

# The Northwestern Lutheran

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

WISCONSIN SYNOD

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# CHRIST SITTING AT THE RIGHT HAND OF GOD

Mark 16, 19



## Consider What It Means To Sit At The Right Hand Of God

*A Figure of Speech* When God's Word assures us in our text and elsewhere that Jesus upon His Ascension is sitting at God's right hand, it is employing figurative language. With the right hand soldiers wielded their swords; with the right hand mighty kings signed their royal decrees and edicts. It is with the right hand that most people do their most skilful work. Thus the right hand became in language the symbol of someone's power and authority. With the right hand do we also welcome the stranger and the guest. The bride, coming out of church, is at the right of the groom, who has promised to love and cherish her. Thus we see that the right hand is also the accepted symbol of someone's honor.

## Divine Power And Majesty

Christ sat down at the right hand of God. Paul tells us in Ephesians that the Father "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." God's right hand denotes His almighty power in which He rules and directs and holds absolute sway over all things animate and inanimate, over all rational and irrational creatures, over men and angels; it denotes His omniscient power in which He sees and knows and discerns all things and all happenings in their minutest details; it denotes the omnipresence of God in which

He is present everywhere and fills all things. Thus when we are told that Christ upon His Ascension sat down at the right hand of God this can only mean that ever since the memorable moment when our Savior parted from His disciples, with hands outstretched in blessing, He is ruling over all things with divine omnipotence, omniscience, omnipresence, and glory. We are reminded of the account in Genesis which tells us that Pharaoh, the absolute ruler of Egypt, put his royal signet ring upon Joseph's hand and arrayed him with royal vesture, saying: "Thou shalt be over my house, and according unto thy word shall all my people be ruled." Thus God the Father has placed all divine power and authority and honor into the hands of our Ascended Savior and now rules and directs all things in heaven and on earth through and by Him.

## Mark Well Who Thus Sits At The Right Hand Of God

Think of what it means to us even in earthly spheres to know that someone who is stationed above us, someone who has a guiding hand in our affairs, is our true and personal friend. Think of what it means to a pupil if he knows that his teacher is his real friend, truly concerned about his welfare. Think of what it means to a workman if he knows that his employer is his true friend, intent upon his success, well-being, and advancement. We glory in such situations, because they mean so much to us.

## Our Savior

How much more reason have we to glory and to rejoice in knowing that He who sits at the right hand of God, who holds almighty sway over all things, who knows and discerns all things, who is ever present with us in divine power and wisdom, is none other than our dear Savior. He loved each one of us so dearly that He was willing to shed His own lifeblood to save us from sin, death, and the devil. To know that it is He who shapes our lives, who gives us our sorrows and our joy, our disappointments and our successes, must needs awaken in us a feeling of joy, contentment, and security. For with our Savior ruling over us, discerning and directing every detail of our lives, we

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# Editorial

**One Hundred Years** Years mean nothing to God, of course. God is not to be couched in the term of time. God has no time and knows no time and is not under the compulsion of time. He is Eternal, "the Ancient of Days." "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Hence God neither looks backward nor forward. With God everything is ever present. But God has committed man to time. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years." Man's time, however, in the mind of God is a time of grace, a span however short or long, in which man is to seek the Lord while He may be found. For this purpose only has God given man time, life on this earth. Even to man one hundred years do not seem long — only as he looks forward to them. Looking back upon one hundred years they seem to dwindle into a very short span. This obvious fact tends to make man careless in regard to time. That is not what God wants nor as He would have it. God wants man to regard time seriously, to mean much to him. "Days should speak, and the multitude of years should teach wisdom" (Job 32:7). This then ought to be the one purpose in our reflection on time, the purpose of the celebration of any past event in the church. This, we believe, will be the purpose of the centennial celebration of the Missouri Synod. Our brethren of the Missouri Synod will, during this centennial year, earnestly study and contemplate what God hath wrought among them by His grace, in the formative years of their body and during the intervening years as well. Their thoughts will go back to the days when God planted them in the favorable soil of our United States; they will remember the men who for conscience sake left Germany during the days when rationalism was on the rampage in Europe and threatened to devour the Church and drove their fathers to America that there they might "live by every Word that proceedeth from the mouth of God"; they will remember the battles their fathers fought for purity of doctrine and practice, for absolute separation from every form of doctrine and Lutheranism that was at variance with the inspired Word; they will remember the joys of their fathers when they found others who did confess with them and united with them; they will remember the mighty miracles the grace of God performed among them to keep this infant church body true to His Word. But remembering alone will not do it. The Missouri Synod, viewing in retrospect this mighty grace of God that made their church body what it is, will from the depths of their hearts confess their unworthiness of the grace of God and their oft times cold appreciation of it; they will confess the ever present danger of being satisfied with merely the knowledge of God's gifts to the fathers and to the succeeding generations; they will penitently acknowledge the weakness of the flesh to use the sword of the Spirit at all times and to keep it ground to the keenest edge and with it to smite the gainsayers in the name of the Lord of hosts. Missouri will pray God during

the centennial year to renew in them the spirit of the fathers by renewing in them the right spirit. They will pray God for the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God. Missouri will freely and from the heart acknowledge that "by the grace of God I am that I am" and will open their hearts to the God of all grace that He may grant them grace for grace. Such a centennial celebration we heartily wish the Missouri Synod and to this end we, their brethren in the Synodical Conference, will join them in their prayers.

W. J. S.

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**Too Much Money** There is such a thing as too much money. There is such a thing as giving young people too much spending money. Money is a dangerous thing in the hands of people who don't know the purpose of money and the value of it. This is particularly true of young people. There are those who believe — and their number is large and growing — "that every child should have an allowance to teach them the value of money and give them a start on adult financial responsibility." When one reads reports, however, that tell us that many children of high school age get an allowance of \$15, \$20, or even \$25 to do with and spend it as they please for their own entertainment, it is then that one questions the advisability of allowances. If allowances are a good thing in the training of a child, surely, an allowance that runs into such figures can't but ruin and spoil a youth. If the child is expected to use this money for the purchase of its own clothes, books, reading matter, church contributions and other incidental expenses it may not be too much. But even then it would take wise parents to supervise the spending of the money. If, however, the money is given to the child without strings attached it seems to us that sooner or later it is going to lead to trouble and the ruination of the child and others. Instead of teaching the child the value of money it may teach the child the love of money which, as the Scriptures tell us, "is the root of all evil. Nor is that all. One child, known to have so much money, tends to make other children who have no such generous allowance dissatisfied with their lot. This particularly may cause them to rebel against this condition and result in an attempt on the part of the less favored child to get money by hook or crook. Perhaps this is one of the underlying causes for the thievery now so rampant in many of our high schools. It is, of course, a simple matter to diagnose the disease; but to propose a cure is another matter. We, who are Christians, do know the best and only means to effect a cure and that is the Word of God. Where the love of the Savior has been shed abroad in the hearts of the children the devil will have less opportunity to implant the love of money in their hearts than where the love of Christ is not known. We know this. And while the world is racking its brain to

find a solution to the problem of juvenile delinquency let us continue to preach and instruct in the Word of God with all longsuffering and doctrine. There and there alone lies the cure.

W. J. S.

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**Henry Ford** The purpose of these remarks on Henry Ford, who died recently, is not to appraise his character but to call to mind some of the influence which his mechanical and industrial achievements have had on our church work. He is credited with putting America on wheels. It can be observed that though new inventions and products are employed by the devil as instruments to promote sin and vice, the Lord also employs them in the work of His kingdom. That applies to the automobile which Mr. Ford did much to popularize. The Lord has used it to further the fulfillment of the prophetic statement of our Savior: "This Gospel kingdom must be preached in all the world for a witness unto all nations, and then shall the end come."

The automobile, especially the Ford in the early days, when it dominated the low price field, has contributed much to the spreading of the Gospel. Many a preacher's Ford has affectionately been called the Gospel wagon. It is unthinkable that many of the isolated mission stations being served by our pastors and missionaries in the outlying districts of our Synod would have the regular preaching of the Gospel if it were not for the automobile. The automobile has made it possible for our missionaries to serve much larger parishes and a greater number of preaching stations than would otherwise be possible. In sparsely settled areas some of our missionaries drive a hundred miles or more on Sundays to minister to their little flocks. Because of the service which it has rendered and still

is rendering in the work of the Church we ought to recognize it as a precious gift of God.

For the pastor, especially the missionary, it has produced a financial problem. There is hardly one who can do his work effectively without a car, and in most cases it must be financed out of his meager salary. There is hardly a problem which confronts our mission boards in their work of administration which has caused them so many headaches. How a candidate fresh from the seminary, or even a missionary already in the work, shall finance the purchase and upkeep of his car has been the subject of much discussion on the part of mission boards but a completely fair and adequate solution has not yet been found. In the horse-and-buggy days life was not so complex. It is to the credit of our missionaries that they are carrying this extra financial burden in the service of the Lord.

The automobile has also opened up new ways to enjoy life. It can carry us to the mountains and lakes and other scenic points. It has made it possible to enjoy the fellowship of distant relatives and friends who would otherwise be out of easy reach. That is a gift of our Heavenly Father who giveth us all things richly to enjoy.

Whether the evils which the automobile has produced do not outweigh the good has been the subject of much debate. There is no question that the same automobile which can carry people to church to hear the Word of God is used by many as an agency to miss church and to go on an outing instead. There is no question that the automobile carries many to dives and haunts of the devil and is the occasion for much sin and vice.

The question is not whether the automobile is good or bad, for in itself it is neither, but what use you are making of it. It is a gift of God to you but you can turn it into a curse.

