

# 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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## CLOSING ADDRESS

Delivered in the Chapel of the Lutheran Theological Seminary at Thiensville, Wisconsin, to the Graduating Class of 1947 on June 5

BY PROFESSOR J. P. MEYER

Text: Luke 10, 20

*Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven*

**T**O enter the ministry of the church today does not hold out the prospect of much joy, outwardly considered. The trends of the time being what they are, a faithful minister will find it increasingly difficult to hold his ground against a spirit of indifference in doctrine and worldliness in practice. You may even find that temptations will come from such from whom you have every reason to expect strengthening and encouragement. Yet if you adhere closely to the words of your Savior you will experience great joy in your office even in these perilous times. In our text Jesus speaks to the Seventy whom He had commissioned, about the joy of their office, and also about a danger that might disturb it. His words apply to your office with equal propriety.



### JOY IN THE MINISTRY

Jesus wants His ministers to be happy in the work which He assigned to them. He said to the Seventy: "Rejoice because your names are written in heaven." Through Jesus Christ the names of all sinners now stand written in heaven, not one excepted. Jesus wants His ministers to apply this wonderful truth to themselves. You will understand Him correctly if you take His words in a very personal sense.

#### Rejoice Because Your Own Name Is Written In Heaven

The names of all men, your own among them, were written in heaven from the beginning, in God's great family record. When God created man in His own image He entered the name of every individual as His son or daughter. They were all His children, and He was their loving Father who showered His blessings on them and made them heirs of eternal life.

We know what happened. Through one man sin entered into the world. By the fall of Adam all men became sinners. Not only do all men commit sins in thought, word, and deed, sins of commission and of omission: their entire nature is corrupt so that they cannot but sin.

What effect did our sinfulness have on the writing of our names in heaven? The name of every individual was completely obliterated. Sin was spattered heavy over all of them. That meant death and damnation for all.

Then all joy was gone, all hope was squelched. They had given place to gloom and despair.

But God in His mercy prepared salvation. He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. The Son of God shed His blood, and His blood cleanseth us from all sin. With the blood of the Son of God the filth of sin that covered our names in the register of heaven was completely washed away. Our names are not only faintly legible, they stand out in their original luster.

What joy to know that one's name is written in heaven! What do the sufferings of the present time mean in comparison with that joy, even though our outward man perish! What does it hurt if heavy burdens are laid on us and difficult tasks are set before us? What does it matter though even friends desert us and we are left to stand alone! What though the devil, the world, and our own flesh assail us! The battle may be bitter and painful, yet in the joy because our names are written in heaven we find encouragement and strength to withstand and win the victory.

If you then wish to rejoice in your ministry, assure your heart of the great fact that your name is written in heaven. Daily strengthen and nourish your personal faith.

Remember your baptism. That was not the washing away of some filth from the flesh: it was the washing away of the filth of sin from your name in heaven, it is the answer of a good conscience toward God. Study your Bible, not only professionally, study it for your own edification. In it you find the assurance that your sins are forgiven, that your name again stands clearly, legibly written in heaven. Do not fail to partake of Communion frequently to assure yourself that Christ's body was actually given for you and His blood was shed for the remission of your sins.

Then, no matter what seeming hardships and disappointments your particular call will have for you, you will experience joy in your ministry.

It is evident that if you make this fact that your name is written in heaven the fountain of joy from which you draw daily for your own use, then you cannot but make this joy also the center of your work and the chief topic of the message which you bring to your people. Only in so doing will you find joy in the ministry; and to do so will be real joy.

#### Make This Truth The Heart Of Your Message To Your People

To be sure, you will have to proclaim also the Law in all its severity. God is a holy God, and He demands that we be holy as He is holy. He is a jealous God. He demands not only that we make an effort, that we try our best to be holy, He demands that we be perfect as He is perfect. He will accept nothing but a flawless obedience.

We preach the Law, but not as an end in itself. We dare not preach it as a means for pleasing God, that by the works of the Law

we build up our own character, and by our character merit God's favor. No, we preach the Law only as a means to produce a knowledge of sin and to strike terror into the hearts of sinners. And this, to prepare the hearts for our real message that our names are written in heaven.

How is a sinner to rejoice because his name is written in heaven if he does not realize that it had been blotted out by his sins? How is he to rejoice if he does not realize the terrible judgment of God, that when a name is not perfectly restored, then the sinner is hopelessly doomed? How is he to rejoice in his Savior if he still labors under the delusion that he can by his good turns and by his own character do something to restore his name in heaven to legibility? Only as a sinner despairs of his own condition will he rejoice in the announcement that his name is written in heaven with the blood of Jesus.

This, then, must be the heart of your message if you would have joy in the ministry.

Take a few illustrations.

We all have to die. All members of your congregation must die. Your task is to prepare them for death. The thought of death may not seem to trouble them very much in the days of health. It is different when they meet with a serious accident or contract a fatal disease. Then assure them that their names are written in heaven, and the comfort which that message brings will strengthen them to face death, to overcome the fear of death, to appear confidently before the judgment of God. What greater joy can you desire than to help a sinner overcome the fear of death?

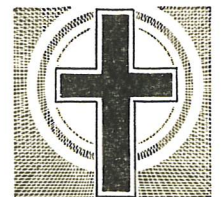
Some members of yours may fall into grievous sin. His conscience may be troubled as though there were no hope for him. Assure him that the blood of Jesus has restored also his name in heaven. No sin is so great that the blood of Jesus can not remove. And when this glad message helps him to triumph over despair, great will be your joy.

It will be a part of your ministry to lead your people in sanctification. You may coax them to do outwardly good works by laying down the law in some form, or by appealing to their sense of honor; but really good works will follow only when, because they realize that their names are written in heaven, they in gratitude give themselves unto the Lord. Though this may go on very quietly, yet it means great joy to the pastor when he sees his flock increase in really good works.

Great joy you will also experience when under your instruction your children learn the great truth that their names are written in heaven, when with grateful hearts they forget about their own honor and in their lives try to honor Him who shed His blood to restore their names.

You can have joy in the ministry. Our names stand written in heaven clearly legible through the blood of Jesus. Make this truth the heart of your message and of your work.

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# Editorial

**Perhaps, The Doctor Is Right** We have read so much and hear so much about the child-problem these days that one reads with a yawn and a smile whatever is said or written on this subject. It seems that everyone who has something to say on this most vexing problem says about the same thing. Yet the other day we read something on this subject that was different. It was different in this that this man said what many others thought but did not dare to say. We have the courts to deal with now-a-days, you know. The man we are referring to is Dr. Robert R. Mustell. We know little about the man outside of the fact that he is a general practitioner in Chicago, a member of the medical profession. No matter who he is, this man said so much that is sensible and good old home-spun logic that we read his remarks with stirred interest. He said, "America has got to get back to real home life, with more rooms in the house, a sizable lot around it, a locked radio, chores for the children to do, a stick available when needed and mother and father devoting more time to the youngsters and teaching them religion. . . . Parents have lost much of their control over their children and are leaving too much of their training to the schools and the churches." Perhaps, the good doctor is right. He fervently believes that the fathers and mothers of the other generation were not such bad parents after all. They taught their children obedience at home as one of the basic rules. This rule applied no matter where the children were or what they were doing. If it was in school, the children understood that the teacher was right. No parent of the other generation felt inclined to interfere with the disciplinary methods employed by the teacher. In fact, it was understood by the child that the parents would, should the case arise, take the part of the teacher. The good doctor had much to say about the religious training of the children of today. He berated these of this generation for the sorry neglect of religion *at home*. He made the parents, father and mother, responsible for teaching the child religion. He does not want this left to the school and the church alone but he agrees with Dr. Martin Luther. He too wants the head of the family to teach the children the chief parts of the Christian doctrine. Read the preface to each chief part of the Catechism, "As the head of the family should teach them in all simplicity to his household." This is important. If this were done by the head of the family or even the mother it would at the same time establish the spirit of the house and the home. We like what the doctor told the Medical Society of Milwaukee County and its women's auxiliary. He put the emphasis where it belongs. His is the old-fashion, the good way. May our modern times and people heed this advice. It is a simple cure for the ills of the present day.

W. J. S.

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**What To Do With The Aged** This is the question that is haunting men in public life. They seem to be reading the hand writing on the wall.

