritualistic cults encourage the masses to come to them so that they may commune with departed souls which are expected to give information and advice for the living.

The lonely and disappointed ones seem to want to flee reality and dwell upon the morbid and unhealthy. Every day of the week in thousands of spirit-medium "churches" throughout the land, many ask for bread and are given a stone.

### Appeal of an Easy Conscience

With all the commotion, noise, frenzied zeal the cults stir up theologies which are easy on mortals. Generally sin, as a transgression against God and bringing an eternal condemnation with it, is either denied outright or minimized. The Russellites just plainly state that there is no hell and offer even the vilest sinner a second chance. Since the fall of man human reason is darkened, but proud man vainly prides himself on his rational judgments. So the cults make use of this common failing and rationalize Bible pas-



sages making them appealing to the sinned-darkened intellect of man. A Unity School of Christianity covers over all its failings and false teachings by saying, "As we keep searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine."

Christians shudder as they read about and experience how "the great dragon deceiveth the whole world."

Verily "the carnal mind is at enmity against God. So then they that are in the flesh cannot please God." (Rom. 8, 7.8.)

Nothing is too foolish, too ungodly, too irrational to tempt the soul of man. Like Israel of old, many "flatter Him with their mouth, and lie unto Him with their tongues."

But the Lord is full of compassion and forgives the iniquity of all His repentant children.

Just in this time of ever increasing temptations, the dear heavenly Father gives special means, ways and opportunities to spread the gospel of Jesus Christ for the salvation of immortal souls.

So let us as Bible Christians carefully avoid and overcome the many carnal appeals of Satan, humbly perform the stewardship of our respective callings, and sincerely trust that "God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape that we may be able to bear it." (I Cor. 10, 13.)

## THE HOLY CHRISTIAN CHURCH

According to Scripture, there is but one Christian Church, the Communion of Saints, made up of all those who believe in Jesus Christ with a true faith (Eph. 4, 4-6). These believers are found wherever the Word of God is used aright, in every land and among all classes of people. They may be separated from one another by differences in language, nationality, race, class and church organization. Yet they form one spiritual body of which Christ is the head (Eph. 5, 23; Rom. 12, 5) and remain one in faith and

one in spirit in spite of all external differences and barriers.

But since this spiritual body is an invisible thing, even as Christ, its head, is invisible to us in this world, the unity of the Christian Church is likewise an invisible thing. It is not something that we can put our fingers on and say: "Here the unity of the true Christian Church is revealed for all the world to see." Only God knows what is in the heart of man; only He knows who among the many that profess the Christian faith have a true, living faith; only He can see and know the whole body of Christians; and only He accordingly can see the unity that binds them all by a common faith to Christ, their common Lord and Savior.

It is, then, nothing less than an attempt to usurp a divine prerogative when men, as often happens, try to turn the unity of the invisible body of Christ into a visible thing and base their efforts and labors in the Church on the assumption that it is possible for the whole Christian Church to be united outwardly and visibly as well as spiritually. The result is that they forget the spiritual unity which actually exists in spite of all external differences and which is the infallible result of the work of the Holy Ghost. Thus also they lose sight of the real character of the Christian Church as a spiritual body, a kingdom of God in the hearts of men, which is hidden from the world. Such emphasis on the visible unity of the Church is one form of that pernicious "externalism" which so often corrupts and destroys the faith of individuals as well as the Christian character of church organizations. We see it in full flower in the Catholic Church which claims to be the one Church outside of which there is no salvation, although it actually damns and prohibits the fundamental doctrine of Christianity that we are saved and justified by faith in Jesus Christ alone without the works of the law. There is in reality no external church organization which can boast that its members are all true Christians. Always there are tares among the wheat, hypocrites among the true believers. According to the words of Christ Himself, it will be so until the great Harvest Day comes when our Lord and Judge will make the final separation between believers and unbelievers.

But this does not mean that the visible church organization should not try to "keep the unity of the spirit in the bond of peace" and to establish fellowship with others who confess Christ as their Savior. No Christian congregation is to live for itself alone, but should heed the many admonitions in God's Word to "love the brethren" and do everything possible to strengthen them in the faith. In the visible church, however, there is only one criterion for determining which Christians and congregations can be accepted as our brethren in the faith: that is, Do they teach and confess the whole of God's Word in its truth and purity? We cannot judge the hearts of others and tell whether they have a true faith or not; but we can judge their teachings and their confessions and tell whether they follow the Word of God in all things or not. Those who teach some error, whether it be in what we consider fundamental or non-fundamental articles, should be corrected and rebuked until they confess the truth with us. If they will not accept correction, we are not to fellowship them, but "avoid them," as is plain from such passages as Rom. 16, 17-18, for there is nothing more dangerous to the spiritual life of Christians than false doctrine, any departure from the Word of God, be it in little or in great things.