I. P. F.

## TABLE OF DUTIES

### For Male and Female Servants, Hired Men and Laborers

*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5ff.; Col. 3, 22.*

#### III

**A**FTER having told slaves and hired laborers that they, if they wish to conduct themselves as Christians, must be obedient to their masters with fear and trembling, that they must remember that by serving their masters, no matter how harsh and unfair these may be, they are really serving Christ, Paul concludes with a word of comfort: "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

These words are quoted from St. Paul's Epistle to the Ephesians. At the same time and with the same messenger (Tychicus) Paul sent also a letter to the Colossians. The contents of both letters is very similar. In the Epistle to the Colossians Paul phrased the encouragement in the following words: "Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" (Col. 3, 24, 25).

#### Onesimus

We might wonder why Paul appended such a sharp warning to his words of

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encouragement in the letter to the Colossians, and not to the Ephesians. He had a special reason for it, and it will pay us to take a little closer look at the situation.

Colosse belonged to a parish made up of three small Christian groups, the other two groups living in Laodicea and in Hierapolis (Col. 4, 13). To this parish belonged a wealthy man, Philemon, who had a number of slaves. One of his slaves, although he had the beautiful name Onesimus met Paul, and Paul converted a regular good-for-nothing, and finally he ran away from his master. He fled as far as possible and came to Rome, where Paul was held as a prisoner awaiting his trial. Paul was in his own rented house and carried on extensive mission work. In some way, we do not know how, Onesimus met Paul, and Paul concerted him to faith in Jesus Christ. Onesimus became a changed man. He helped Paul in his work and proved himself very faithful, so that Paul would have been glad to keep him as one of his regular helpers.

Onesimus was still the lawful property of his master Philemon. To him he had to return and take whatever punishment he would choose to lay on him. Paul sent him back, but he also sent along a friendly letter, in which he pleaded with Philemon to forgive his fugitive slave, because really he was now receiving more than he had lost. He lost a good-for-nothing slave, he got back a faithful brother in the Lord. There is no doubt, Philemon granted Paul's petition with all his heart.

In those days many members of the Christian churches, in some cases the majority of the members, were slaves. Also in the parish Colosse-Laodicea-Hierapolis there were numerous slaves. When Paul returned Onesimus to his master and interceded for him for leniency, the devil certainly tempted those slaves by whispering in their ears that after all it cannot be a very serious offence if they neglect their masters' goods. In order to arm Christian slaves against the wiles of the devil, Paul adds the warning that without respect of person he that does wrong will receive the punishment of his wicked deed.

### The Inheritance

Paul speaks of an inheritance. He means our inheritance in heaven. He encourages the slaves that he who does good shall receive of the Lord the reward of the inheritance.

Does Paul wish to say that slaves by being obedient and faithful to their masters will earn heaven as a reward? No, the inheritance in heaven is not earned in that way. The Colossians were troubled by thoughts of that kind. Errorists had come to them who tried to judge them in meat and in drink, in respect to holy days, new moons, and sabbath days. They tried to beguile them with ordinances like: "Touch not, taste not, handle not." They preached to the Colossians that they must practice certain things and abstain from others, in order to merit thereby the righteousness which is valid before



God, and which He rewards by admitting the observers of such ordinances to heaven. — But those were the words of deceivers.

The inheritance in heaven is merited in an entirely different way, without anything that we may do or sacrifice. Paul points the Colossians to Christ. He, when we were aliens and enemies, reconciled us to God. He blotted out the handwriting that was against us and nailed it to His cross. By His death He presented us holy and unblamable and unprovable in the sight of God. That is the way the heavenly inheritance was procured for all men. Christ won it for us.

There is no difference. Just as masters are not admitted into heaven by their position of eminence, neither can slaves work their way into heaven by being obedient to their masters.

### Reward

There are different kinds of reward. When the householder hired laborers for his vineyard at a penny a day, they had a right in the evening to demand their penny, and he was in duty bound to give it to them. He had bought their services at a price, and he would have been plainly dishonest if he had failed to pay it. That is one kind of reward. So today we frequently see parents make the mistake of buying the obedience of their children by promising to pay them a reward if they only behave.

There is another kind of reward. A father, for instance, knows that his son is obedient. He does not have to bribe him to be so. But now it happens that he has a job for his son that may be somewhat distasteful to him, or that requires a special sacrifice. Then in order to show his appreciation, to encourage his son and to make it easier for him to bring the sacrifice, he promises him a reward; not to buy his obedience, but to hearten and to fortify him.

In this way God frequently promises a reward to His Christians. In the Sermon on the Mount Jesus said to His disciples: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: *for great is your reward in heaven;* for so persecuted they the prophets which were before you" (Matth. 5, 11, 12). During times of persecution Christians may easily lose courage and find it very difficult to persevere, to keep up their faith and to confess their Lord. By lifting their eyes off their affliction and raising them to the glories in heaven, the Lord makes it easier for them to bear the burden.

The position of a slave, no matter how kind and gentle his master may be, is never a pleasant one. The temptation to rebel, and to deceive and harm his master, is always powerful. In order then to strengthen Christian slaves, Paul tries to draw their attention away from the pain of their position by calling to their mind the glorious reward which awaits them in heaven, which the gracious God in His love has prepared for them.

Let all who hold the position of servants or employes remember that they are not the masters, that God who gave them the position which they hold demands obedience and faithfulness of them, and will severely punish them if they do that which

is evil. But let them also take courage because "our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4, 17).

J. P. M.

## THE DEBATE ON UNION

### Where Do We Stand?

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

THE purpose of the previous article in this series was to show that our participation in the debate on the issue of union between the American Lutheran Church and the Synod of Missouri was not due to any desire to meddle in the affairs of another synod, but is entirely proper and in order because of the ties of fellowship which unite us with our sister synod. It is, in fact, an obligation which we cannot honorably evade. That is how we got into the debate. The next question which our members are entitled to ask is: Where do we stand in the matter? In order to state this clearly, it will be necessary to determine just what the present status of this debate is.

#### Missouri Submits The Agreement

In 1938 Missouri submitted to its sister synods the Agreement which had been reached with the American Lutheran Church. This was in keeping with a specific statement of its own committee, which reads, "As far as the Missouri Synod is concerned, this whole matter must be submitted for approval to the other synods constituting the Synodical Conference." At that time the question before us was whether the Declaration and the Brief Statement constitute a real agreement. Our synod in 1939 expressed the conviction that this was not the case, basing its judgment first of all on a study of the new document, the Declaration, and then on a number of subsequent acts of the American Lutheran Church.

#### Three Agreements

At the 1940 convention of the Synodical Conference that body declared that an agreement resting upon three documents (the 1938 Resolutions of

Missouri must now be included) was not a safe basis for union. Thereupon the Missouri Synod in 1941 decided that a serious effort should be made to draw up a single document of agreement. This was done by the committee of the two bodies, and the result was the *Doctrinal Affirmation* of 1944. This new document was also submitted to the sister synods. Now the question took on a new form: Does the Doctrinal Affirmation represent a true settlement of the old controversies?

#### Old Errors Remain

Our views were stated in our theological magazine, the *Quartalschrift*, where we recognized the progress that had been made, particularly in the doctrines of conversion, justification, and the eternal election of grace. We also pointed, however, to a number of other sections in which the old errors had not yet been adequately excluded. Criticism of the Affirmation was quite general, much of it more severe than ours. Nor was the American Lutheran Church satisfied with this unified document. Although the Missouri Committee had been working at a revision of the Affirmation, the American Lutheran Church at its Appleton Convention in the fall of 1946 declared its dissatisfaction with the Affirmation and formally rejected it, offering fellowship instead on the basis of the St. Louis Agreement of 1938. Thus the field of discussion has shifted once more, and the question before the synods at this time is again whether the 1938 Resolutions may serve as a sound basis for church fellowship. In showing where we stand on these

issues in their present form, we shall base our judgment first on the official documents of the American Lutheran Church, particularly the Declaration, then on the course of action which has been followed by this church body since 1938.

#### Declaration Not In Agreement With Brief Statement

One often hears it said that in its Declaration the American Lutheran Church has accepted the Brief Statement of the Missouri Synod. If this opinion is correct, the implications will be far reaching. For we recognize the Brief Statement as an excellent statement of sound doctrine, particularly in regard to the teachings over which these two bodies are divided. But does the Declaration really accept the Brief Statement? This latter document contains nineteen articles. The Declaration discusses a number of them under six general heads and then states: "With the *other* points . . . we are conscious of being in agreement." After "supplementing" and "emphasizing" some of those items which it had singled out for special discussion, the Declaration approves *if* those sections which contain this special interpretation will be acknowledged as correct by Missouri. Then it names a group of other teachings pertaining chiefly to the return of Christ, teachings which the Brief Statement had rejected in the strongest of terms, and states, "*we expect no more than this that . . . Missouri will declare that the points mentioned there are not disruptive of church fellowship.*" Surely, in view of all this it cannot be said that the Declaration really accepts the Brief Statement. There are very plain and frank reservations. It should have surprised no one when the American Lutheran Church a few months later declared that the Brief Statement is to be read *in the light of the Declaration*.

#### Was Our Judgment Wrong?

Another question is whether the Declaration really settles the old controversies, especially on election, conversion, and justification. Its statements on these doctrines were the chief

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points of our criticism in the early stages of the debate. We held that they did not adequately exclude the old errors. When the Affirmation appeared, we granted that there had been notable improvement in these articles. But these were the very points which were most sharply challenged (as "the old Missouri heresies") by at least one district of the American Lutheran Church, and to which even official representatives of the American Lutheran Church took exception as the time for its 1946 convention drew near. When this body then rejected the Affirmation in favor of the older Declaration, are we wrong in concluding that this proves that these controversies had not been truly settled in the earlier document?