They see danger and bankruptcy in the offing. Dr. William F. King, Indianapolis, director of adult hygiene and geriatrics in the Indiana health department, declared that "the United States will go bankrupt if it continues to do nothing to conquer chronic illness while it expands social security and old age pensions. We will become a nation of people paying each other old age pensions just to keep on living. The only way the country could avoid going broke then would be to resort to inhuman handling of the aged sick," said the doctor. He also said, and for this reason we are quoting the man, "America, by conquering childhood diseases and many infectious ailments, is becoming a nation of old people. Life expectancy has risen in 50 years from 45 to 65. In 30 years 45% of the population will be over 45. The government solution of increasing old age benefits merely complicates the problem. It forces employers to retire experienced workers with years of productive value remaining. The peak of a person's mental development is not reached until 60 and many of the country's great have done their best work even after 80; therefore the nation will be much poorer if it pushes people into idleness because they are old. On top of that, enforced idleness brings on poor health. America must get rid of their prejudice against aging and realize that old age can be a reward for a life well lived, a period to be endured." These wise words may well be applied to the pastors and teachers in the church. We hear so much from all parts of the country that congregations want young men and are averse to calling men who have passed the mark of 40 years. In some cases even men of that comparably young age are not wanted if one of even a younger age can be gotten. In the case of a minister or teacher this, of course, is a sad mistake. We believe that the church worker is by far more proficient and able to carry on the exacting work in the church in the advanced years of life than in youth. "The multitude of years should teach wisdom," says the Lord Job 32:7. It is a fallacy to believe that an old minister or teacher is a handicap to a congregation. What if they are not able to get around in the congregation as well as they were able in their younger days. Their other qualities which represent the accumulation of years of experience by far outweigh any other consideration. Knowledge, wisdom, patience, tact, bed-side experience, ability to comfort in sorrow, advise in difficult situations of life — these are invaluable assets and ought to be appreciated, especially in the Church. Instead of trying to shunt them the congregations, who are fortunate enough to be served by a minister of ripe years, ought to do all they can to make his work and life easier for him that they may profit by his services for many more years. The question, "What to do with the aged ministers?" ought not once to be heard among us. Rather we should thank God who has preserved them to us.

W. J. S.

## TABLE OF DUTIES

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

#### VI.

*1 Pet. 2, 22-25. Who did no sin, neither was guile found in his mouth; Who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously; Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; By whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.*

**A**FTER telling employes of every kind that just as all Christians must enter into the kingdom of God through much tribulation, so they also have been called to endure patiently the hardships that are peculiar to their station of life, when unbelieving masters maltreat them because of their faith in Christ, because this is the example set us by Christ, we continue to unfold the example of Christ in four powerful relative clauses.

#### Christ's Sinlessness

Christ is He *who did no sin, neither was guile found in His mouth.*

Christ did no sin. And yet He was not living in the form of God, but He had emptied Himself, had taken on the form of a servant, and lived in the fashion of a man. If He had made use of His divine majesty, sin and temptation could never have come near Him, for God cannot be tempted. Then it would have been no wonder that He did no sin.

But He was found in the fashion as a man. The tempter attacked Him with the same temptations with which he troubles us. Read the story of the three-fold temptation of Jesus in the wilderness. See how Jesus struggled, using the Word of God for His defense. See how ex-

hausted He was after the trial was over, so that angels came and ministered unto Him.

He came out victorious. He did no sin.

On the cross, when even God turned against Him because of our sins with which He was burdened, when everything grew dark about Him, He held fast to His Father in perfect love, held fast to God's Word in His prayer, held fast to His love for the sin-lost world till everything was finished. He did no sin.

No guile was found in His mouth. He was always perfectly honest. He never held back the truth.



There were many occasions when, humanly speaking, it would have been to His advantage to suppress the truth. There were the Pharisees, proud of their good works. They would have been glad to befriend Him if He had only given them a little credit for their righteousness. But there was no guile in His mouth. He told them to the face that they were hypocrites.

Especially was there no guile in His mouth about His own work. Whether they liked it or not, He told them that He was the Son of God, that He was the bread of life, that no one can come to the Father except through Him. He is the way, the truth, and the life.

#### Christ's Patience

Christ is He *who, when He was reviled, reviled not again, when He suffered He threatened not; but committed Himself to Him that judgeth righteously.*

Christ was reviled very much during His life time. He was called a Samaritan. They said that He had a devil, and that He performed His miracles of casting out devils with the help of Beelzebub. Particularly was He reviled during His great suffering, and when He was hanging on the cross. Even one of the malefactors that was crucified with Him joined the mob in reviling Him.

How did Jesus answer His revilers? Did He hurl revilings back at them? Not a word. He told them the truth, He rebuked them because of their sins, He told them that they were yielding themselves to the devil as their father. But never one syllable of reviling.

Christ suffered. Just think of the last night and day of His life. The people and their leaders, high and low, joined hands in afflicting Him with exquisite sufferings, finally nailing Him to the cross.

What was His response to all these sufferings, which He did not deserve, which were inflicted on Him in spite of all the good that He done to the people? He had fed them, He had healed their sick, He had raised the dead. Yet for all His love they made Him suffer. What then was His response? Did He threaten them? Did He curse them? No.

He committed the matter to God who judgeth righteously. Did He pray to His Father for revenge? We know His prayer. It was the first word that He spoke on the cross: "Father, forgive them, for they know not what they do" (Luke 23, 34). That is the way in which Jesus committed the matter to His Father. He pleaded with Him for forgiveness for His tormentors.

#### Christ's Substitutionary Sacrifice

Christ was He *who His own self bare our sins in His own body on the tree, that*

*we being dead to sins should live unto righteousness.*

Here is the key to Christ's sufferings. He had done no sin to merit any suffering, but He had taken our sins upon Himself. "The Lord laid on him the iniquity of us all" (Is. 53, 6), and "he made him to be sin for us who knew no sin" (2 Cor. 5, 21).

The sufferings of Christ were the just punishment for sins, not for sins which He had committed, but for our sins that were laid on Him, and which He bore willingly, as He showed by suffering without reviling, without even threatening.

The blessed result of His suffering is that we, being dead to sin, should live unto righteousness. Yes, we are rid of our sins. Jesus bore them all. He atoned for them all. Now, unless we deliberately or carelessly return to sin, we can never be troubled again by any guilt. It is completely wiped out. In Christ we now have a righteousness in which we can stand before God and live forever with Him in heaven.

### The Healing Power of Christ's Stripes

Christ is He *by whose stripes ye were healed.*

Our sin is not only a heavy burden under which we are weighed down and groan; it is not only a heavy load which hinders us from running our course properly: it is like a disease that has poisoned our whole system; it is like a mortal wound. In fact, we were dead through trespasses and sins.

But what happened?

Christ's sacrificial suffering removed our guilt, so that now we are rid of our sins and clothed in the garments of righteousness. Christ's wounds even have a healing power. By His stripes we are healed. From His stripes strength and vigor streams into our dead hearts, so that, while we were formerly unable to do any good at all, we now have a new spiritual life pulsating through our veins and are able to do God-pleasing works. *Healed* Peter calls it, restored to spiritual life and health.

### Hereunto Were Ye Called

What Christ did He did for all, no one excepted. He purchased salvation for all of us. He left an example for all of us to follow. To follow in His steps

is included in our call. This truth Peter applies to servants in their peculiar station of life.

He sums up the wonderful change in

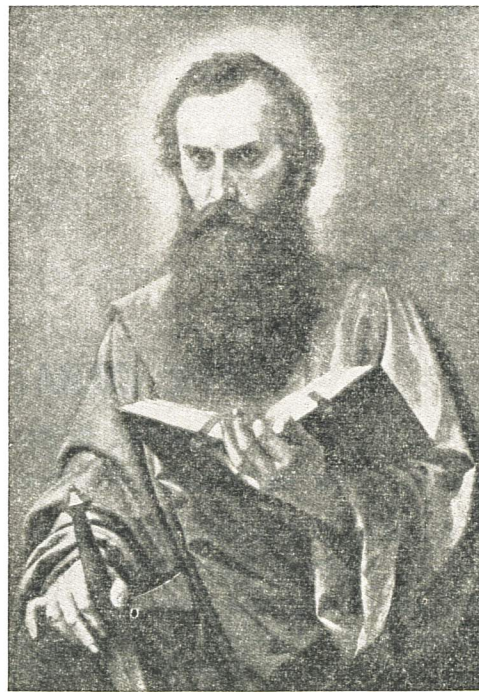
the beautiful words: *For ye were as sheep, going astray, but are now returned unto the Shepherd and Bishop of your souls.*  
J. P. M.

## IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

### PAUL'S RECEPTION IN JERUSALEM

**W**E shall let the scriptural record concerning Paul's reception in Jerusalem precede our own observations and meditations. We read: (Acts 9:26-29) "And when Saul was come to Jerusalem, he assayed (attempted) to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way (to Damascus) and that he had



spoken to him and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus."

Paul himself reveals the real purpose of his return to Jerusalem in his Epistle to the Galatians (1:18-19): "Then after three years I went up to Jerusalem to see Peter and abode with him 15 days. But other of the apostles saw I none save James, the Lord's brother."