In the visible church, then, we are not to fellowship all those of whom we in charity may believe that they are Christians, but only those who confess the true faith with us in every particular. The fact that we deny them our fellowship does not mean that we deny the possibility of their having a true faith; but it does mean that we who cannot see the hearts of men, but who can see the un-Biblical errors which they defend, let ourselves be guided by what we definitely know rather than by what we cannot know, — by the Lord's warnings against the leaven of false doctrine rather than by our charitable hopes that those in error may, by the grace of God, possess a true faith in their hearts in spite of their errors. It is important to remember this principle in our consideration of synods and church fellowship, which we shall discuss in future articles. — *Geo. O. Lillegard in the Lutheran Sentinel.*



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### For Me to Live Is Jesus

For me to live is Jesus,  
To die is gain for me;  
Then, whosoe'er He pleases,  
I meet death willingly.

For Christ, my Lord and Brother,  
I leave this world so dim  
And gladly seek that other,  
Where I shall be with Him.

Amen! Thou, Christ, my Savior,  
Wilt grant this unto me.  
Thy Spirit lead me ever  
That I fare happily.

## OBITUARY

### An Indian Mission Worker Called Home

A faithful worker in our Indian mission was called to his reward and the rest of the blessed, when the earthly life of Teacher Raymond Riess came to an end through a complication with an enlarged heart, on March 26, in a hospital at Safford, Arizona.

Raymond C. Riess, a son of a pastor in our sister synod of Missouri, was born in Winnipeg, Manitoba, Canada. Having attended parochial schools of our church, he intended also to become a pastor and attended Concordia Colleges at Portland, Oregon, and Oakland, California. Later he chose the calling of a teacher in our congregational schools, and prepared himself for it at our Martin Luther College in New Ulm, Minnesota, from which he was graduated in 1935. On Thanksgiving Day of that year he left his home in New Ulm in order to enter upon his call as a teacher at our Indian mission station of East Fork. Here he proved himself an able and conscientious teacher, with very considerate care for our Apache Indian children. Here he learnt to know, and later married, Gladys Connolly, who then was a nurse at our orphanage at the place.

When, in 1938, the teacher's and missionary's post at Lower Cibecue had become vacant, Mr. Riess accepted the call into that position, with which responsibilities greater than he had so far were laid upon him, with the work of a field missionary besides that of teaching the children. With his conscientious and cheerful devotion to his work he there,

also, soon won the attachment of his Apache school children and the esteem of the Indians of the district, also of the white people that learnt to know him, as also our Indian Mission administration thought very highly of him and his work.

In course of time a heart ailment set in and consequent complications necessitated his leaving Cibecue, in the summer of 1945, and to seek relief in a lower altitude. So he came to our mission station at Bylas, anxious further to serve in our work. Here he first seemed to regain strength, and he gave the last ounce of it in the calling he loved, devoting himself to his class of Apache children, winning their attachment and the respect of all who knew him.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," Matth. 25, 21, was the very appropriate text on which Pastor Sprenghel, of Bylas, preached at the funeral service in the mission church there, on March 28. The writer spoke to the assembly of Indians and white people, for which the church was not roomy enough, with application of Daniel 12, 3,— "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." At the grave in our mission cemetery at East Fork, where the departed brother wished his mortal remains laid to rest, Pastor E. E. Guenther officiated.

The mourning near relatives are his widow, his widowed mother, his brothers, Harold and Charles, his sisters, Ruth, Esther — who still teaches in the departed brother's former mission school at Cibecue — Elsie, Martha, and Mary. But they and his many friends are comforted by the sure Christian hope toward which our souls have been pointed.