### We Can Not Make Concessions

A third point which we raise against the Declaration is because of its principle of latitude of theological opinion. It speaks of points of difference which in its judgment are not disruptive of church fellowship. This thought is stressed particularly in the recent *Friendly Invitation* issued by the American Lutheran Church Committee which states "that it is neither necessary nor possible to agree in all non-fundamental doctrines." It speaks of the absence of "any fundamental doctrinal differences . . . that forbid entry into pulpit and altar fellowship with the Missouri Synod." It pictures these differences as lying in "areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God." After such expressions we see little encouragement in the declared willingness of this body to continue "negotiations concerning the points termed in our Declaration as 'not divisive of Church-fellowship,' and recognized as such by the Missouri Synod's resolutions." This is the principle which the old Iowa Synod advocated so strongly before it became part of the American Lutheran Church. This principle we firmly reject since all teachings of Scripture, whether we may classify them as fundamental or non-fundamental, are still the teachings

of God. There we may make no concessions to a "latitude of theological opinion."

This is briefly our position on the documents which play a part in the debate on union. We reject the Declaration on at least three counts:

1. We maintain that it does not constitute an acceptance of the Brief Statement.
2. We hold that it does not truly settle the old controversies.
3. We reject its principle of latitude.

Our study of the course of action followed by the American Lutheran Church, and the bearing which this has on the question of union, this constitutes material for another chapter.

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may be certain that nothing will befall us that will not serve for our ultimate good, even our eternal welfare.

*The Lord of the Church* Also when we look away from our own immediate life to the things that are happening in the world about us — also then is it most comforting and reassuring to know that it is Christ our Savior who is sitting at the right hand of God. We know the purpose and plan of our Savior according to which He is guiding and directing all things with divine power and wisdom. When Joseph exercised sovereignty in Egypt, he used his royal power and position in the interest and for the benefit of his brethren. Thus Christ our Savior governs and directs all things for the particular interest and wellbeing of His brethren, His church of believers. Through the Gospel He is gathering, extending, strengthening, and perfecting this church unto eternal life. Under Christ's wise and almighty guidance all things must in some way serve this plan and purpose, also wars and disasters, political and economic and social upheavals, also the ungodly with all their plans and activities.

*An Analogy* When a large and costly building is being erected, the scaffolding that is put up during the construction is often very elaborate. Judg-

ing from the material used, judging from the labor and care that is devoted to putting it up, one might easily come to think that it was meant to be permanent. Especially one who did not know what was being built, one who did not understand the plans might easily be led to consider as vital and important something that is only a part of the scaffolding, and at the same time be led to regard as insignificant some smaller item which is to be put into the building itself. The heavy timbers which serve the workmen in putting an item of adornment into its proper place might easily appear more significant to him than the smaller piece of permanent decoration itself. When the building is finished, however, everything that was a mere help and tool, regardless of size and value, is taken away; but everything that went into the beautiful building itself remains.

*The Proper Perspective* Thus Christ is now building the holy temple of His church, building it for all eternity. Everyone, be he humble or renowned, who through the Gospel is brought to saving faith becomes a part of this building, and all that the believer does out of faith through the Gospel's power becomes a part with him in this temple. As the exalted Savior thus builds His Church with His Word, also the unbelievers must unwittingly render Him service with all their activities. Yet those who remain without faith are, with all that they do, but a part of the scaffolding which the Lord employs. When Judgment Day breaks Christ's holy temple will be complete. Then all that was mere scaffolding will be taken away and thrown into the fire of eternal judgment. Only those who through faith were built as living stones into the Lord's temple will then remain to glorify Him eternally. Seeing things from this viewpoint, we shall be ready to have the Lord use even the heavy hammer of adversity and the sharp chisel of sorrow whenever He finds them necessary for fitting us with His Gospel in a true and abiding faith into His eternal structure. Yes, we shall be greatly encouraged to use our gifts, our time, our strength, our means to help build up that which shall alone remain for eternity.

C. J. L.

# Siftings

**Encouraging News.** Before and during the war, thirteen denominations united to form the Kyodan or united Church of Christ in Japan. It confessed that Jesus Christ was its head, but it did not have a formal creed. It was unionistic throughout, ignoring existing doctrinal differences. It is difficult to imagine how any church confessing the whole of Scripture could enter into such an organization in view of Paul's strong warnings against such spiritual fellowship (Romans 16, 17; Titus 3, 10). Now the Lutherans (none of which belongs to the Synodical Conference) who had joined this group have withdrawn. We hope that love for the truth prompted this action.

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**Some Suggestions To Protestantism.** A new reformation with a revitalized theology is a major need of contemporary Protestantism. That is what Henry R. Luce, publisher of *Time*, *Life*, and *Fortune* magazines, called for at the annual luncheon of the Church Federation of Greater Chicago. Luce, son of a Presbyterian missionary, criticized "the non-creedal, non-theological, non-ecclesiastical, fashionable Protestantism of the last few decades" for uttering "an appalling amount of nonsense not only about religion but also about politics and economics, about war and about peace." He said Protestantism in the twentieth century "has been blown about by every wind of secular doctrine." Luce contended that Protestantism today required a stronger and better theology and a clergy that will preach this theology. He asserted that Sunday School curricula should be drastically altered to bring more teaching about God and the Bible into church school rooms. That is a sweeping indictment of Protestantism and we could add many more. We fear that these criticisms will produce no more than a ripple in the sea of Protestantism and will do little to dispel the fog of liberalism and modernism which continually hangs over it. Unfortunately Mr. Luce could offer no positive platform for reform; he limited himself to generalities. He would have

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done well had he insisted on a return to Scripture and a child-like acceptance of it in faith. That would be the only "reform" which would be worthwhile. Any other reform would be merely hacking at a symptom while the disease raged unchecked.

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**New Editor.** The Executive Committee of the American Lutheran Conference has asked Dr. J. A. Bell, of the faculty of their theological seminary in Columbus, Ohio, to edit the *Lutheran Outlook*, official monthly organ of the American Lutheran Conference, at least until the 1948 meeting of the National Lutheran Council. Dr. Bell began his editorship with the March issue. He succeeds Dr. E. E. Ryden, editor of the *Lutheran Companion*, who felt he could no longer continue in both editorships. The American Lutheran Conference has offered the *Lutheran Outlook* to the National Lutheran Council, but the latter body has deferred action on the matter until its next annual meeting, scheduled for January, 1948. Let us watch the National Lutheran Council. Within a few years it will be in a position to wield hammer blows to confessional Lutheranism with its unionistic tendencies, and subtle attacks on denominational lines. This is but another indication of the willingness of other Lutheran bodies to aid it on its unionistic course.

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**The Ministry For The Women.** The General Assembly of the Northern Presbyterian Church last year referred the following overture to the presbyteries: "The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders and Deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith." The point of this rather involved overture is in the clause, "these officers may be either men or women,"

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which would open the ministry to women. This overture has been reported on in previous issues and we have pointed out that viewed in the light of Scripture — which is the only way we are to look at it — this overture is in error (read 1 Corinthians 14, 34, 35). The presbyteries are now voting on the overture, and to date thirty-six have approved and forty-one have rejected it. There are 268 presbyteries in the Church. Final returns on the vote will be reported to the General Assembly in May. Thus far the truth is hanging on by a scant margin.

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**Touching A Sore Spot.** Hollywood is a big influence in wrecking British marriages, according to the Anglican Bishop in London, Dr. J. C. Wand. Hollywood movies — writes the bishop in a British magazine — teach that love is an "overwhelming impulse without rhyme or reason, which must at all costs be obeyed . . . even if it implies stealing someone else's husband." The influence of the movies partly explains Britain's increasing number of divorces: 670 in 1905, estimated at 50,000 in 1947. Normal young people want to be able to tell when they are really in love, the bishop explains. "Mostly they are left to judge from such indications as are given them in Hollywood films, and a less sure guide it would be impossible to imagine." These words of the bishop point again to the essentially immoral rottenness of the movies. Christian parents take heed and consider the words of the bishop!

\* \* \* \*

**Peron Repays A Debt.** From now on in Argentina, unless parents sign a formal objection, their children are compelled to attend religious classes conducted by priests of the Roman Catholic Church. The new law covers Argentine education from primary schools to the universities. President Peron demanded this education law as payment for the support of the Roman Catholic Church. The Buenos Aires *Herald* argues that the provisions of the new law "are hardly in consonance with the spirit of religious freedom contemplated in the national constitution." The Catholic Church will not give up its domination of South America without a desperate struggle.



## BUILDING MONUMENTS OF ECCLESIASTICAL ARCHITECTURE

"AND lead us not into temptation." Not only have we as Christians need to pray this daily, but there are also many pitfalls and snares which Satan, the world, and our flesh lay into the path of the Christian congregation. This becomes especially true when the congregation becomes business-minded and wants to apply business methods and schemes to raising money especially for large ventures such as building a church or school. Some are tempted to argue that as long as we build a beautiful church or school to the glory of God, the Lord will be pleased, His name will be praised, regardless from whom we obtain the money for such buildings. Furthermore, what are the rich business men, the manufacturers, and the rich individuals good for anyway, if they can't help us build something really fine!