### Sad Recollections

Not without deep grief could Paul return to the city of his fathers. What must his thoughts have been, when he passed the places of the stoning of Stephen and the Crucifixion of Christ, remembering that he had taken part in the first personally and that his own kinsmen had perpetrated the horrible act of the Crucifixion of their own Messiah, when he viewed the Temple and beheld the continuous, empty sacrifices as though no supreme and perfect sacrifice had been made, which rendered all their own further sacrifices superfluous.

Surely it must have grieved Paul too that he could not return to his former teacher Gamaliel and tell him of his past experiences and try to win him for the new faith, to witness the increased fury of his former colleagues, the Pharisees, and the intense hatred of the Hellenistic Jews, with whom he formerly associated in that common cause: the extirpation of the Christian Church and faith. In the eyes of the world and of his former friends Paul had made a tremendous sacrifice and yet there was no vain regret in the heart of the new convert. Only extreme sorrow filled his heart for his kinsmen and former colleagues, who were speeding on to their timely and eternal perdition. Paul would have gladly sacrificed his own salvation, if he had thereby been able to save and to win his own kinsmen for Christ (Romans 9:1f.).

### A Disappointment

While Paul knew that the doors of his former friends were closed to him, he surely thought that the Christian brethren in Jerusalem would receive him as did the brethren in Damascus after his return from Arabia. The love and the welcome of the brethren would bring him consolation and compensate him in part for the loss of his former friends. Herein how-

ever he was mistaken. Luke tells us that he "assayed or attempted to join the disciples, but they were all afraid of him and did not believe that he was a disciple." The Jews hated him as an apostate, the Christians feared and suspected him thinking perhaps that it was only a trick of his to pretend being a disciple and then luring them on to their sure destruction. We can understand the conduct of the disciples, for they had not forgotten, how he had persecuted and wasted the Christian Church and yet it was not brotherly and becoming. If Jesus had received Paul, why should they reject him?

### Barnabas

The man, who received Paul was Barnabas. Had it not been for him, Paul would hardly have seen Peter and James and associated with the disciples at Jerusalem. Barnabas surely proved to be a "son of exhortation" to his own brethren in Jerusalem and a "son of consolation" to Paul, for this is the meaning of the surname "Barnabas."

The scriptural records concerning Barnabas are very meager. His real name was Joses or Joseph. He was a Levite and a native of the island of Cyprus. Tradition mentions him as one of the 70 disciples, whom Jesus sent out to preach the Gospel to the tribes of Israel and to perform miracles (Luke 10), but there is nothing to substantiate this claim. Other traditions have it that Paul and Barnabas had been former friends, that both had attended the University of Tarsus and had also been students of Gamaliel in Jerusalem. Tradition is always ready to invent and to satisfy the curiosity of man, where the Holy Record remains silent.

### A Man of Influence

Whatever information we have we owe to the Bible itself. Acts 4: 36-37 we read: "And Joses, who by the apostles was surnamed Barnabas (which is being interpreted: the son of consolation), a Levite and of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles' feet." Luke also writes of him (Acts 11: 24): "He was a good man and full of the Holy Ghost and of faith." He must have been a man of influence in the Christian congregation at Jerusalem, for he was commissioned to

visit the Church at Antioch and to exhort the brethren. It was Barnabas, who brought Paul back from Tarsus to Antioch after his flight from Jerusalem. He became the co-laborer and fellow traveler with Paul on his first missionary journey through Asia Minor until that sad quarrel concerning Mark, the nephew of Barnabas. According to tradition Barnabas and Mark later on labored for the Lord on the Isle of Cyprus. The Church Father Tertullian ascribes the Epistle to the Hebrews to Barnabas. Others speak of "Hebrews" as the Epistle of Barnabas. It is very plausible, but Scripture itself remains silent on this matter as on many other irrelevant to our salvation.

### Mild-Mannered and Gentle

Barnabas must have been a man of unusual mildness and gentleness. While the other disciples were distrustful and Peter and James remained distant, Barnabas received the lonely wanderer from Damascus and convert to Christ, listened to his report, revealed himself as a fine discernor of men, took Paul by the hand and led him to the apostles, who were in Jerusalem at the time, Peter and James, the brother of the Lord.

We cannot be grateful enough to Bar-

nabas for this act of kindness and love. He immediately recognized the greatness of Paul and the providence of God in his life. Oh that we had more men and women in our Christian congregations with a heart full of love and understanding, ready to exhort and to console the brethren as well as to receive the strangers, when they visit with us and would like to get acquainted with our doctrine and congregational life. We too easily remain cold and indifferent, view the stranger coming to our church with aloofness and coldness. We Lutherans especially are being accused of this. Let us learn from Barnabas to take the stranger and visitor at our gates by the hand, extend the cordial hand of hospitality and welcome. Such cordiality is no means of grace and does not win souls for Christ, but it surely can do much to show the stranger at our gates the Christian spirit of love and brotherliness in our midst. Did not the first Christians win the hearts of many Gentiles by showing just such love toward one another and according the strangers a cordial welcome? It is never too late to mend. May the spirit of Barnabas be reawakened in our days of coldness and aloofness! It can only be rekindled, if the love of Christ constrains us.

## THE DEBATE ON UNION Scouting in the Lutheran Church

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

### A. How Did It Become An Issue Between the Synods?

**I**N announcing this series of articles we listed the problem of Scouting as one of the issues on which we do not find ourselves in complete agreement with our sister synod of Missouri, and which must therefore be studied and discussed. This difference in the attitude of the two synods toward this problem showed up quite clearly also at last year's convention of the Synodical Conference. It led to the resolution that all our affiliated synods be asked to restudy this question and to consult with one another. The existence of a difference can therefore not be denied.

### A Bit of History

It was not always so. Fifteen years ago our synods were one in their stand against the Boy Scout movement. At that time the chairman of the Missouri Bureau of Information on Secret Orders wrote a pamphlet in which Scouting was rejected in the most vigorous of terms. Many of our Wisconsin pastors found this booklet a valuable aid in instructing their young people to stay away from an organization whose principles were not in keeping with their faith. As recently as 1938 the Missouri Synod, acting on the recommendation of this same committee, warned against membership because of "the naturalistic and unionistic tenden-

cies still prevalent in the Boy Scout movement." It called upon its Board for Young People's Work to provide its congregations "with an educational and recreational program that will attract the interest of our youth and thus counteract the inclination to affiliate with the Boy Scout organization." This situation was not materially changed by the next convention, 1941.

### The Change at Saginaw

It was therefore with no little amazement that after the following convention, 1944 in Saginaw, we read that this same committee had now reported: "We were unable to find any factors which would violate our principles and have not been able to discover anything in the practice of Scouting, as outlined in these handbooks, to which a Christian parent, scoutmaster, or pastor would take exception." In accepting this report the convention decided that the matter be left to the individual congregation to decide and that "under the circumstances Synod may consider her interests sufficiently protected." In fairness to the committee which submitted this report it should be said that they defend this reversal of their judgment by stating that it is Scouting that has changed its stand, and that by removing the former objectionable features it has made this new evaluation possible. Around this question our investigation must turn. Our study must carefully be kept free of all prejudice.

On the other hand it must also be known that this change in what had previously been a common policy was launched by this committee without any previous consultation with the other synods of the Synodical Conference. It was a matter in which Missouri went strictly its own way. So it came that this matter has suddenly become an issue between our synods. For not all of us can share the conviction that the former objectionable features of Scouting have now really been entirely removed.

### B. Where Does the Issue Lie?

#### Introduction

That question may be answered in a few words. The issue lies in the relig-

ious features which are so closely connected with Scouting, and in them alone. But this answer does call for some further explanation.

The impression prevails in many quarters that Scouting offers an attractive program of training the youth of the land in wholesome outdoor activities, in woodcraft and other useful skills, in manly conduct and good citizenship, and that it leaves all matters of religion strictly to the churches. If this were the case we would have no sound reason for objecting. But a careful study of the literature of Scouting, particularly its constitution, reveals a different situation. Scouting offers its system to the churches. But it makes this offer in what business circles today call a package proposition. That is, one takes all of the features, or at least certain specified ones, or none.

### The Package Proposition

The National Scout organization does not simply place its program of woodcraft, and the like, at the disposal of any one who wishes to use it as he sees fit. It retains the right of supervision. It specifies certain conditions. It insists above all on the acceptance and use of the Scout Law and the Scout Oath or Promise. The constitution makes it very clear that these are mandatory features, without which no troop may operate. Refusal to recognize them would be sufficient cause for revoking the charter of such a troop. For Scouting considers these Laws and the Promise the heart and soul of the movement. They are the texts on the basis of which the various handbooks speak of such things as the following: participation in things religious and spiritual; of belief in God; of obedience to His basic Ten Commandments and His larger command to brotherhood; of keeping the Scout in conscious harmony with God; of fulfilling a duty to the immortal personality which he is; of his growing in favor with God and man, and the like.