F. U.

### † PASTOR AUGUST KUHN †

Pastor August Kuhn was born in Mankato, Minnesota, on January 17, 1875, a son of the Rev. and Mrs. Albert Kuhn. He entered Northwestern College at Watertown in 1890 and was graduated from that institution in 1897. He continued

his studies at the Seminary at Wauwatosa, Wisconsin, and graduated in 1900. After his graduation from the Seminary he entered the holy ministry and served as pastor of the congregations at Lake Benton and Verdi, Minnesota. He was called to St. Paul's congregation at Oconomowoc in 1911 and shortly afterwards, in 1917, he resigned his pastorate because of sickness and moved to Watertown where he resided until his death. He was married to Ida Poettner on July 3, 1907, who preceded him in death in 1920. After a brief illness Pastor Kuhn died on Monday, February 25. A son and daughter, Gerhard and Gertrude of Milwaukee, and two sisters, Emma and Lydia of Watertown, survive him. The undersigned preached the sermon basing his remarks on II Tim. 4, 18. The remains were laid to rest in the Lutheran Cemetery at Watertown. Blessed are the dead that die in the Lord!

W. A. EGGERT.

## ANNIVERSARIES

### JUBILEE SERVICES AT OUR STUDENT CHAPEL IN MADISON

God willing, the observance of the twenty-fifth anniversary of the work done at Calvary Lutheran University Church, 713 State Street, Madison, will be brought to a fitting climax with two jubilee services on May 5 of this year. The first service will be held at 10:45 in the morning. Prof. Ad. Haentzschel, Ph. D., will be the guest preacher. Former students who were here during Dr. Haentzschel's pastorate will no doubt be especially drawn to this service. In the afternoon, at 3 o'clock, there will be a second service, with the Rev. Arthur P. Voss, First Vice-President of the Wisconsin Synod, as the festival preacher. We sincerely hope that many friends of the chapel will come to Madison for one or both of these services. They may look forward to a hearty welcome from all of us here!

We regret that we do not have the proper facilities to serve meals on that day. There are, however, many restaurants in the chapel area.

Some former students of the University, who were served by our chapel during their stay in Madison, have responded



to our earlier plea for contributions to the Chapel's Jubilee Fund. We thank them heartily! Many more contributions are needed for the purchase of equipment made necessary by depreciation in the course of years and by the University's increased enrollment. We are in a most receptive mood!

May our Twenty-fifth Jubilee services prove to be a real blessing for our student work in Madison!

Wm. C. BURHOP, *Student Pastor.*

## GOLDEN WEDDING

Mr. and Mrs. Carl Wunsch

Through God's grace, Mr. and Mrs. Carl Wunsch were privileged to celebrate their Golden Wedding on April 7, 1946. Money was given for work in Synod. Praise and Thanksgiving were the order of the day. H. MARCUS SCHWARTZ.

## DISTRICT CONVENTIONS

### SOUTHEAST WISCONSIN DISTRICT CONVENTION

The fifteenth convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. V., June 24 through June 27, 1946, at our Theological Seminary, Thiensville, Wisconsin.

The opening service will take place at 10:00 A. M., Monday, June 24, in the chapel of the Seminary. A Communion Service will be held at Calvary Church in Thiensville on Wednesday evening, June 26. The essay, "The Essence of Calvinism and Its Menacing Impact on American Lutheran Theology and Practice," will be read by Pastor E. Arnold Sitz.

Credentials of the lay-delegates, properly signed by the chairman and secretary of their respective congregations, will be received by the secretary of the District immediately after the opening service on Monday morning.

All memorials, reports, releases, applications for membership, and other documents to be considered by the convention shall be in the hands of the President, Rev. Arthur Voss, by June 1, 1946. Meals will be served in the dining room of the Seminary. Lodging, if necessary, in the Seminary; guests are requested to bring their own bedding. Geo. Fischer, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

### NEBRASKA DISTRICT CONVENTION

The fifteenth biennial meeting of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 19 to 24. Three congregations will provide hospitality: St. Paul, Gresham (E. J. Hahn, pastor), Zion, Garrison (A. K. Hertler, pastor), and St. John, Rising City (G. Frank, pastor).

Wednesday and Thursday sessions will be held in Gresham, Friday and Saturday in Garrison, Monday in Rising City. The first session will begin at 10:00 A. M. Wednesday and the opening service at 8:30 that evening. Holy Communion will be celebrated on Sunday at 10:30 A. M. in Rising City.

Credentials of the delegates, bearing the signatures of the president and secretary of their home congregation, should be given to the District Secretary at the opening session.

Essays: 1. Gospel versus Canonical Law, Rev. A. C. Bauman; 2. The Boy Scout Movement in America, Rev. E. A. Breiling; 3. (Substitute) History of the Lutheran Church in America from 1870-1890, Emphasizing Unionistic Trends, Rev. L. Gruendemann.