### A Building Fund Drive

Some months ago a Lutheran Church (we hate to admit it!) in our own city launched a grand building fund campaign for what it called "an outstanding example of ecclesiastical architecture." It did not only solicit funds from its own members, but approached the business firms and factories of our city for funds appealing to their interest in "the cultural, artistic and religious life of our community" as a means of "building a law abiding citizenry." When the first letter to these business houses brought unusually large returns they felt encouraged to put the squeeze on those others who had overlooked their first appeal. In due time this congregation will build its church to the glory of God and as a pride and joy to the congregation and the community! And they will be known as a progressive congregation which is really going places!

### A Religious Racket!

Now to get something for nothing appeals to the human nature and for a congregation to be able to build a beautiful church or school, or a group of congregations to build a large High School in a community, appeals to human pride, and to be able to build such monuments without having to dig down into the pockets

and the savings of our members for much of the money has a special appeal to our stingy flesh. So if we could collect \$75,000 or more for such buildings from the business men of our community, so much the better! After all as laborers we are helping them to make money, and as customers we are giving them our hard earned money for a few groceries and clothes! What is more, a church, a synagogue, or Shinto Temple, is a business asset to any community! In this manner our business men have accustomed themselves to have the "squeeze" put on them from all kinds of organizations, religious and charitable, who have used high sounding appeals to get money from them. And recently the income tax angle has been a great help to what one could call a religious racket!

What is worse, many Christians have been misled to believe that such methods of raising funds are pleasing to God, because the monies are used for "a worthy cause!" Naturally good business tactics demand that we do not let religious differences enter into our appeal, because the business man is not to ask whether the church he helps build, will oppose his own church! One should not mix religion with business! Good business tactics demand that one should make only appeals on the basis of arguments which bring in money! Such churches usually have good guidance in that they "certainly know that every progressive business man will be more than ready to assist" such a worthy cause as building a new church or school.

### God's Monument

Let us look at the issue from God's point of view. Does God want His Church on earth to "erect outstanding examples of ecclesiastical architecture"? The great monument which He has erected on earth for all times, by which alone He can be honored, is the Gospel of Jesus Christ: the message that Christ came into the world to seek and to save sinners, that through Christ Jesus He saved lost and condemned mankind from sin, death, and hell. This is the monument which God Himself has erected on earth. When this Gospel is preached in truth and purity

and when it is believed, then and then alone is there joy in heaven.

### A Matter of Honesty

When believers in Christ Jesus need a place where they can congregate and in obedience to their Lord hear the Word of God, worship Him publicly, and administer the sacraments, they naturally will build a church. This building will be for them God's house, because it was erected for the preaching of the Gospel. The congregation will build such a building in the best possible manner: that is one which is best adapted to their needs of worshipping God and one which is in accordance with the means at their disposal. It is to be *their* church dedicated to the glory of God. In it they will glorify God by teaching His pure Word and thereby also oppose all errors with which Satan is constantly attempting to destroy the true Christian Church. It is self-evident, therefore, that they will not go to unbelievers or sectarians and ask for donations for their church, because by means of this very church they will want to oppose all false doctrines. Common decency alone will dictate such a course for them!

### What Will We Build?

*How large and how beautiful the church of a congregation can be depends entirely upon the means the congregation has at its disposal. If the congregation's funds are limited, it must restrict its building program to such limited funds, unless sister congregations will come to their aid, as is done in our mission fields. If the members have not grown sufficiently in faith and love to contribute as they should for the Kingdom of Christ, the congregation will continue with all longsuffering to preach the Gospel. It is, however, not ready for a larger church. A large church can never create love for Christ in the hearts of members. It can create human pride, but not true love.*

In its building program the congregation will always consider its *chief business as a Christian congregation*: to preach and teach the Word of God. To erect a large church and thereby be compelled to close its school or postpone the opening of a Christian Day School cannot be pleasing to God. It is better for a congregation to conduct services in a barn and conscientiously preach and teach the

Word of God, give its children a good Christian training, liberally support the work of missions, than to erect an example "of ecclesiastical architecture" and "contribute an imposing chapter to the artistic and religious history" of their city. So you can't always judge a congregation by its church buildings. Nor does the Lord! His glory is in His Word!

### A Silly Argument

The argument that *the business man owes financial aid* for a new church because that congregation is going to introduce an educational program which will counteract juvenile delinquency from the "nursery to the university age," besides being diametrically opposed to the spirit of the Gospel, is silly beyond words. One is amazed that business men are so patient and enduring as to fall for such talk and permit preachers to come to them with such twaddle. If I were a business man and could control my temper when such a preacher came to me, I would say: "I run an honorable business in an honorable way. My business is built on my product and my fair dealing. My church and only my church has a right to make demands upon my personal income for the work of the church. If men of your congregation work for me, I give them fair wages from which they can liberally support their own church. I pay my taxes and assist the community wherever I can. I don't come to you to build and improve my business, and why should you come to me for yours. Go to your members; ask them to show their love to their church and then build with whatever means you have."

### Our Church — Our Money

Our congregation, our Synod, and every true Christian congregation will know that it has *the right only to as much money* as its own members contribute out of love to their God. If this love is not sufficiently deep to supply funds for a larger church, then the congregation must simply wait and get along as well as it can with its present facilities. It must continue to preach the Gospel and bring about an increased measure of faith and love in its membership.

When the Christian loves the Gospel and understands the needs of his congregation, he will gladly bring sacrifices of

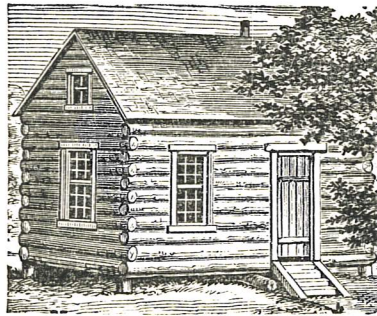
love and thankfulness to supply such needs. That alone is the God-pleasing way to raise funds for the church. That is God's way. Every other way, no matter how imposing it may appear before the world is an abomination to God. In

1930 we saw many fine examples of "ecclesiastical architecture" in Europe, but the Gospel was no longer heard in them. Today they lie in ashes. "Be not deceived, God is not mocked."

G. W. FISCHER.

## FOUNDERS OF THE MISSOURI SYNOD

FROM April 25 to May 6, 1847, a small group of pastors and lay delegates met in Chicago to band themselves together in a new Lutheran church body. They adopted the name of German Evangelical Lutheran Synod of Missouri, Ohio, and Other States. The printed report lists twelve voting pastors, ten



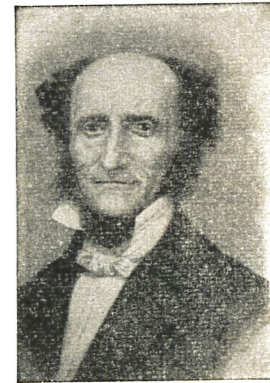
advisory pastors, and two candidates of the holy Ministry, twenty-four in all. Of these, four gave Missouri as their home state; six came from Ohio, six from Indiana, three from Illinois, three from Michigan, and two from New York. One man who had been very active in the interest of the new body to be founded could not be present at the organization, Pastor F. Wyneken. — As for the European background, there were particularly two special groups, besides several men who had come over as individuals: the Saxons, and the missionaries sent by Pfarrer Loehe.

### Walther and the Saxons

Pastor C. F. W. Walther was among the Saxon immigrants who under the leadership of Pastor Stephan had arrived in this country about eight years prior to the founding of the Missouri Synod. He had soon become the leader of this group.

Why had they left Germany? It was at the time when Rationalism was rampant, which watered religious faith down to three concepts: God, virtue, and immortality. God? — any god; virtue? —

outward respectability: do what is right. Walther wrote later: "I was eighteen years old when I left the *Gymnasium* (college), and I had never heard a sentence taken from the Word of God out of the mouth of a genuine believer. I had never had a Bible nor a catechism, but merely a miserable *Leitfaden* (manual), which contained heathen morality." *Heathen morality*, as Walther rightly called it, a righteousness built on a person's own honor, cannot but lead to despair (or to Pharisaism). Walther tasted bitter anguish of conscience; but God in His grace led him to find peace in Christ. God used in this matter the services of an elderly candidate and of a pious woman who befriended Walther as a second mother. Walther ever remembered them gratefully.

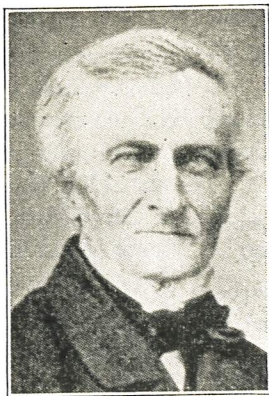


C. F. W. Walther

After Walther had become pastor in Germany he was not permitted to teach and preach the Gospel through which alone souls can find rest. The leaders of the church insisted that he preach the shallow rationalism with its shallow morality. He could not do that for conscience' sake, and as a result he was repeatedly haled into court and had to pay heavy fines. After a year and a half of torture for his conscience he resigned his pastorate and joined the Saxon emigrants.