We hold that these expressions, culled from the several manuals of the organization, prove on the very face of

it that Scouting has definite and pronounced religious features. It is proud of them, and is by no means ready to relinquish them. This view is borne out by a booklet called "Scouting in the Lutheran Church," copyrighted and published by the Boy Scouts of America. This book speaks very frankly of "the religious emphasis of the Scout Promise and Law." This testimony gains further weight when one reads in the foreword that the Missouri Committee had a rather prominent part in the preliminary discussions and also in editing the manuscript for publication.

### Are the Religious Features of Scouting to be Rejected?

If the religious character of Scouting is thus admitted, one may still ask whether this is really wrong, whether it is against some clear word of God. A passage that should certainly not be overlooked in this connection is the First Commandment: "Thou shalt have no other gods." We have seen that Scouting operates with the idea of God, that it uses the name of God, that it speaks of man's relation to God. But is this the Christian God, the God of the Bible?

We are agreed that the God who reveals Himself in Scripture is the Triune God, Father, Son, and Holy Ghost. So He has made Himself known to us. Any departure from this revealed truth, any denial of one or the other person of the Holy Trinity, is simply a denial of the true God. "Whosoever abideth not in the doctrine of Christ, hath not God" (2 John 9-10). The "God" of whom such men speak is therefore simply not the true God, but is an "other god."

It is therefore a serious matter when Scouting operates with a flexible concept of "God." It addresses itself equally to Catholics, Protestants, and Jews. It makes nothing of it that the latter group denies the Trinity, does not recognize the Lord Jesus as the Son of God. It makes nothing of it that among Protestants, as the word is used in our day, there may be and undoubtedly are Unitarians, who also deny the eternal Godhead of Christ.

It has been said by one of its leaders that Scouting has refused to narrow the interpretations to a Christian God. (*Northwestern Lutheran*, March 2, 1947.) We grant that many members of the Scout organization will not share this extreme view, will perhaps be deeply disturbed by it. But it is nevertheless the logical outcome of a system that makes the idea of God so vague and meaningless that it can be adapted to these various religions.

### The First Commandment

It is even a more serious matter when Scouting comes to Lutherans and asks them to accept the Law and the Promise in which this un-Biblical and anti-Trinitarian "God" is incorporated. The world may bow to the modern idea that the Christian God, the God of the Jews, and indeed even the God of the Mohammedans, Hindus, Chinese Buddhists, are but different versions of the same God, that the true name of God may be applied to them all. But we know that the God of the Bible, is the God who has made Himself known to us through His Son, separates Himself sharply from all other so-called "Gods," and speaks very plainly: "Thou shalt have no other gods." "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

Does the First Commandment apply? We hold that it does.

### CLOSING ADDRESS

(Continued from page 194)

The Seventy in our text were especially happy because the evil spirits were subject unto them. They met some unfortunate people who were possessed by the devil and were tormented. In the name of Jesus they commanded the evil spirits to depart. And they obeyed. Their poor victims were restored. Jesus warned the Seventy that they should not let this joy blind them to the real joy of their ministry.

### Do Not Let False Joys Warp Your Vision

What was wrong with the joy of the Seventy when they rejoiced that they had cast out devils in Jesus' name? In one word, it focused their attention on something which was after all of minor importance, and drew it away from the great essentials.

The greatest damage that the devil did to man is that he seduced him to sin, so that through sin he blotted out his name in heaven;

and that he now blinds men spiritually so that they do not believe in the blood of Jesus Christ through which their names have been restored. In comparison with this spiritual possession bodily possession is of far less importance. It was like other evils of the body. So also the casting out of devils could not compare in importance with the spiritual healing of the heart.

But just as the raising of the dead, the restoring of sight to the blind, the feeding of thousands with scanty supplies was far more spectacular than bringing peace to a troubled heart, so was also the casting out of devils, perhaps in an even higher degree. It caught the eye of the people. They admired the deed and them that could perform it. The Seventy probably received little public recognition for the message of peace which they brought from the Savior, but when they cast out devils they were acclaimed as wonderful men of God. They rejoiced in this.

Then Jesus warned them that this joy might easily interfere with their real joy because their names are written in heaven. Their vision might become warped.

The same danger threatens today. The Gospel message that a sinner's name is written in heaven, brings peace and true joy to a heart. But that is a quiet joy. The sinner

deeply appreciates it, but the general public does not make much of it.

It is different when a pastor is an eloquent speaker, when he is a good mixer, a good organizer and knows how to raise funds, etc. It is different when he shapes the liturgy in a rich and beautiful way, etc. Thereby he becomes popular, and large congregations extend tempting calls to him.

Just as the casting out of devils was a valuable gift from the Savior, so are also the just mentioned accomplishments. But there is the danger of over-estimating them. A man possessing them may begin to consider himself as just a little superior to others and of greater importance to the church, while others who do not possess these gifts may envy the one who has them.

Do not permit your view to be warped. Thank God wherever you find these gifts, but let them not be the chief cause for rejoicing. Whether you serve in a large church of the metropolis or in a tiny mission located miles from nowhere; whether you preach to large audiences or to a mere handful of people: you can under all circumstances experience the full joy of the ministry if you bring the message to the people:

Your Names Are Written In Heaven  
J. P. M.

## INSTITUTIONAL MISSION OF THE MILWAUKEE AREA

THE Evangelical Lutheran Institutional Mission Society of Milwaukee, which for almost half a century has ministered to the inmates of public institutions, held its annual meeting on Sunday evening, May 18, 1947, in Bethany Church. In the absence of the local pastor, Prof. V. Bartling served as liturgist in the opening service, while Prof. P. Koehneke gave the inspirational address which was based on Matt. 22, 37-39. Bethany's choir enhanced the beauty of the service by singing an appropriate anthem.

Immediately after the service, the business meeting was held at which President E. R. Blakewell presided as chairman. From the mission report we cull the following items that might be of general interest. Since the death of Dr. E. Duemling, Pastors Arnold Schroeder and Edmund Puseman have carried on the work faithfully and to the best of their ability. Recently the undersigned was added to the staff of workers, being installed in his former church on April 20. With the personnel thus augmented, it

has become possible to increase the number of services in three of the larger institutions. In the two institutions for mental diseases, for instance, services are now being conducted every Sunday morning, instead of twice a month, as was formerly the case. Again, in the Infirmary, where regular Sunday services were conducted only in the chapel on the second floor, which, however, made it impossible for the many infirm living on the first floor to attend, week-day services have been added. These are conducted every other Tuesday in sun-parlors, on the men's side as well as on the women's side. Pastors and patients are very grateful to the authorities of the institutions for granting these privileges. While it may be generally known, it should be mentioned here again that the officials, nurses, and attendants appreciate the work done by the Synodical Conference congregations, and are ever ready to cooperate with the missionaries. A schedule appended to the mission report gave the delegates an insight into the division of the field and its work. According to this



schedule, each of the three pastors preaches on an average thirteen or fourteen times a month.

While the financial statement reflected a healthy condition of the treasury, attention was called to the fact that, inasmuch as we now have three men in the field, the current expenses have increased proportionately, so that it becomes necessary on the part of the congregations affiliated with the association to continue to support the work through liberal contributions. It was gratefully acknowledged that by means of numerous memorial wreaths the Mission has received many sizeable gifts.

Since Rev. Blakewell had served the

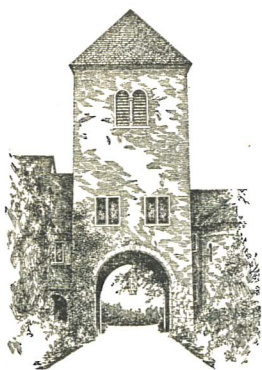
association for approximately ten years, and therefore asked to be relieved of his duties, Rev. Arthur Oswald was elected as president in his place. The election for vice-president resulted in the choice of Rev. Luther Voss. Rev. Henry Tesch as well as Mr. Charles Werner (the latter has been treasurer for many years) were elected as members of the Board of Directors.

May the Lord of the Church be pleased to look down with continued favor upon our work in the public institutions and accompany our labors among the sick, the infirm, the forsaken, and the prisoners with His divine benediction.

WM. LOCHNER.

## GRADUATION AT THE SEMINARY

**A** CLOSING service was held in the Seminary Chapel at 9:30 on June 5, at which a graduating class of twenty-four was dismissed into the work of the Ministry. At first thought this may merely strike our readers as an event which regularly occurs at the Seminary sometime during the last days of May or the first week in June. As a matter of fact we must, however, go back to 1944 for the last graduation held at the usual time of the year. There were no graduation exercises at all during 1946, and the two during 1945 were held at a very unusual time, shortly before Easter and before Christmas. These irregularities were, of course, due to the accelerated program



which was introduced at the Seminary during war-time. A Seminary graduation again held at the usual time therefore urges us to renewed thankfulness for the gift of peace which God has again restored to our land. We

shall also want to thank our Savior for the large number of workers which He is sending out through this graduation to do His kingdom's work. They are His precious gifts. Also the irregular program

under which this graduating class pursued its studies at the Seminary was not without its benefits. Many members of the class were able to spend more than the usual three years at their theological studies. Quite a number of them were also privileged to enrich their study at the Seminary by having it interspersed with some type of practical experience in the field, particularly during the time of the special courses.