Information regarding housing arrangements will be given through the mails by the host pastors.

All formal matters, such as memorials, applications for membership, and the like, should be registered with the District President, Rev. Im. P. Frey, well in advance of the convention.

L. Sabrowsky, Secretary.

### NORTH WISCONSIN DISTRICT CONVENTION

The North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene for its fifteenth biennial meeting, God willing, June 10-13, 1946, in St. Peter's Ev. Luth. Congregation, Fond du Lac, Wisconsin, Rev. G. Pieper and G. E. Bergemann.

Opening services with Lord's Supper will be held at 10:00 A. M. Preacher, Erwin Scharf.

The opening session will be held at 2:00 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation should be in the hands of the District Secretary, the undersigned, not later than 1:30 P. M. All petitions, memorials, official reports and documents must be in the hands of the District President, Rev. Ernst Behm, by June 1.

Essays: Dr. H. Koch, "The Church, Its Essence and Its Marks, Its Weapon and Its Enemies"; Pastor Oscar Siegler, "A Historical and Practical Study of Some Modern Trends Confronting the Lutheran Church in America."

A memorial service will be held Tuesday morning. Pastor M. Braun will deliver the sermon. Closing service will be held Wednesday evening. Sermon by Pastor Harold Kleinhaus.

Due to the housing shortage it is absolutely necessary that all delegates make early announcement for lodging to the local pastor, Rev. G. Pieper, not later than June 1. Meals will be served at a nominal price. F. A. Reier, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

### MINNESOTA DISTRICT CONVENTION

The fifteenth biennial convention of the Minnesota District will be held in New Ulm, Minnesota, Dr. Martin Luther College, June 17, at 2:00 P. M. until and including June 21.

Credentials of lay delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

Essay: "When Do We Properly Use the Doctrine of the Church?" (Question 193 of Schwan's Catechism) by the Rev. F. E. Traub.

The Housing Committee will send information on quarters. R. A. Haase, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

## ANNOUNCEMENTS

God willing, the General Synodical Committee will meet in the week of May 19, 1946, in St. John's School, Milwaukee, Wisconsin. Opening session, Wednesday 9:00 A. M. The reports of the various boards and committees should be in my hands on May 6.

The chairmen of boards and committees that are to meet before Wednesday will kindly write the undersigned a card stating the time for which their meeting is to be called.

### Meetings of Boards and Standing Committees

General Mission Board, Monday, May 20, 10:00 A. M., St. John's School.

Board of Education Wisconsin Synod, Monday, 10:00 A. M., Jerusalem School.

Board of Trustees, Monday 2:00 P. M., St. John's School.

Spiritual Welfare Commission, Monday, 7:30 P. M., St. John's School.

Conference of Presidents, Tuesday, 9:00 A. M., St. John's Parsonage.

Representatives of Institutions, Tuesday, 9:30 A. M., Grace Church.

Board of Support, Tuesday, May 21, 10:00 A. M., Messiah Church.

Committee on Amelioration of the Regulations of the Present Support Plan, Tuesday, May 21, 2:00 P. M., Messiah Lutheran Church.

John Brenner.

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

As successor to the Rev. R. Bittorf, who has accepted a call into another conference, I have appointed the Rev. Norbert Mielke as finance man for the Central Conference of the Nebraska District. Im. P. Frey, President.

### COMMITTEE ON RELIEF FOR WAR-SUFFERERS

An additional supply of promotional material for the individual congregation's use in carrying out the relief program is available upon request.

The material available at present for this purpose includes contribution envelopes, shipping labels for clothing and shoes, posters and remittance cards.

The supply of brochures is exhausted. For the sake of economy in packing and shipping, the brochures were sent to congregations in multiples of fifty. Some congregations, therefore, received more copies than were needed. Where insufficient quantities were received, we would suggest that sister congregations in the vicinity be contacted for surplus copies. The individual shipments were based on a ratio of one copy for every two communicants, and the Committee was guided by the communicant listing in the latest parochial report.

All requests for additional material are to be addressed to: Pastor Conrad Frey, 9831 Dundee Avenue, Detroit 4, Michigan. Kindly include with requests the amount of available material desired.

The Contact Men in each conference will receive information from the Committee periodically. Pastors are urged to keep in touch with the Contact Men in their respective conferences.

The Committee solicits and welcomes helpful suggestions and pertinent information.

THE COMMITTEE ON RELIEF FOR WAR-SUFFERERS,  
Conrad Frey, Finance Secretary.