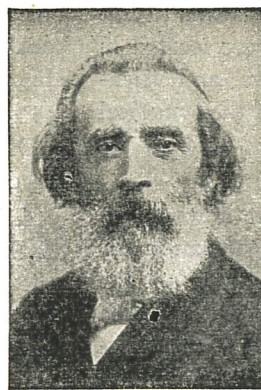
O. Fuerbringer



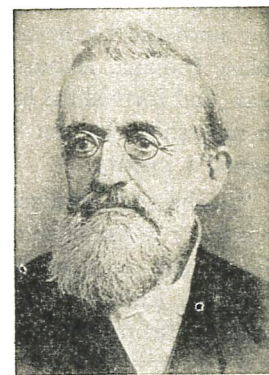
Th. J. Brohm



Wm. Loehe



F. A. Craemer



H. Fick

In America God used him as His tool, not only to confirm the Saxons in their faith and in a true knowledge of the Gospel, but also to spread the truth among others. Since 1844 Walther published a church paper *Der Lutheraner*, which by its clear presentation of sound doctrine rallied groping Lutherans to its colors. He was one of the founders of Concordia Theological Seminary, serving this institution as professor and as president till his death in 1887 (sixty years ago on May 7).

Others of the Saxons were *E. M. Buerger*, pastor of a church in Buffalo, N. Y. He died in 1890 at the age of nearly 85.

*G. H. Loeber* was the oldest of the Saxon immigrants (yet twenty years younger than Stephan). He was pastor in Altenburg, Missouri. He served as professor in Concordia, and was the first member of the synod to depart this life, in 1849, at the age of 53.

*Ottomar Fuerbringer* was pastor in Elkhorn Prairie, Illinois, at the time of the founding of the synod. Later he served in Freistadt near Milwaukee, and

then in Frankenmuth, Michigan. He was the father of Dr. L. Fuerbringer, the retired president of Concordia Seminary and former president of the Synodical Conference. He died in 1892, aged 82.

*Th. J. Brohm* was pastor in New York and later in St. Louis. He served as professor in Concordia. He died in 1881 at the age of 73.

#### Wyneken

As remarked before, Pastor F. Wyneken was not present at the first synodical convention. We copy a paragraph about him from the *Lutheran Witness*.

"Frederick Wyneken is a name well known to all who are in any way familiar with the history of the Lutheran Church in America. He is famous as a home missionary and as President of Synod during the critical formative years from 1850 to 1864. If it had not been for his work in the area of which Fort Wayne, Ind., is the center, the Missouri Synod would not have been organized by the men who actually founded it. — His work in northern Indiana and the adjacent States, beginning in the fall of 1838, brought to

his view spiritual conditions that cried to high heaven for relief by means of consecrated ministers and missionaries. So Wyneken, who had tried to do the job alone, sent out a call for help. Lutheran ministers in America at the time were scarce. His call therefore went out across the Atlantic to the Lutheran homeland. This appeal for men and their financial support started the chain of events that led to the formation of our Synod."

#### Loehe's Missionaries

Of Loehe's part in the founding of the Missouri Synod the *Lutheran Witness* says:

"Wyneken's appeal to the homeland reached many people. The man who in a special sense heard in it a call from the Lord of the Church to supply the needs for the American field was the Rev. Wm. Loehe of Neuendettelsau, Bavaria. Wyneken's personal visit to Germany in 1842 gave added impetus to Loehe's response. He began to train and send missionaries over. Among them were such men as Adam Ernst, Wm. Sihler, W. G. C. Hattstaedt, G. K. Schuster, F. A. Craemer, A. Detzer, P. J. Trautmann, F. Lochner,



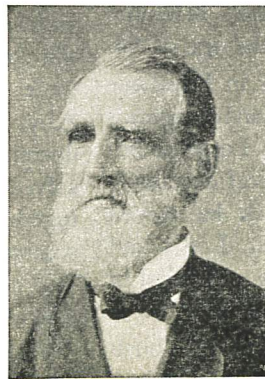
P. J. Trautmann



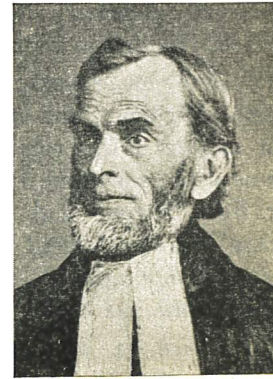
W. Hattstaedt



A. Detzer



F. W. Husmann



E. M. Buerger

A. Saupert. A host of others was to follow until the Loehe men were located in Ohio, Indiana, Illinois, Iowa, and Michigan, and formed the bulk of the synodical membership in the early decades of Synod's history.

"Loehe soon realized that it would be necessary to establish an organization for these men, particularly as none of the existing Lutheran synods with which some of them had become affiliated satisfied the requirements of sound Lutheran orthodoxy. With this in mind he had instructed several men to make contact with the Saxons who had settled in the State of Missouri."



A. Ernst

Some of Loehe's missionaries were *A. Ernst*, pastor in Neuendettelsau (now Marysville), Ohio. Later he served churches in Eden, N. Y., Elmira, Canada, Euclid, Ohio. He died in 1895.

*Dr. W. Sihler*, a man, as the *Concordia Cyclopaedia* says, to whom besides Walther and Wyneken the Missouri Synod, under God, particularly owes its character and growth took a prominent part in the work of the conferences that led to the organization of the synod. He was active also, as Loehe's representative, in founding the Practical Seminary of the Missouri Synod. He died in 1885 at the age of 84.

*F. A. Craemer* was pastor in Frankenmuth, Michigan, and missionary among the Indians in that vicinity. Later he became professor in the Practical Seminary at Fort Wayne, with which he stayed when it was relocated in St. Louis and finally in Springfield, Illinois. He died in 1891 at the age of 79.

*H. Fick*, a Hannoverian by birth (though one of Loehe's missionaries) wrote a school book on Luther, one about

Christian martyrs, and other much read books. He was a capable author and poet. He died in 1885 at the age of 63.

*P. J. Trautmann* served congregations in Danbury, Ohio, and Adrian, Michigan. He died in 1900, aged 85.

*A. Wolter* was professor in the Practical Seminary, but died already in 1849.

*W. Hattstaedt* was pastor in Monroe, Michigan, for forty years. He died in 1884.

*A. Detzer* served various congregations in the State of Ohio. He died in 1903.

### Founding the Synod

Several preliminary meetings were held, about which the *Lutheran Witness* reports as follows:

"The first of these conferences was held in Cleveland, Ohio, September 13 to 18, 1845, and was attended by fifteen men, including Wyneken. Walther had planned to come, but was kept home by illness. The main purpose of this meeting was to plan the organization of a new synod rooted in the Lutheran Confessions. The men found themselves to be in harmony of doctrine, but did not deem it advisable to effect an organization until they had conferred with the Saxons. A delegation was therefore appointed to travel to St. Louis for that purpose.

"The following spring, Sihler, Ernst, and Lochner made the journey to St. Louis and met with six Saxon pastors from May 13 to 20. Here under Walther's leadership a synodical constitution was drawn up. It was the most important of the preliminary conferences, because it brought these two groups together, and a spiritual union was established on the basis of Scripture and the Confessions.

"The third conference, held in Fort Wayne from July 2 to 8, was attended by sixteen pastors. Its purpose was to obtain the consent of the other Loehe men and their friends to the new constitution. After some changes and additions the document was adopted, and it was resolved to meet in Chicago in April, 1847, together with lay delegates, for the consummation of the entire project."

When the synod was organized "twelve congregations and their pastors joined. Ten pastors signed the constitution as advisory members because their churches were not yet ready to take the step."

### All Glory to God

We here first enumerate the names of other pastors and candidates who became charter members of the Missouri Synod, in the order in which they appear in the official list. G. H. Jaebker, G. K. Schuster, G. Streckfuss, W. Scholz, F. W. Richmann, J. L. Flessa.

Special mention must be made of Pastor *C. A. T. Selle*, in whose church in Chicago the synod was organized. After having served other churches in Crete and Rock Island, Illinois, he was called as



C. Frinke

professor to the synod's Normal School in Addison (now River Forest) where he served for 31 years. He died in 1898.

Pastor *F. W. Husmann*, who had been won through Wyneken's appeal, and under his leadership became a zealous missionary chiefly in Indiana, was elected as the first secretary of the synod. He died in 1881.

*C. H. F. Fricke* (later he called himself Frincke) had been prepared for the ministry by Wyneken and Sihler. He was sent out by the synod as its first itinerant preacher (*Besucher* they called him) to look up Lutherans in the southeastern part of Wisconsin. He traveled as far as Lake Winnebago, but although he found many who called themselves Lutherans no congregations came into being. After serving churches in Indiana and in Baltimore, Maryland, he died in 1905.

Two men who are listed as charter members had to be suspended from the fellowship after a few years because of offenses. The founding fathers insisted on purity of doctrine and on Christian living in their midst.

May the example of these pioneers, who suffered hardships and struggled against the rationalism of their day, par-

ticularly its faith-destroying man-made moralism, continue to strengthen us in the same struggles that are increasing in severity the closer the end of the world

is drawing, that we renounce all own honor and give all glory to the God and Father of our Lord Jesus Christ.

J. P. M.

## SO WE PREACH

BY PROFESSOR M. H. FRANZMANN, CONCORDIA SEMINARY, ST. LOUIS

**T**HE power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek"; that is the Gospel. And the whole meaning and the whole glory of our hundred years' history lies solely in the fact that we have preached that Gospel without additions, without abridgment, and without reservations. What we have offered the world is simply God's offer of salvation, implemented and guaranteed by God's power.

The salvation we offer means life, life in its only real sense, life without end — and there is no alternative. It is not a matter of choosing between life on the terms of this salvation and life on somewhat lower terms. There is no choice, no choice that anyone would choose.

It is either this salvation or the wrath of God abiding upon us. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And the wrath of God on all outside Christ remains as real and as terrible as it was from the beginning: "It is a fearful thing to fall into the hands of the living God."