In the midst of a rainy season God gave us a beautiful graduation day. Thus the chapel and its annex were again overfilled during the closing service. Prof. Hilton Oswald presided at the organ (which will leave with its owner among the graduates) and directed the inspiring selections of the Seminary Chorus. Director Meyer addressed the gathering on the basis of Luke 10, 20, urging in particular the young men about to enter upon the work of the Ministry ever to find their supreme joy in the fact that their names are written in heaven with the Savior's blood. This admonition was carried out in a manner which set before them most clearly the heart of the task which they are now to perform and the blessed source of strength for performing it properly. The full text of the address will appear elsewhere in this issue. It is deserving of our study and meditation. Through the *Northwestern Lutheran* it will undoubtedly come also to many of those to whom these young men will be ministering in

the future. May it serve to remind them in particular what they are above all to seek in these servants of the Lord.

The names of the graduates and the fields of labor assigned to them are:

Ralph Baur — Merna-Broken Bow, Nebraska.

Robert Beckmann — Raymond, South Dakota.

Kurt Eggert — Tutor at Michigan Lutheran Seminary, Saginaw, Michigan.

Wilbert Gawrisch — Winnebago Lutheran Academy, Fond du Lac, Wisconsin.

Arvid Gullerud — Norwegian Synod.

Paul Hanke — Minnesota District.

Theodore Hartwig — Mound City, South Dakota.

Howard Henke — St. Paul Park, St. Paul, Minnesota.

Max Herrmann — Bison, South Dakota.

Charles Keturakat — Missouri Synod.

Carl Mischke — La Crosse, Wisconsin.

Paul Nolting — Tutor at Dr. Martin Luther College, New Ulm, Minnesota.

Donald Ortner — Missouri Synod.

James Schaefer — Atonement Church, Milwaukee, Wisconsin.

Winfred Schaller — Gresham, Nebraska.

Edwin Schmelzer — Tutor at Dr. Martin Luther College, New Ulm, Minnesota.

Edmund Schulz — Rainier, Washington.

Friedel Schulz — Clear Lake, South Dakota.

Allyn Schuppenhauer — Bylas, Arizona.

Elmer Semenske — Reeder, North Dakota.

Herbert Walther — Manistique, Michigan.

Richard Werner — Prescott, Arizona.

Harry Wiedmann — Tutor at Northwestern Lutheran Academy, Mobridge, South Dakota.

William Zell — Tutor at Northwestern College, Watertown, Wisconsin.

May the Lord in His grace and through His grace make them faithful.

C. J. L.

## REDEEMER LUTHERAN MISSION

Yale, Michigan

April 20 marked one full year of Lutheran services in Yale, Michigan. The members and friends of the recently organized Redeemer Lutheran Church of this city of 1800 observed this event with a special morning service of thanksgiving and praise. Pastor G. L. Press, the guest speaker for this occasion on which 115 people were present, based his fitting words of encouragement on Acts 14, 8-21.



This new mission, sponsored by Emanuel Church of Greenwood Tp., St. Clair Co., of which the undersigned is pastor since 1942, conducted its first service on April 14, 1946. The initial service attended by nearly 100 gave promise that the preliminary work of the undersigned, who was assisted in the canvass by Pastor Wilmer Valleskey of Detroit, had not been in vain. During the first year the average Sunday church attendance was 55.

Renting an unused Methodist church until August 16, Redeemer Congregation on that date dedicated its own house of worship, a former Mennonite church with a seating capacity of 150. The purchase price was \$3,500.00.

By the grace of God, who still performs wonders, the little flock in Yale today is debt-free and in a few years might well become an independent unit. A member of Emanuel Congregation, to whom Redeemer Church turned to obtain a \$4,000.00 loan, gave that amount as a

gift in memory of three brothers who lost their lives in World War II.

We know that all credit for success in mission work must go to our gracious God, who alone can change sinful hearts and make them willing to serve Him. A factor, also wrought through His grace, which has contributed much to the progress of Redeemer Mission is the consecrated zeal on the part of the present membership to win souls for Christ. Especially has this been true of the three members of the board of trustees, all of whom are recent adult confirmands.

Largely through their support the congregation soon after its organization adopted the resolution to plan for a Christian Day School. It is the congregation's aim, however, to build a parsonage and make other necessary improvements in their house of worship before starting on the school project.

At present Redeemer Mission numbers about 60 communicants and 140 souls. 37 children are enrolled in the Sunday School and 14 in the pastor's first year's confirmation class. May the Triune God continue to bless this new congregation. To Him be all the glory and praise.

A. W. TIEFEL.

## NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

June 6 marked the close of a successful year at Northwestern Lutheran Academy when, during a closing service at

Zion Lutheran Church, six boys and seven girls were awarded their diplomas. Addressing himself to an overflow audience, Rev. L. F. Groth of Colome, South Dakota, emphasized the importance of the Gospel in education if education is to have enduring value. The Academy chorus, under the direction of Professor H. G. Meyer, rendered two appropriate selections. After the service the graduates, their parents and friends, and the faculty enjoyed a convivial luncheon in the Academy refectory.

On the evening before, Prof. Meyer led the musical organizations in the annual commencement concert, which, for lack of other quarters, had to be held at the public high school. Since even its spacious assembly room was filled with our own people, the need for a gymnasium-auditorium on our own grounds was never before so keenly felt as on this occasion.

Of the graduates, three girls and one boy will enter Dr. Martin Luther College next fall, and one boy will continue his studies at Northwestern College. Though we are gratified that almost fifty per cent of the class will prepare for work in the church, we are looking forward to the day when an even greater proportion will continue at our colleges.

When we began this school year, we were frankly disturbed over the way we must house our girls. Though our experiences during the year have definitely convinced us that such conditions must not become permanent, we eagerly look forward to the day when Synod will come to a full appreciation of our difficulties and will do all in its power to remedy them.

The cut which heads this report represents rather faithfully the building unit that has been allowed in the Synod's building program. To the right is the classroom (administration) section; to the left, the gymnasium-auditorium. Though, for practical and economical reasons, the design of the building is extremely simple, the cross and the Luther emblem over the entrance were added to set the building apart not only as differing from the usual public school but also as being an institution of our church. The classrooms were planned to accommodate 125 students, for we do not believe that

even a continuation of fruitful years will give us an enrollment beyond that number during the next two decades.

But even this building unit as already

education. Our entire endeavor at Moorbridge is so closely integrated with our mission program in the Dakotas that it would be exceedingly shortsighted not to

years. Now they are destitute and in dire need. Practically the only help they are receiving is that which our Synod is giving them through its Relief Committee!

Your Relief Committee is doing everything in its power to extend aid to our brethren in need; but our efforts can only be sustained by your support. God has placed these needy brethren before us as an opportunity for really exercising our Christian love. Put yourself in their place! Yes; there are you but for the mercy of God! Let these injunctions of our Lord direct you:

"Give to him that asketh thee," Matt. 5, 42.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again," Prov. 19, 17.

"Show mercy and compassion every man to his brother," Zech. 7, 9.

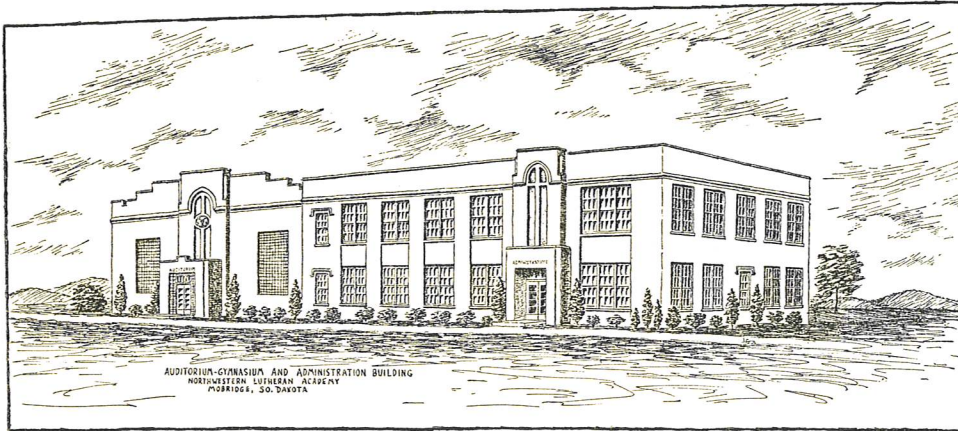
"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it," Prov. 3, 27.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?" 1 John 3, 17.