## CALENDAR OF CONFERENCES

### SOUTHERN WISCONSIN PASTORAL CONFERENCE

May 21 and 22 this conference is to meet at Racine, Wisconsin, with Pastor Theo. Volkert. The first session begins at 9:00 A. M.

Sermon: R. P. Otto, I Pet. 2, 1-10.  
(W. K. Pifer, Col. 2, 6-15.)

Essays: Old, W. Wiedenmeyer.  
New, Geo. Barthels, Exegesis, Hebrews 7.  
A. Lorenz, Study of the Doctrinal Affirmation.  
J. B. Bernthal, Exegesis, II Cor. 6, 14-18.

Discussion of the Treatise on Boy Scouts.

R. P. Otto, Secretary.

### CHIPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

We shall meet on May 14 and 15 at Grace Congregation, Town Maine, Marathon County, M. F. Liesener, the pastor.

Sermon: R. Schoeneck (W. Schulz).

Confessional: W. Weissgerber (L. Winter).

Brethren are kindly asked to announce early to the local pastor. Address: Route 1, Wausau, Wisconsin.  
R. C. Biesmann, Pastor.

### CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene at Beaver Dam, Wisconsin (Pastor L. C. Kirst), Tuesday, May 14, 1946.

Order of Business: Tuesday, 10:00 A. M., Opening; 10:15, Exegesis on Galatians, chap. 4, continued, Pastor R. Jungkuntz; 11:45, Financial Report, Pastor J. M. Raasch; 1:30, Opening; 1:45, Lessons from the Book of Jonah for Our Times, Prof. E. Schroeder; 3:30, The Divine Call, Prof. E. E. Kowalke, Wednesday, 9:00 A. M., Opening; 9:15, Sermon Criticism; 10:00, Psalm 8, Pastor Otto Engel; 1:30, Opening; 1:45, Winning the Un-church, Pastor J. B. Erhart; 3:00, Casual Questions and Miscellaneous Business.

Sermon: Pastor M. Wahl; alternate, I. G. Uetzmann.

H. Geiger, Secretary.

## NOTICE OF SUSPENSION

The officers of the Michigan District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States have concurred in the following declaration:

That Pastor Eldred L. Hofmann, 1723 Maplewood Avenue, Lansing, Michigan, has been suspended as a pastor of the Michigan District for the following reasons:

1. Because of his wilful and persistent adherence to the sinful, unsubstantiated, and unretreated charges of slander and libel which he brought against a committee of the Michigan District which investigated affairs in Zion Ev. Lutheran congregation, Lansing, Michigan, March 3, 1946.  
2. Because he severed his relations with us by leaving the meeting abruptly, in which his charges were being reviewed by us, and by this action withdrew from further dealing with us.

Pastor Hofmann is ineligible for a call in our circles.

Karl F. Kraus, President.

### ARIZONA MISSION BOARD

The Arizona Mission District held its annual session in Grace Ev. Lutheran Church, Tucson, Arizona, on Rev. E. Arnold Sitz, pastor, on April 30 to May 2.

Robert Wm. Schaller, Secretary.



**LIST OF CANDIDATES**

For the new professorship (high school mathematics and physical education) at Dr. Martin Luther College, New Ulm, the following list of candidates has been submitted in accordance with the published request:

- Egbert Albrecht, Fond du Lac, Wis.
- Len Ewald, Fargo, N. D.
- Prof. Erich Falk, Milwaukee, Wis.
- The Rev. Conrad Frey, Detroit, Mich.
- The Rev. Hugo Fritze, Valentine, Nebr.
- Martin Garbrecht, Waukesha, Wis.
- The Rev. Roland Hoenecke, Chesaning, Mich.
- The Rev. Otto Hohenstein, Glendale, Ariz.
- The Rev. Richard Jungkuntz, Ft. Atkinson, Wis.
- Victor Lehmann, Ixonia, Wis.
- Lloyd Meiners, Winona, Minn.
- John Oldfield, Rhinelander, Wis.
- The Rev. O. Pagels, Ixonia, Wis.
- Elmer Seefeld, Milwaukee, Wis.
- Rudolph Sievert, Waldo, Wis.
- Roy Stuhr, New Ulm, Minn.
- The Rev. Gilbert Sydow, Ranier, Wash.
- The Rev. Emil Toepel, Onalaska, Wis.