It is either this salvation, which we have offered and offer, or death. "He that believeth not the Son shall not see life." The line is drawn as surely by the power of God as rescue is offered by the power of God. There is no debatable land, no neutral place, no room where a man may stand and be a looker-on. This crisis is for every man alive.

It is either this salvation or perdition. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." "The second death" — the perdition is as eternal as the salvation. The salvation which we preach is no less

than eternal; the Christ of whom our Gospel speaks, in whom the salvation we offer is, "became the Author of eternal salvation."

It is the only salvation, and it is indispensable. It is the salvation that all men need, Jew or Greek. Unless the Jew and all like him, all the doers of works and accumulators of merit, all the proclaimers of salvation by performance — unless they can bring to God a Law perfectly and always kept, down to its last jot and tittle, spiritually kept out of a pure and perfect love for God — and they cannot — they need this salvation. And unless the Greek and all like him, the seekers of wisdom and the exulters in culture, can show a knowledge of God complete and perfect, a knowledge so deep and so perfectly absorbed that it has guided and informed their lives and has made God all in all — they need this salvation. All men need it, "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

"Against all ungodliness"; that includes the worship of yourself, that subtle idolatry to which all religion of performance and all secular humanism are finally reducible. "And all unrighteousness"; the stubborn fact of sin remains and as long as sin remains, there remain its consequences: "the wages of sin is death." Sin is being rediscovered of late, after lying long hid in theological attics; and the world that is rediscovering it had better begin to reckon with its corollaries. All, all have sinned and come short of the glory of God; every mouth is stopped; and all the world is guilty before God.

In the face of this we offer, not something of our own, not a system to be followed, not a set of rules to be obeyed, not a wisdom to be assayed and absorbed; we offer a power, the power of God that delivers.

And we offer this salvation to all mankind, to everyone that believeth, to all

the world; that is to say, to all the guilty, for God's grace extends as far as His judgment. That is what we have been doing these hundred years, that is what we are doing now, we "exclusive" Lutherans that will not dip our feet into the stream of a unionistic ecumenicity, we narrowhearted Lutherans, we dogmatical hairsplitters, we that have bound ourselves hand and foot — yea, brain, will, desire, heart, soul, and all — to a Book that will not let us go. We offer salvation to all. We offer it more freely because we know it more truly.

We lay down no conditions. We ask none to take any man's word as authority over him or any man's power to dominate him. It is God's Word that we ask men to accept and God's power that we ask men to succumb to. There are no conditions; only believe. We demand no performance. We ask no one to climb laborious ladders to a probable heaven. We ask men to believe and to let God work. We place no bars, racial, political, or social. The Lutheran Church is not a German church, an English church, or a Chinese church; it is neither a white man's church nor a black man's church; neither a rich man's church nor a poor man's church. The Gospel that we preach is a universal Gospel and the grace it offers is universal grace.

So we preach. We cannot do otherwise; our life principle is the Spirit of God; and if we live by the Spirit, we must also walk by the Spirit. In so preaching, whatever our shortcomings may have been, lies the glory of our past. In so preaching lies the only hope of our future. There is no conflict between conserving and going forward; for unless we conserve this, our life, we shall not go forward at all.

### CALENDAR OF CONFERENCES SOUTHERN WISCONSIN PASTORAL CONFERENCE

This conference will convene on May 20-21, 9 A. M., C. S. T., at St. Luke's, Kenosha, Wisconsin, E. W. Hillmer, host pastor.

Essays:

H. Wackerfuss: I. Tim. 2, 9-15; J. B. Bernthal: II. Cor. 6, 14-18; W. Diehl: Exegesis, Hebrews 9; A. Buenger: Exegesis of Passages Relating to Disciplining of Children; E. Jaster: The Personal Manifestation of God in the Old Testament.

Preachers: M. F. Plass; G. Redlin (alternate). Please announce to host pastor.

WM. H. WIEDENMEYER, Secretary.

### SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Time: May 27, 1947, at 9:50 A. M.

Place: West Salem, Wisconsin.

Works: First Letter in Revelation, Ph. Lehmann; Exegesis of 2 Tim. 2, H. Paustian; Woman Suff-

rage, H. Kuckhahn; Exegetical-homiletical treatment of Gospel for sixth Sunday after Trinity, A. Loock.

Preacher: P. Monhardt (H. Paustian).

**SOUTHEASTERN WISCONSIN DISTRICT PASTORAL CONFERENCE**

The pastors of the Southeastern Wisconsin District will meet, D. v., on Tuesday and Wednesday, June 24 and 25, at St. Matthew's Church, North 10th Street and West Garfield Avenue, Milwaukee, Wisconsin. First session Tuesday morning, June 24, at 10 A. M. An essay on the subject: "Attendance at the Lord's Supper," will be read by Pastor Carl Buenger. Discussion of the program of the forthcoming convention of the Joint Synod.

ADOLPH C. BUENGER, Secretary.

**MICHIGAN DISTRICT PASTOR-TEACHER CONFERENCE**

The Pastor-Teacher Conference of the Michigan District will convene June 17-19, beginning Tuesday at 10 A. M., at St. Paul's Lutheran Church, South Haven, Michigan, the Rev. W. W. Westendorf, the host pastor, 413 Indiana Avenue. The teachers of the District and the lay delegates to Joint Synod are also required to attend.

Essays: The Difference Between Lutheranism and Calvinism, A. Schultz; Pastoral Decorum, O. J. Eckert.

Confessional Sermon: Wm. Steih (Willard Kehrberg).

Sermon: Paul Heyn (Conrad Frey).

Please announce yourself early!

N. LUETKE, Secretary.

**EASTERN PASTORAL CONFERENCE**

Time: June 3 and 4. First session begins at 9.30 A. M.

Place: St. John's Ev. Lutheran Church, George W. Boldt, pastor, Lannon, Wisconsin.

Work: Exegesis Hebrews 8 (concluded), Schaller; Exegesis Hebrews 9, Schuetze; The Human Element in Inspiration, Hallauer; Luther and the Peasant's War, Lescow; Giving Offense and Taking Offense, Lange.

Sermon: Leyrer (Maaske).

J. F. BRENNER, Secretary.

**WISCONSIN AND CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE**

We shall meet at Christ Ev. Lutheran Church, Marshfield, Wisconsin, Pastor T. Bradtke, on May 27 and 28.

Essayists: T. Eradtke, C. Kuske, J. Henning, E. Prenzlów, C. Toppe, W. Schultz, G. Marquardt, L. Koenig.

Preachers: A. Schumann (C. Toppe), W. Weissgerber (Wm. Baumann).

Please announce early to the host pastor.

R. C. BIESMANN, Secretary.

**WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

This conference will meet June 17 and 18 at 9 A. M. at Zion Lutheran Church, Moberge, South Dakota. Lodging will be at the academy. Pastors and delegates will provide their own meals. Bring bedding, towels, etc.

Work: Program for the Synod meeting in August, and an essay by Prof. K. Sievert.

Sermon: H. Lau (Paul Kuehl).

A. SIPPERT, Secretary.

**EASTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT ONE-DAY DELEGATE CONFERENCE**

Place: Clark, South Dakota, Pastor H. Hempel.

Date: June 25, at 9:30 A. M.

Business: Program of Synod.

Please announce to host pastor!

WM. LANGE, Secretary.

**REDWOOD FALLS DELEGATE CONFERENCE**

The Redwood Falls Delegate Conference will meet, D. v., at St. John's Ev. Lutheran Church, Tp. Ridgely, on June 3, at 9 A. M. The host pastor is Pastor E. Habermann.

The conference will hear the latest, usually very interesting, reports on our synod work and make recommendations to our delegates for the Joint Synod meeting.

Each congregation of the circuit is asked to send at least two delegates.

G. F. ZIMMERMANN, Secretary.

**CROW RIVER DELEGATE CONFERENCE**

The Crow River Delegate Conference will meet at St. Peter's Lutheran Church, Monticello, Minnesota, June 10 and 11. Sessions will be opened at 10 A. M.

Essay: Material, Method, and Time of Confirmation Instruction, including also an Appeal for More Cooperation from Parents, R. L. Wiechmann. Communion service on the evening of the 10th.

Preacher: H. A. Mutterer (S. Baer).

Please announce yourself and your delegate to the host pastor, R. L. Wiechmann.

E. BERWALD, Secretary.

**LIST OF CANDIDATES**

The Board of Regents has received the following list of candidates for the fourth professorship at Northwestern Lutheran Academy, Moberge, South Dakota.

- Pastor Ralph Gehrke, Akaska, South Dakota.
- Pastor Karl Gurgel, Caledonia, Minnesota.
- Pastor Sigmund Hillmer, Milwaukee, Wisconsin.
- Pastor Theophil Mahnke, Bloomer, Wisconsin.
- Pastor Henry E. Paustian, La Crosse, Wisconsin.
- Pastor Reinhard Pope, Crivitz, Wisconsin.
- Pastor Oscar Siegler, Calvary, Wisconsin.
- Pastor Reginald Siegler, Madison, Wisconsin.

Prof. C. Trapp, Milwaukee, Wisconsin.  
Pastor Harold Warnke, Princeton, Wisconsin.  
Pastor Ernest Wendland, Janesville, Wisconsin.  
Pastor Venus Winter, Flint, Michigan.

On May 26 the Board of Regents will meet to issue the call. All correspondence should be in the hands of the Secretary of the Board, Karl G. Bast, Moberge, South Dakota, before that date.

KARL G. BAST, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Becker, Edwin R., in St. Catherine's Church, Beyer Settlement, Wisconsin; in St. John's Church, Iron Creek, Wisconsin; and in St. John's Church, Poplar Creek, Wisconsin; by H. A. Pankow; Quasimodogeniti, April 13, 1947.