And so — "*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*" Gal. 6, 10.

May God open your hearts and hands, and bless your offerings.

KARL F. KRAUSS, *Chairman.*



projected will not solve the problem we are having in housing our girl students, a problem that has become more acute every year. Certainly we must not, in a mission district like ours, neglect the girls that come to us from our various mission congregations to acquire a Christian

equip this institution so that it can take care of all boys and girls that apply for entrance.

May the Lord, who has always provided, again point us to the way and the means, and may He continue to bless our work.

R. A. FENSKE.

## FROM YOUR COMMITTEE ON RELIEF

**A**FTER more than a year of effort our hopes have finally been realized: Pastors Wm. Bodamer and Alfred Maas, director and executive secretary, respectively, of our former Poland Mission, are now in Germany. They left the Willow Run, Michigan, airport Tuesday, June 3, at 4: 30 P. M., and arrived safely in Frankfurt, Germany, a few days later. We all shall eagerly await their return and their report.

The report of our Commission will indicate the course to be followed by the Synod as regards the future of our former Poland Mission and the program of the Committee on Relief.

We can assure our members of one thing: we shall need a larger flow of funds if any kind of program is to be carried out properly. The total contributions, as of June 4, were \$166,721.80, of which approximately \$130,000.00 has been disbursed for CARE packages, freight on clothing shipments overseas, a shipment of 80,000 pounds of flour, medicine kits, and sundry items.

It is evident from the foregoing that the flow of contributions needs to be in-

creased, if the work is to be continued; and it **MUST** be continued. The Synod, at its 1945 convention, acknowledged its obligation and duty over against the brethren of the former Poland Mission. We dare not let them down!

They have not let us down. In spite of hardships, trials, and temptations, they have continued to preach the Gospel in their new surroundings, and God has singularly blessed their efforts with many accessions. We simply cannot form a proper conception of the difficulties under which they live and labor. But when we sit in our comfortable homes, at loaded tables, we ought to call to mind the word of our Lord: "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke 14, 13-14.) When we gather in our comfortable churches, we ought to picture in our mind's eye our refugee brethren worshipping in barns or out of doors in all kinds of weather. These people are our brethren in the faith; we have been united with them for

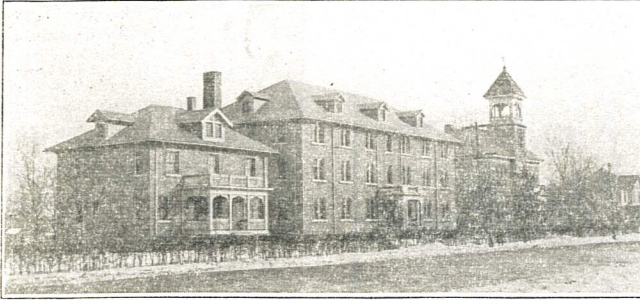
### A REQUEST

A centennial booklet is being prepared under the direction of the Centennial Committee. Will the members of the Synod kindly make available to the committee such historical materials at their disposal as they feel will be of value in this work? Excerpts from old church records, anniversary publications, and all other original sources will be invaluable. Address

PROF. F. E. BLUME,  
505 College Avenue,  
Watertown, Wisconsin.

## MICHIGAN LUTHERAN SEMINARY

Commencement day, June 5, at Michigan Lutheran Seminary was a quite fair day, although showers had been predicted. All the scheduled field events could be



held, including the baseball game between the Seminary team and one composed of alumni. Quite a large number of friends of the school, from near and far, assembled on the grounds to view the game and meet old friends and class mates.

The closing exercises were held in the evening of the day at our St. Paul's Church. The large edifice was filled to its full capacity. The main speaker of the evening was Rev. William Zink of Kewaunee, Wisconsin. It was the twenty-fifth anniversary of his own graduation from Michigan Lutheran Seminary. The

graduating class was the largest in the history of the school, 33; 22 boys and 11 girls. The program was as follows:

Processional.....Wm. O. Winterstein  
Hymn 425, 1, 2, 3, 5.....Assembly  
Scripture Reading.....Rev. O. Eckert  
Musical Selection.....Junior Chorus  
Holy, Holy, Holy — E. Heist

English Oration (Synodical Conference)  
.....Hugo List  
Musical Selection.....Male Chorus  
Thus Far the Lord Hath Prospered Me  
— C. Stein

Valedictory.....Adela Eckert  
Musical Selection.....Senior Chorus  
The Twenty-third Psalm —  
Arr. by C. Wacker

Commencement Address.....Rev. W. Zink  
Distribution of Diplomas.  
Benediction.....Rev. O. Eckert  
Doxology .....Assembly

The new school year begins, D. v.,  
September 2. Applications for entry into  
Michigan Lutheran Seminary should be  
made without much delay.

OTTO J. R. HOENECKE.

### Protestant Position on School Aid in a Nutshell

Hearings are now under way in Washington on a number of bills designed to provide federal aid for elementary and secondary schools. That the schools need such help, especially in low-income states, is no longer contested in most quarters. Protestants want to see such aid voted. But most of the bills now before the Senate and House provide, in one way or another, for extension of this federal aid to private — which means, parochial — schools. Accordingly, Protestant misgivings are aroused, and the Protestants who have been appearing before the congressional hearings have almost unanimously opposed these provisions of the proposed legislation. It is time, however, that Protestant church membership at large had a clearer under-

standing of what is at stake in these measures. To that end the Federal Council of Churches has just put out a 24-page booklet, *Federal Aid to Sectarian Education?*, and it would be hard to imagine how more clear facts could be presented in an equal space. For 15 cents to the Federal Council at 297 Fourth Avenue, New York 10, any American can now obtain this compact and effective statement of what the issue is, what the Catholic position is, and why Protestants need to awaken to the peril which confronts the American principle of separation of church and state. — *Christian Century*.

### ANNIVERSARIES

#### TWENTY-FIFTH ANNIVERSARY TEACHER WILLIAM WINTERSTEIN

Friends and members of William Winterstein at St. Paul's Church at Saginaw,

Michigan, who had benefitted by the services of teacher William Winterstein, recently took pains to express their appreciation toward him.

A special service fitting for the occasion took place on the morning of May 25, Pentecost Sunday. Rev. O. Eckert addressed the congregation and the jubilarian on the basis of Acts 2: 36-39. The children of our school sang "There is a Tender Shepherd." The mixed choir sang "The Lord Bless You." After the service gifts from the congregation, from the school children, and from the Junior League were presented to the jubilarian.

A picnic had been planned for the afternoon, but weather conditions forced the gathering to remain in the basement of the church. After a potluck dinner opportunity was given members and friends to express well wishes and congratulations to their teacher.

Mr. William Winterstein attended Michigan Lutheran Seminary and the teacher's college at River Forest. He graduated from the latter school in 1922. He served Christ Church of St. Louis, Missouri, for five years, leaving there in 1927 for Reed City, Michigan, where he taught in Trinity school for two years. From 1929 to 1946 he was teacher at Frankentrost, Michigan, serving Immanuel Congregation. For the past year he was teacher in our St. Paul's Congregation.

It is the prayer of friends and members of our church that God, who has guided our teacher in the past, will continue to do so in his future work of leading precious lambs to Christ.

EDGAR A. BACKER.

### EIGHTIETH ANNIVERSARY

#### ST. PAUL'S CONGREGATION

Appleton, Wisconsin

On Exaudi Sunday, May 18, St. Paul's Congregation of Appleton, Wisconsin, was privileged by the grace of God to celebrate the eightieth anniversary of the congregation's organization and the fortieth anniversary of the church dedication. Pastors Immanuel Boettcher and Gerhard Pieper extolled the grace of God in building and upholding His kingdom

in Appleton, exhorting the congregation to continued steadfastness in the Word.

May the gracious Lord bless His Church to the end of days.

F. M. BRANDT.



## OBITUARY

### † PASTOR EM. FREDERICK KOEHLER †

Pastor em. Frederick Koehler died October 18, in Blue Earth, Minnesota, at the age of 76 years, 1 month and 17 days, and received Christian burial at Waseca, Minnesota, on October 21, 1946.

He was born September 1, 1870, in Schmalkalden, Germany; there he was also baptized and confirmed.