The College Board urgently requests all those who have pertinent information relative to the qualifications of any of these suggested candidates to make that information available to the undersigned secretary of the Board before May 25, 1946. On that day at 9:30 A. M. the Board will meet at the College Office at New Ulm to call the new professor.

Herbert A. Sitz, Secretary,  
214 North Franklin,  
New Ulm, Minnesota.

**NOMINATIONS**

For reasons of health Prof. T. W. Sievert has been forced to leave the teaching profession. The Board of Northwestern College has accepted his resignation, effective as of June 15.

Members of the Synod are herewith requested to place in nomination the names of such men who are qualified to teach the commercial branches, particularly typing and short hand.

By May 12 such nominations should be in the hands of the Secretary.

Pastor K. A. Timmel,  
Watertown, Wisconsin.

**CALL FOR CANDIDATES**

Prof. Oscar Naumann has received and accepted a call as pastor of St. John's Congregation at St. Paul. Professor Edwin Sauer has asked the Board of Control to relieve him of the duties of the inspector, and the Board has acceded to his request. For the vacancy thus created in the faculty the College Board now asks the members of the Synod to nominate candidates who are qualified to take over the duties of the inspector of the boys' dormitory. In addition to his duties as the dean of men, the candidate will be expected to teach Latin on the high school level. Names of the candidates should reach the secretary of the College Board before May 31, 1946.

Herbert A. Sitz, Secretary,  
214 North Franklin Street,  
New Ulm, Minnesota.

**COMMENCEMENT ANNOUNCEMENT**

June 5 is to be commencement day at Michigan Lutheran Seminary, Saginaw, Michigan. The graduation exercises, since we have no suitable place of our own as yet, are again to be held in St. Paul's Church. A class of twenty scholars is expected to graduate. The day itself is, as customary, to be devoted to field day events.

All are kindly invited to spend the day with us and take part in the commencement exercises. Otto J. R. Hoenecke, Director.

**INSTALLATION**

Authorized by President Herbert Kirchner, the undersigned installed the Rev. Theophil Mahnke as pastor of Zion's Ev. Lutheran Church at Town Auburn, Wisconsin, on Palm Sunday. The Rev. L. Winter preached the sermon and also assisted in the installation ceremony. May the Lord bless the pastor and his congregation.

Address: Rev. Theo. Mahnke, Bloomer, Wisconsin.

Robert J. Koch,

**ACKNOWLEDGEMENT AND THANKS**

The Library of Dr. Martin Luther College, New Ulm, Minnesota, has received the following memorial wreaths: \$25.00 in memory of Ray Riess, Cibecue, Arizona, donated by the classmates of the deceased, Class of 1935; \$25.25 in memory of Otto Stindt, Menomonie, Wisconsin, donated by the relatives of the deceased. Our cordial thanks to the kind donors.

E. R. Blifernicht, Librarian.

The Northwestern College Library Fund is grateful for the following donations of the recent past: Memorial wreath for Roland Harpt by Mr. and Mrs. John Mattek, \$2.00; in tribute to Robert Mitzner and Harvey Riedemann by the St. Mark's Choir, Watertown, Wisconsin, \$10.00; remitted by Pastor W. Eggert, \$5.00; remitted by Pastor H. Gieschen for Library Building Fund, \$25.00. To all donors our warmest thanks!

E. M. Schroeder, Librarian.

**CHANGE OF ADDRESS**

Rev. Arthur P. C. Kell, 1100 W. Territorial Road, Battle Creek, Michigan.

**REQUEST**

The St. John's Lutheran Church, Bay City, Wisconsin, is in need of a communion set (individual cup). Any church wishing to sell theirs please write to Pastor Gale A. Maas, Bay City, Wisconsin.

**CHURCH FURNITURE**

Immanuel Lutheran Church of Town Baldwin, St. Croix County, Wisconsin, offers 20 used pews about 7½ feet long to any mission congregation which will transport them. Kindly address communications to Im. W. Bade, pastor, Woodville, Wisconsin. Im. W. Bade.