Birner, A. H., in Immanuel Church, Verdi Twp., Minnesota; by Wm. Lindlaff; Quasimodogeniti, April 13, 1947.

Hahn, E. J., in Zion Church, Valentine, Nebraska; by Edward Weiss; Quasimodogeniti, April 13, 1947.

Sauer, Harold, in the Rapid-City-Piedmont-Sturgis Parish; Quasimodogeniti, April 13, 1947.

**CHANGE OF ADDRESS**

Pastors:

- Becker, E. R., Menomonie, Wisconsin, Route 2.
- Birner, A. H., Lake Benton, Minnesota.
- Sauer, Harold, 824 McCloud Street, Rapid City, South Dakota.

**MEMORIAL WREATH AND ACKNOWLEDGMENT**

Dr. Martin Luther College Music Department of New Ulm, Minnesota, received the following Memorial Wreath in memory of the late Mr. Ernst Winter of Lebanon, Wisconsin: the Roman Lindemann family of Detroit Lakes, Minnesota, \$2.00; the John Bartz family, \$5.00; Miss Gladys Krueger, \$5.00; Mrs. Lisetta Winter, \$5.00; Mrs. Theresa Melcher, \$3.00; Mrs. Ben Kalb, \$1.00. Total: \$21.00.

Mrs. Betty Mittelstaedt of La Crosse, Wisconsin, donated a Webster electric record player and a check of \$100.00 for the purpose of purchasing records.

We herewith express our heartiest thanks to the kind donors.

EMIL D. BACKER, Music Department.

**ATTENTION! PASTORS!**

If you have any members working or attending schools in Rapid City, Sturgis, or Piedmont, South Dakota, please notify the undersigned.

Harold A. Sauer,  
824 St. Cloud,  
Rapid City, South Dakota.

**SOUTHEAST WISCONSIN DISTRICT October, November, December, 1946 Arizona Conference**

Reverend	Budgetary	Non-Budgetary
Norman Berg, Globe Mission.....	\$ 28.00	
W. R. Hoyer, Flagstaff.....	30.05	
F. G. Knoll, Tucson.....	200.00	
Karl F. Molkentin, Casa Grande.....	20.42	
Karl F. Molkentin, Coolidge.....	20.43	
Louis F. Pingel, Phoenix.....	87.21	
J. E. Schaefer, Winslow.....	15.00	
Robert Wm. Schaller, Zion, Phoenix.....	518.87	
F. Arnold Sitz, Grace, Tucson.....	310.02	
Marvin Volkmann, Douglas.....	250.00	
Marvin Volkmann, Warren.....	58.97	
<b>Dodge-Washington Conference</b>		
G. Bradtke, Kripplein Christi, Town Herman.....	596.00	
A. C. Dornfeld, Neosho.....	215.37	
Frederic Gilbert, Cedar Lake.....	22.56	
Frederic Gilbert, Slinger.....	69.10	
Harvey Heckendorf, Town Lomira.....	132.53	
Harvey Heckendorf, Town Theresa.....	63.15	
H. J. Lemke, Lomira.....	613.08	
R. O. Marti, Kekoskee.....	448.53	
R. O. Marti, St. Jacobi, Town Theresa.....	74.00	
Walter O. Nommensen, Town Addison.....	303.93	9.00
Walter O. Nommensen, Town Wayne.....	245.97	
E. P. Pankow, Hustisford.....	969.91	
W. Reinemann, Huilsburg.....	551.52	15.00
Ad. von Rohr, Hartford.....	1,047.08	80.00
W. P. Sauer, West Bend.....	1,844.77	
H. J. Schaar, Brownsville.....	677.25	15.00
H. J. Schaar, Knowles.....	10.00	
Alfred C. Schewe, Emmanuel, Town Herman.....	150.05	
Alfred C. Schewe, Zion, Town Theresa.....	113.28	
H. A. Schultz, Woodland.....	532.13	
F. Zarling, Iron Ridge.....	511.16	
<b>Eastern Conference</b>		
Paul A. Behn, Fairview, Milwaukee.....	590.76	
Geo. W. Boldt, Lannon.....	480.31	

John F. Brenner, Pewaukee.....	385.75	
E. Ph. Ebert, East Troy.....	425.05	
Frank G. Gundlach, Salem, W. Granville.....	190.12	59.65
L. Hallauer, Homehurst, West Allis.....	60.80	
L. Hallauer, St. Peter, West Allis.....	70.55	
Ph. Henry Hartwig, Hartland.....	190.00	
G. R. Hillmer, Bluemound Mission, Wauwatosa.....	56.51	
G. R. Hillmer, Hampton Heights, Wauwatosa.....	36.82	
Gerald Hoenecke, Cudahy.....	550.85	2.50
Wm. P. Holzhausen, West Mequon.....	366.28	
Armin C. Keibel, W. Good Hope Rd., Milwaukee.....	249.90	
Walther Keibel, Nain, West Allis.....	585.83	87.86
Arthur F. Krueger, Resurrection, Milwaukee.....	415.48	
Henry Lange, Nathanael, Milwaukee.....	148.00	
L. G. Lehmann, Mukwonago.....	67.83	
Kurt A. Lescow, East Mequon.....	656.60	
Carl S. Leyrer, Big Bend.....	199.55	
J. Mahnke, Mt. Lebanon, Milwaukee.....	430.86	63.46
Wm. C. Mahnke, Root Creek.....	611.62	159.53
A. J. Mittelstaedt, South Mequon.....	650.00	
Th. Monhardt, Town Lake.....	210.00	
C. A. Otto, St. John, Wauwatosa.....	403.54	148.75
Martin F. Rische, Kirchhayn.....	786.15	25.00
J. G. Ruege, Jordan, West Allis.....	1,128.21	18.00
G. Schaller, Town Franklin.....	215.40	
A. Schuetze, Thiensville.....	399.51	
Arnold Schultz, Trinity, Milwaukee.....	835.57	104.19
Melvin C. Schwenzen, Good Shepherd, West Allis.....	440.85	
H. W. Schwertfeger, Woodlawn, West Allis.....	408.50	40.40
Harry Shiley, Trinity, Waukesha.....	1,469.01	54.55
E. W. Tacke, Tess Corners.....	1,291.52	
H. Woyahn, Grace, Waukesha.....	547.11	
W. Zarling, Mt. Calvary, Westowne, Waukesha.....	56.45	
<b>Milwaukee Conference</b>		
E. R. Blakewell, Divinity.....	351.98	49.00
E. Blumenthal, Salem.....	461.66	
John Brenner, St. John.....	1,674.62	178.75
Victor Brohm.....	1,063.17	511.75
R. O. Buerger, Gethsemane.....	496.53	50.00
P. J. Burkholz, Siloah.....	2,537.50	699.13
Herman Cares, Christ.....	1,161.42	208.90
John C. Dahlke, Jerusalem.....	1,309.10	347.27

James de Galley, St. Paul.....	206.81	
E. Ph. Dornfeld, St. Marcus.....	1,742.94	109.36
G. W. Fischer, St. Jacobi.....	1,584.35	798.88
Arthur F. Halboth, St. Matthew.....	682.36	527.25
R. W. Huth, Messiah.....	222.96	15.00
John G. Jeske, Divine Charity.....	584.91	
Louis F. Karrer, St. Andrew.....	171.21	
Herbert P. Koehler, St. Lucas.....	2,765.05	38.00
Arthur C. Lengling, Saron.....	593.96	
Erhard C. Pankow, Garden Homes.....	81.68	
Paul Pieper, St. Peter.....	1,270.01	286.06
Wm. F. Sauer, Grace.....	957.17	715.40
W. J. Schaefer, Atonement.....	1,088.18	205.25
G. E. Schmeling, Bethel.....	836.05	244.28
Erich C. Schroeder, Apostles.....	620.41	28.00
Victor Schultz, Parkside.....	115.24	19.81
Arthur Tacke, Zebaoth.....	623.80	
Arthur P. Voss, St. James.....	1,137.00	186.50
Luther Voss, Ephrata.....	185.75	5.00

**Southern Conference**

Geo. A. Barthels, Burlington.....	570.10	
A. C. Bartz, Waukegan.....	156.01	
Carl H. Buenger--Adolph C. Buenger, Kenosha.....	375.00	
H. J. Diehl, Lake Geneva.....	500.00	
Walter A. Diehl, Elkhorn.....	220.05	
O. Heidtke, Morton Grove.....	400.00	
E. W. Hillmer, St. Luke, Kenosha.....	178.15	
Eugene Hinderer, Bristol.....	500.00	
E. H. Huebner, Mt. Zion, Kenosha.....	110.45	
Edwin Jaster, Epiphany, Racine.....	271.56	
Arnold Koelpin, Caledonia.....	706.25	
W. H. Lehmann, Libertyville.....	650.92	
A. Lorenz, Slades Corners.....	605.55	
O. B. Nommensen, South Milwaukee.....	814.97	
R. P. Otto, Wilmot.....	500.00	
W. K. Pifer, Bethany, Kenosha.....	280.41	
M. F. Plass, Oakwood.....	595.21	
Gerhard Redlin, Crete.....	800.22	
J. Toepel, Town Maine, Cook Co.....	57.16	
Theo. Volkert, First Ev. Luth., Racine.....	662.62	5.00
H. J. Wackerfuss, Evanston.....	104.53	
Irvin W. Weiss, Palos Heights.....	52.91	
Irvin W. Weiss, Worth.....	15.85	
Wm. H. Wiedenmeyer, Town Paris.....	53.09	