Soon after his confirmation he made contact with Mr. and Mrs. Moritz Anding of Minneapolis, Minnesota, distant relatives of the Koehler family, who were on a European tour and visited in Schmalkalden. Mrs. Anding induced the young man to come with them to U. S. A. Here he completed his plans to study for the ministry. To that end he entered Dr. Martin Luther College, New Ulm, Minnesota, in September, 1885. Five years thereafter he was graduated from the classical department. In the fall of the same year he began the study of theology. Then he transferred to Concordia Seminary, St. Louis, Missouri, where he was graduated with the class of 1893. He was called to Minnesota to serve two congregations, Hutchinson and Ellsworth. Before beginning his pastoral duties, he made a trip to Europe. Upon his return he was ordained and installed, and remained in his parish for four years.

On July 25, 1894, he entered the estate of holy matrimony with Lydia Albrecht of New Ulm. This marital union was blessed with nine children, one of these, a son, died in his infancy.

In 1898 he accepted a call to Nicollet, Minnesota, where he labored faithfully for 44 years.

His useful activity was felt also in the wider circles of our church. For many years he served as Secretary of the old Minnesota Synod. He was a member of the Board for the Home of the Aged at Belle Plaine, Minnesota, and of the Building Committee for Dr. Martin Luther College.

During the last years of his life he had been ailing. Several times he had to submit to operations. It was then that he decided to resign. He moved to Janesville, Minnesota, where several of his children were living. He considered it a great privilege that our Heavenly Father gave him ample time to prepare for a blessed end. Well stricken in years, he was called out of this vale of tears to his eternal rest.

The funeral service was conducted in Nicollet where he had spent the greater part of his life as a servant of the Lord. The pastors R. Beisel, A. Ackermann, E. Schaller and E. Marxhausen officiated.

Of his children, six sons and two daughters survive him. Two of the sons, Arthur and Adolph are in the ministry. His wife preceded him in death in 1943.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12. A.

### NOTICE OF APPOINTMENT MICHIGAN DISTRICT

The General Mission Board having prevailed on Pastor Edgar Hoenecke to continue in the office of Executive Secretary for Indian Missions, Pastor Hoenecke felt compelled to resign as First Vice-President of the Michigan District.

In accordance with the District Constitution, Pastor M. C. Schroeder becomes First Vice-President; and Pastor Wynfred Westendorf, South Haven, Michigan, has by the executive officers been appointed to serve as Second Vice-President, as of May 24, 1947.

KARL F. KRAUSS, President.

### CALENDAR OF CONFERENCES 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.

### 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.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will assemble June 24 to 26, at Mount Olive, Denver; St. James, Golden; and St. Luke's Congregation, Denver, Colorado, respectively.

The first session will begin at 9:30 A. M.

Essays: Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; The Lutheran Preacher as the Messenger of Christ, the King, H. Hackbarth; Romans 9, 6-13, L. Groth; Matthew 18, 1-35, E. Kuehl.

Communion service Tuesday evening. Speaker: H. Hackbarth; H. Schulz, substitute.

Kindly send registrations to Pastor V. Tiefel.

The host congregations will serve one meal a day in addition to the breakfasts in the homes. R. F. Bittorf, Secretary.

### PACIFIC NORTHWEST DELEGATE CONFERENCE

The Delegate Conference of the Pacific Northwest District will meet, D. v., June 24-26, noon to noon, at Trinity Church, Omak, Washington (T. Stern, pastor).

The opening service will be held on Tuesday at 2 o'clock. The conference service, with Holy Communion, will be held on Tuesday evening.

In addition to study of the Program for the coming Synod Convention we shall have Prof. E. Reim, of our Theological Seminary, Thiensville, Wisconsin, with us as guest essayist.

The credentials of the delegates are to be endorsed by the president and secretary of the congregation.

Please announce to the host pastor by June 14. W. AMACHER, Secretary.

### EASTERN DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at the Blue-mound Lutheran Church, 112th Street and West Wisconsin Avenue, on June 22, 1947. The session will begin at 2 P. M.

L. HALLAUER, Secretary.

### FOX RIVER VALLEY DELEGATE AND PASTORAL CONFERENCE

The Fox River Valley Delegate and Pastoral Conference will meet at St. Paul's Ev. Lutheran Church, Appleton, Wisconsin, July 1 and 2, 1947, F. M. Brandt, pastor.

#### Tuesday, July 1

9:30 A. M.—Delegate Conference session opens with devotions. Program of the conference is in charge of the Conference Visitor, Pastor A. W. Croll.

8:00 P. M.—Anniversary service marking the twenty-fifth anniversary of Pastor Brandt's ordination. Pastor M. W. Croll will be the speaker.

#### Wednesday, July 2

9:00 A. M.—Communion service for pastors. Confessional Address by G. Franzmann.

10:00 A. M.—Exegetical-Homiletical Treatise on Exodus 3, 1-15, E. C. Hinnenthal.

10:45 A. M.—Isagogical Treatise on Amos, W. A. Gieschen; Isagogical Treatise on Obadiah, D. E. Hallemeier. (Substitute.)

11:30 A. M.—Exegesis of Romans 8, 24-30, S. Johnson.

1:45 P. M.—The Status of the Lutheran in a Mixed Marriage, P. T. Oehlert.

2:30 P. M.—The Significance of the Christian Attitude During Worship, F. C. Knueppel; Is the Synod a Church?, H. Kahrs.

3:15 P. M.—Recess.

3:30 P. M.—The Hand of God in the Fulfillment of the Old Testament Prophecy, E. Lehninger.

Kindly announce early to the host pastor, F. M. Brandt, stating the number of delegates who will attend from your congregations.

G. FRANZMANN, Secretary.

**DELEGATES OF THE MINNESOTA DISTRICT TO THE JOINT SYNOD**

**Pastors (Circuits)**

G. E. Ernst; alternate, A. E. Frey.  
C. Bolle; alternate, O. P. Medenwald.  
E. F. Peterson; alternate, H. H. Schaller.  
H. C. Sprenger; alternate, H. A. Scherf.  
K. A. Nolting; alternate, L. W. Schierenbeck.  
K. Gurgel; alternate, P. E. Horn.  
H. C. Duehlmeier; alternate, E. R. Berwald.  
W. Scheitel; alternate, E. Habermann.

**Pastors (At Large)**

Theo. Bauer; alternate, F. E. Traub.  
Theo. Kock; alternate, Karl Otto.

**Teachers**

Prof. E. D. Backer; alternate, A. C. Stindt.  
E. Sorgatz; alternate, E. Kionka.  
R. Grunze; alternate, T. Schultz.

**Congregations (Circuits)**

St. Paul's, Prescott, Ernest O. Eggers; alternate, St. John's, Minneapolis.  
Salem, Stillwater; alternate, Salem, Stillwater.  
St. Paul's, Jordan; alternate, Trinity, Belle Plaine.  
Trinity, Nicollet; alternate, St. Paul's, New Ulm.  
St. John's, Lake City; alternate, First Lutheran, La Crescent.  
St. John's, Caledonia; alternate, Immanuel, West Florence.  
Immanuel, Acoma; alternate, Salem, Greenwood.  
St. John's, Fairfax; alternate, St. John's, Redwood Falls.

St. Matthew's, Danube; alternate, Christ, Marshall.

**(Congregations (At Large))**

St. John's, Buffalo; alternate, Zion's, Hokak.  
St. Peter's, Goodhue; alternate, Immanuel, Mankato.  
St. Mark's, West Mankato; alternate, Cross, Rockford.

Pastors whose names appear first are to let their alternates know in sufficient time, if they are not able to attend the sessions of the Joint Synod. Pastors whose congregations are to send lay delegates are to send the credentials of the lay delegates to the District Secretary by July 15.

R. A. HAASE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Schaefer, James P., as assistant and teacher in Atonement Lutheran Church, Milwaukee, Wisconsin, by W. J. Schaefer, assisted by Pastors W. Eggert and A. Ristow on the first Sunday after Trinity, June 8, 1947.

Lambert, Lloyd L., in Salem Church, Barron, Wisconsin, by H. A. Pankow on Pentecost Sunday, May 25, 1947.

Hartwig, William, in Zion Lutheran Church of Louis Corners by E. G. Behm, assisted by Pastors L. Koeninger and Paul Hartwig.

Thierfelder, Fred, in Immanuel Church, Black Creek, Wisconsin, by Walter E. Pankow, Harvey Kahrs and Gerhard Franzmann assisting; first Sunday after Epiphany, January 12, 1947.

Sippert, Albert., in St. John's Church, Tp. Woodville, Wisconsin, by Delmar C. Brick, G. Struck and E. Lehninger assisting; Pentecost Sunday, May 25, 1947.

Amacher, Walter, in St. Paul's Church, Tacoma, Washington, by E. R. Gamm; Trinity Sunday, June 1, 1947.