**MICHIGAN DISTRICT**  
October 1 to December 31, 1945  
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 391.07	
H. C. Haase, Benton Harbor.....	3,000.00	
E. J. Berg, Benton Harbor.....	92.81	
R. A. Gensmer, Coloma.....	535.24	
E. Lochner, Dorr.....	142.00	
C. J. Kionka, Dowagiac.....	294.70	
N. Engel, Eau Claire.....	200.66	
E. Lochner, Hopkins.....	168.96	
A. Hoenecke, Muskegon Heights.....	98.59	
A. J. Fischer, Sodus.....	1,223.53	
W. W. Westendorf, South Haven.....	771.36	
H. Zink, Stevensville.....	1,096.61	
H. Hoenecke, Sturgis.....	466.01	

**Southeastern Conference**

A. Baer, Adrian, including \$3.00 from Sunday School...	1,080.20	4.00
R. Scheele, Ann Arbor.....	54.16	
H. Buch, East Ann Arbor.....	46.80	
Belleville.....	90.00	
K. Vertz, Detroit.....	291.82	35.00
E. Rupp, Detroit.....	244.21	
W. Valleskey, Detroit, including \$29.59 from Sun. School	198.09	
E. Frey, Detroit.....	328.96	
C. Frey, Detroit.....	292.76	
G. Albrecht, Dexter.....	8.40	
Findlay, Ohio.....	145.80	
A. Tiefel, Greenwood.....	188.46	
J. Gauss, Jenera, Ohio, including \$20.00 from S/Sgt. P. Weihrauch; \$10.00 from Pvt. J. Heldman; \$10.00 from Pvt. J. and A. Von Stein; \$70.00 from S/Sgt. R. Wineland; \$5.00 from F. Weihrauch; \$5.00 from Cpl. R. Schaller; \$5.00 from Pvt. Richard Schaller; \$6.25 from Mrs. S. Pifer and \$50.00 from Sunday School	2,191.94	60.00
K. Krauss, Lansing.....	1,643.48	
E. Hoffman, Lansing.....	81.35	
T. Sauer, Livonia.....	509.56	
S. Westendorf, Monroe.....	500.72	
H. Muehl, Monroe Twp., including \$10.00 from Ladies' Aid	310.55	
A. Maas, Northfield.....	767.73	
E. Hoenecke, Plymouth.....	1,075.56	
C. Schmelzer, Riga.....	593.80	
H. Engel, Saline.....	2,094.84	12.00
A. Wacker, Scio, including \$5.00 from Leon and LeRoy Herten	136.34	10.00
J. Martin, Toledo, including \$10.00 from Cpl. M. Peth; \$10.00 from S/Sgt. P. Luetke; \$10.00 from Sgt. P. Birrwitz; and \$75.00 from Sunday School.....	1,075.00	
R. Timmel, Toledo.....	500.00	
F. Zimmerman, Toledo.....	224.16	
P. Heyn, Van Dyke.....	125.67	
A. Bloom, Waterloo.....	239.60	
G. Press, Wayne.....	760.03	

**Northern Conference**

M. Schroeder, Bay City.....	443.50	5.00
A. Westendorf, Bay City.....		
J. Vogt, Bay City.....	75.50	
E. Kasischke, Bay City.....	809.96	
R. Hoenecke, Brady.....	771.23	
D. Metzger, Broomfield.....	40.38	
R. Hoenecke, Chesaning.....	671.00	
W. Sauer, Elkton.....	79.95	
B. Westendorf, Flint.....	867.70	
V. Winter, Flint.....	128.11	
A. Kehrbeg, Frankenmuth.....	376.10	5.00
A. Schwerin, Freeland.....	334.56	
G. Schmelzer, Hale.....	150.28	
W. Steih, Kawkawlin.....	314.74	
E. Rupp, Manistee.....	35.00	
R. Schaller, Mayville.....	109.22	
Marion Springs.....	37.50	
W. Voss, Owosso.....	721.40	
A. Hueschen, Pigeon.....	317.28	
O. & O. J. Eckert, Saginaw.....	2,040.81	
O. Frey, Saginaw.....	720.33	
H. Eckert, Saginaw.....	260.53	
E. Rupp, Sheridan.....	220.74	
C. Leyrer, St. Louis.....	538.50	
G. Cares, Swan Creek.....	242.00	
J. Roekle, Tawas City.....	708.67	4.00
W. Kehrbeg, Vassar.....	127.15	
R. Koch, Zilwaukee.....	553.90	

\$ 35,757.42 \$ 135.00

NOTE: Of the Non-Budgetary money there was \$19.00 for Church extension and \$116.00 for non-synodical activities.