**Miscellaneous**

M. S. B.....	10.00	
Milwaukee City Pastoral Conference.....	5.00	
Eastern Conference Meeting, December 1, 1946.....	34.12	
Memorial Wreaths sent in by Rev. A. H. Schroeder, Institutional Missionary.....	2.00	5.00
	<b>\$ 60,529.00</b>	<b>\$ 6,114.46</b>

**MEMORIAL WREATHS**

(All following items are included in above totals)

**October**

In Memory of	Sent in by		
Lyle Andres.....	Ad. von Rohr.....	5.00	
August Lemke.....	C. A. Otto.....		5.00
Julius Kempf.....	C. A. Otto.....		5.00
Wm. F. Tischaefer.....	Arnold Schultz.....		4.00
Anna Bartell.....	H. W. Schwertfeger.....		5.00
Mrs. Louise Hoppe.....	Harry Shiley.....	19.00	
Mrs. William Martin.....	E. W. Tacke.....	8.00	
Paul John Gieschen.....	John Brenner.....		2.00
Frank Wiegert.....	Herman Cares.....		5.00
Mrs. Irma Sponholz.....	E. Ph. Dornfeld.....		6.00
Miss Minnie Ehlers.....	E. Ph. Dornfeld.....		1.00
Henry Miller.....	H. P. Koehler.....	5.00	4.00
Rev. Ph. Koehler.....	H. P. Koehler.....	10.00	2.00
Mrs. Martha Mahn.....	H. P. Koehler.....		5.00
Caroline Borgwardt.....	Paul Pieper.....	3.00	
Mr. Ladwig.....	Paul Pieper.....		9.00
Albert Neitzel.....	Paul Pieper.....		5.00
B. W. Fueger.....	Paul Pieper.....		10.00
Albert Kaddatz.....	Paul Pieper.....	3.00	
Arthur Nelson.....	Paul Pieper.....	1.50	
Miss Hattie Ehlers.....	Paul Pieper.....		10.00
	G. E. Schmeling.....		2.00
Mrs. Frederika Graeber.....	Erich C. Schroeder.....	5.00	3.00
Mrs. Frederika Graeber.....	Arthur P. Voss.....	10.00	
Julius Kempf.....	Arthur P. Voss.....		5.00
Rev. Ph. H. Koehler.....	R. W. Huth.....	5.00	
		<b>\$ 55.50</b>	<b>\$ 103.00</b>

**November**

Mrs. Minna Zeidler.....	H. Lemke.....	2.00	
Mary Harrigan.....	Gerald Hoenecke.....		2.50
Ernest Ladwig.....	E. W. Tacke.....	10.00	
Dr. Enno Duemling.....	E. R. Blakewell.....		45.00
Paul Oppel.....	E. R. Blakewell.....		2.00
Wm. Tischaefer.....	E. R. Blakewell.....		2.00
Mrs. Theresa Bues.....	John Brenner.....	5.00	
August Kehl.....	Herman Cares.....		9.00
Juliane Mueller.....	E. Ph. Dornfeld.....	2.00	
Albert R. Kaddatz.....	H. P. Koehler.....	5.00	
Mrs. Johanna Prust.....	H. P. Koehler.....	5.00	6.00
Theo. Hackbarth.....	H. P. Koehler.....		2.00
Mrs. Emilie Leverenz.....	H. P. Koehler.....		1.00
Julius R. Hass.....	Wm. F. Sauer.....		13.00
Adam Barewick.....	Arthur P. Voss.....		2.00
Mrs. Herbert Capelle.....	Luther Voss.....		5.00
Wm. Juern.....	O. Heidtke.....	20.00	
Edward Schmidt.....	Arnold Koelpin.....	19.00	
Mrs. Martha Mahn.....	O. B. Nommensen.....	5.00	
		<b>\$ 73.00</b>	<b>\$ 89.50</b>

**December**

Gottfried Rosenthal.....	W. O. Nommensen.....	8.00	9.00
Martha Lange.....	Henry Lange.....	78.00	
George Waech.....	J. Mahnke.....		10.00
Clarence Hochmuth.....	Wm. C. Mahnke.....	5.00	81.00
Mrs. Henry Lange.....	Wm. C. Mahnke.....		10.00
Louis Krueger.....	C. A. Otto.....		5.00
Carl Backhaus.....	H. W. Schwertfeger.....	3.00	
Mrs. Hulda Hartmann.....	E. W. Tacke.....	2.00	
Mrs. Wm. Martin.....	E. W. Tacke.....	1.00	
Mrs. Louis Davidson.....	Paul Pieper.....		2.50
Mrs. Cora Baumann.....	Paul Pieper.....		10.00
Mrs. M. F. Militzer.....	W. J. Schaefer.....	3.00	
Lyle Kionka.....	Arthur P. Voss.....		2.00
Mrs. Theresa Bues.....	Arthur P. Voss.....		7.00
Mrs. Theresa Mennicke.....	A. H. Schroeder.....	2.00	
Prof. August Pieper.....	A. H. Schroeder.....		3.00
		<b>\$ 102.00</b>	<b>\$ 139.50</b>

G. W. SAMPE, District Cashier.

**TREASURER'S STATEMENT**

July 1, 1946 to March 31, 1947

**Receipts**

Cash Balance July 1, 1946.....		\$ 53,952.94
Budgetary Collections:		
General Administration.....	\$218,225.40	
Educational Institutions.....	59,719.67	
Home for the Aged.....	4,506.40	
Spiritual Welfare Commission.....	5,643.53	
For Other Missions.....	529,379.23	
Indigent Students.....	2,349.81	
General Support.....	15,114.78	
School Supervision.....	1,359.26	
Revenues.....	88,332.58	
Total Budgetary Collections and Revenues.....	\$724,330.66	
Non-Budgetary Receipts:		
Requests from Hannah C. Stock Estate.....	1,114.68	
Payments on Mortgage Receivable.....	1,400.00	
United States Government Bonds sold.....	150,000.00	
Total Receipts.....		<b>\$876,845.34</b>

**Disbursements**

Budgetary Disbursements:		
General Administration.....	\$ 34,841.42	
Theological Seminary.....	29,710.36	
Northwestern College.....	77,375.81	
Dr. Martin Luther College.....	93,235.37	
Michigan Lutheran Seminary.....	34,297.44	
Northwestern Lutheran Academy.....	20,024.01	
Emergency Building Projects.....	2,434.92	
Home for the Aged.....	11,000.05	
Missions - General Administration.....	150.33	
Indian Mission.....	38,160.05	
Negro Mission.....	18,741.35	
Home Missions.....	208,792.85	
Poland Mission.....	5,710.55	
Madison Student Mission.....	1,299.41	
Spiritual Welfare Commission.....	7,660.43	
Winnebago Lutheran Academy.....	1,350.00	
General Support.....	28,643.00	
School Supervision.....	3,866.02	
	<b>\$617,293.35</b>	
Non-Budgetary Disbursements:		
Advance to Church Extension Fund.....	\$ 75,000.00	
Accounts Receivable.....	25,000.00	
United States Government Bonds matured.....	50,000.00	
Synod General Offices and Northwestern Publishing House Building and lots.....	120,800.00	
Total Disbursements.....		<b>\$888,093.35</b>
Cash Balance March 31, 1947.....		<b>\$ 42,704.93</b>

C. J. NIEDFELDT, Treasurer.

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

**March, 1947**

**For Spiritual Welfare Commission**

Memorial Wreath in memory of Mrs. Emma Behrend given by: Mr. and Mrs. Lee Tanke, Mrs. Wm. Behrend, Mrs. Minnie Geringer, Mr. and Mrs. A. C. Geringer.....	\$ 10.00	
Christian Hanson and Family, Tucson, Arizona.....	12.00	
		<b>\$ 22.00</b>

**For the Home for the Aged**

Memorial Wreath in memory of John Gerlach by Rosalie Gerlach.....	\$ 100.00	
		<b>\$ 100.00</b>

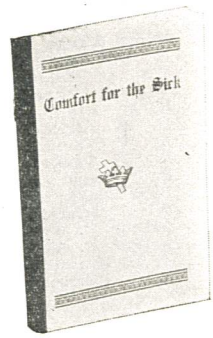
**For Missions**

Memorial Wreath in memory of Mrs. Emma Behrend: Mr. and Mrs. Marvin Hanson, Anna and Martin Warner, Mr. and Mrs. Roy Nelson, Adeline and Marlys Schulz, Triple T Club, Preston Twp., Mr. and Mrs. R. Gentz, Mr. and Mrs. Ed. Peck, Mr. and Mrs. Lester Peck, Mr. and Mrs. Don Haroldson, Mr. and Mrs. Van Maanen.....	\$ 18.00	
		<b>\$ 18.00</b>

C. J. NIEDFELDT, Treasurer.



H F Meyer  
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Jan 48



## COMFORT FOR THE SICK

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## AT JESUS' FEET

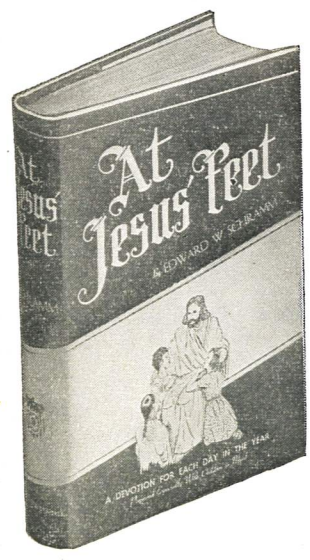
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