**Memorial Wreaths**

(Included in above monies)

In Memory of	Sent in by	
Charles Brehmer.....	Adrian.....	\$ 9.00
Emma Eickman.....	Bay City, St. Johns.....	5.00
Mrs. Mabel Brown.....	Bay City, Bethel.....	3.00
.....	Detroit, Mt. Olive.....	5.00
Mrs. Paul J. Kionka.....	Dowagiac.....	5.00
Marie Lotter.....	Frankenmuth.....	2.00
Mrs. Margaret Bickel.....	Frankenmuth.....	1.00
Orville Schaller.....	Jenera.....	40.00
William Wilch.....	Jenera.....	23.00
Edw. Hoch.....	Jenera.....	17.00
Mrs. F. C. Wagner.....	Monroe.....	4.00
Mrs. Joseph Strieter.....	Pigeon.....	6.00
Mrs. Herman Steffens.....	Riga.....	4.00
Lt. George Garinger.....	Saginaw-St. Johns.....	5.00
Matthew Seeger.....	Saline.....	12.00
Pvt. Roy E. Hirth.....	Saline.....	15.00
Carl Huber.....	Scio.....	10.00
Rankin Young.....	Tawas City.....	2.00
Fred Bransiek & Wm. Plageman, Toledo-Arlington	Waterloo.....	20.00
Mrs. Anna Grosshans.....	Tawas City.....	3.00
Richard Schiebel.....	Tawas City.....	2.00

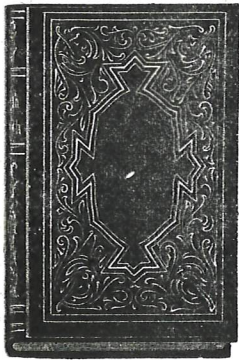
ALWIN R. BURKHARDT, Treasurer.



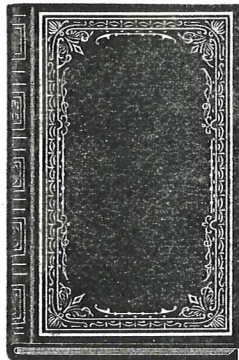
# CLOSING OUT!!

## German Wisconsin Synod Hymn Books

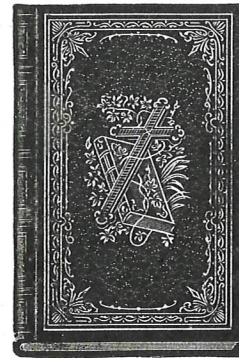
Size 3½ × 5½, Handmade



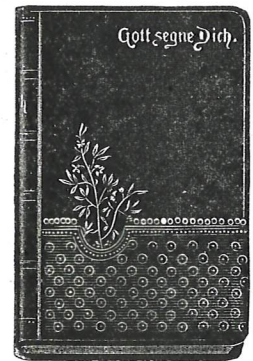
No. 2. Imitation Leather, Gilt-edge ..... 35c



No. 3. Imitation Morocco, Gilt-edge ..... 35c



No. 4. Genuine Morocco, Gilt-edge, gold-stamped 35c



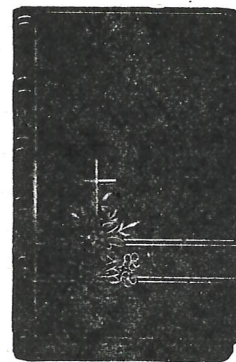
No. 210. Fine Morocco, padded, gold-engraved cover 50c



No. 213. Genuine, Fine Morocco, gold-engraved cover, gilt-edge ..... 50c



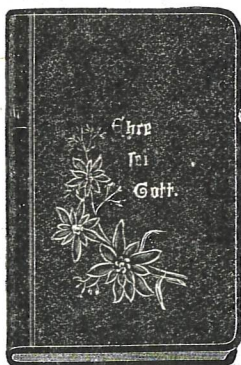
No. 214. Genuine Calf-leather, gold-engraved, gilt-edged 50c



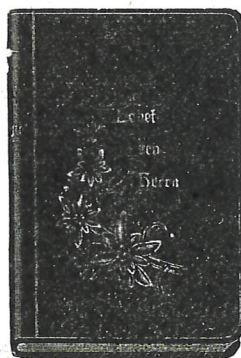
No. 215. Genuine Morocco, padded cover, gold-engraved ..... 50c



No. 5359. Genuine Leather, gold-engraved padded cover ..... 50c



No. 2760-E. Morocco, gold-engraved, padded cover.... 50c



No. 2760-L. Morocco, gold-engraved, padded cover.... 50c

No. 7 — (Not shown) Morocco, semi-flexible; covers not overlapping. Without Devotional Supplement ..... 50c

No. 7A — (Not shown) Morocco, semi-flexible; covers not overlapping. With Devotional Supplement ..... 50c

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