**CHANGE OF ADDRESS**

**Pastors**

Schaefer, James P., 4521 North 42nd Street, Milwaukee, Wisconsin.  
Lambert, Lloyd L., Rice Lake, Wisconsin.  
Hartwig, William, Route 1, Kiel, Wisconsin.  
Hoyer, O. T., 1713 Doty St., Oshkosh, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

In addition to previous Memorial Wreaths and other gifts for our Seminary Organ Fund, the following contributions have reached us during recent weeks:

In memory of Edwin W. Brandt given by Rev. and Mrs. P. W. Kneiske and Mr. and Mrs. Kurt S. Kneiske.....\$10.00

In memory of Mrs. Sophia Techlin given by Mr. and Mrs. Arnold Mueller..... 2.00

In memory of Prof. A. Pieper given by Lake Superior Pastoral Conference ..... 17.50

For the Seminary Kitchen: 30 dozen eggs from Immanuel Congregation, De Pere, Wisconsin.

We extend our warmest appreciation and thanks to these friends of our Seminary.

E. REIM, Bursar.

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Northwestern Lutheran Academy, Mobridge, South Dakota, has received a donation of \$5.00 to its music fund from Mrs. Erwin Fuerstenau, Rapid City, South Dakota, and a donation of \$22.37 to its library fund from Mrs. E. Schummacher, Bowdle, South Dakota. Our heartiest thanks!

R. A. FENSKE.

**MISSION FESTIVAL**

**Trinity Sunday**

Immanuel Church, Tp. Eden, Brown Co., Minn. Offering: \$264.38. H. A. Scherf, pastor.

**NORTHERN WISCONSIN DISTRICT**

January, February, March, 1947

**Fox River Valley Conference**

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 45.00
Weyland, V. J., St. Paul, Angelica.....	176.00
Hallemeier, R. E., Bethany, Appleton.....	195.10
Ziesemer, D. E., Mt. Olive, Appleton.....	1,582.96
Lehninger, Ernst, Riverview, Appleton.....	258.08
Johnson, S., St. Matthew, Appleton.....	281.66
Brandt, F. M., St. Paul, Appleton.....	3,000.00
Thierfelder, F. E., Immanuel, Black Creek.....	100.00
Kuether, W. A., St. Peter, Carlton.....	
Bergholz, H., St. John, Center.....	
Gieschen, Walter, Immanuel, Clayton.....	66.41
Franzmann, Gerhard, St. Paul, Dale.....	446.05
Vacancy, St. John, Dundas.....	15.15
Henning, Carl, Trinity, Ellington.....	456.98
Hinenthal, E., Immanuel, Forestville.....	122.05
Hoepner, Walter, St. Peter, Freedom.....	144.50
Krueger, E. H., First Ev. Luth., Green Bay.....	392.73
Voigt, A. W., St. Paul, Green Bay.....	559.38
Croll, Melvin W., St. Paul, Greenleaf.....	92.50
Gieschen, Walter, Immanuel, Greenville.....	239.00
Weyland, V. J., Peace, Hartland.....	166.77
Wicke, Harold, Bethlehem, Hortonville.....	414.70
Senger, F. H., Zion, Jacksonport.....	165.62
Croll, Melvin W., Bartholomew, Kasson.....	158.80
Oehlert, Paul Th., Trinity, Kaukauna.....	919.11
Zink, Waldemar P., Immanuel, Kewaunee.....	275.00
Brick, Delmar C., Mt. Calvary, Kimberly.....	164.46
Kahrs, H. A., Immanuel, Maple Creek.....	139.98
Knueppel, F. C., Salem, Nasewaupsee.....	172.67
Pankow, W. E., Emanuel, New London.....	853.24
Baganz, Theo., St. Peter, Sawyer.....	
Henning, Carl, St. Paul, Stephansville.....	154.06
Kahrs, H. A., Grace, Sugar Bush.....	567.20
Henning, Otto C., St. John, Valmy.....	
Reier, F. A., Immanuel, Waupaca.....	174.00
Struck, Gerhardt, St. John, Wrightstown.....	257.03
Conference Total .....	\$ 12,536.19

**Lake Superior Conference**

Eggert, Paul C., Peace, Abrams.....	\$ 40.00
Fuhlbrigg, W. G., St. Matthew, Beaver.....	103.05
Eggert, Paul C., St. Paul, Brookside.....	42.00
Kuschel, Bernard G., St. Mark, Carbondale, Michigan.....	64.80
Fuhlbrigg, W. G., Trinity, Coleman.....	584.15
Pope, Reinhart J., Grace, Crivitz.....	92.48
Tiefel, Geo., Zion, Crystal Falls, Michigan.....	35.90
Kuschel, Bernard G., Holy Cross, Daggett, Michigan.....	224.45
Lutz, W. F., Salem, Escanaba, Michigan.....	
Zaremba, Theo., St. John, Florence.....	213.90
Hoffmann, Theo., St. Paul, Gladstone, Michigan.....	58.30
Roepke, W., St. Paul, Green Garden, Michigan.....	82.95

Schlavensky, Norman, St. John, Grover.....	397.22
Dobratz, Franklin C., Trinity, Hermansville, Michigan.....	21.23
Schabow, Alvin, St. Paul, Hyde, Michigan.....	138.17
Krug, Clayton, Our Savior, Lena.....	142.29
Eggert, Paul C., St. John, Little Saunico.....	61.50
Hillmer, S., St. Peter, Manistique, Michigan.....	1.85
Gentz, A. A., Trinity, Marinette.....	349.61
Roepke, W., Trinity, Marquette, Michigan.....	50.00
Thurow, Theodore, Christ, Menominee, Michigan.....	294.63
Geyer, K., Zion, Peshtigo.....	184.16
Dobratz, Franklin C., Grace, Powers, Michigan.....	89.82
Hoffmann, Theo., St. Martin, Rapid River, Michigan.....	61.20
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Michigan.....	95.55
Tiefel, George, St. Peter, Stambaugh, Michigan.....	
Zaremba, Theo., St. Paul, Tipler.....	20.00
Conference Total .....	\$ 3,249.26

**Manitowoc Conference**

Siegler, V. J., Trinity, Brillion.....	\$ 592.30
Braun, M. A., Parochie, Cleveland.....	268.20
Schwartz, H. Marcus, St. Peter, Collins.....	1,099.00
Wadzinski, A., Immanuel, Eaton.....	3.00
Wadzinski, A., Christ, Fontenoy.....	20.00
Pussehl, Henry E., St. John, Gibson.....	198.32
Schink, W. F., St. Peter, Haven.....	150.64
Kuether, H. A., St. Paul, Town Herman.....	186.86
Zell, Ed., Jambo Creek Lutheran, Jambo Creek.....	11.97
Grunwald, Harold O., Trinity, Kiel.....	515.05
Geiger, Adalbert F. W., Trinity, Liberty.....	384.91
Grunwald, Harold O., Zion, Louis Corners.....	
Roekle, Armin, Bethany, Manitowoc.....	395.00
Koeninger, L. H., First Ev. Lutheran, Manitowoc.....	2,289.00
Vacancy, Grace, Manitowoc.....	358.46
Gieschen, Paul J., St. John, Maribel.....	243.91
Zell, Ed., St. Peter, Mishicot.....	120.00
Koch, Henry, Zion, Morrison.....	258.61
Kionka, Ed. H., St. John, Newton.....	465.70
Kionka, Ed. H., St. Paul, Newton.....	80.40
Thurow, Carl M., St. Paul, Pine Grove.....	75.00
Eckert, Harold H., St. John, Reedsville.....	541.57
Zell, Ed., Rockwood Lutheran, Rockwood.....	38.75
Ehlike, Roland, St. John, Sandy Bay.....	5.00
Thurow, Carl M., Immanuel, Shirley.....	168.04
Pussehl, Henry M., St. John, Two Creeks.....	142.35
Haase, W. G., St. John, Two Rivers.....	450.78
Conference Total .....	\$ 8,862.80

**Rhineland Conference**

Ristow, LeRoy, Peace, Argonne.....	\$ 46.42
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan.....	95.38
Ristow, LeRoy, St. Paul, Crandon.....	96.69
Krubsack, J., Christ, Eagle River.....	220.00
Weyland, P. C., St. John, Enterprise.....	157.70
Ristow, LeRoy, Christ, Hiles.....	15.50
Raetz, F. W., St. John, Laona.....	71.29

June 22, 1947

Weyland, F. C., Grace, Monico.....	28.50
Scharf, Erwin, Zion, Rhinelander.....	961.45
Weyland, F. C., Starks.....	
Krubsack, J., Grace, Three Lakes.....	
Raetz, F. W., Trinity, Wabeno.....	
Conference Total .....	\$ 1,692.95

**Winnepago Conference**

Engel, Armin L., St. John, Caledonia.....	\$ 91.25
Strohschein, Walter, Immanuel, Campbellsport.....	158.98
Strohschein, Walter, Trinity, Dundee.....	240.87
Schneider, A. E., St. John, E. Bloomfield.....	253.00
Wojahn, W. A., St. Paul, Eldorado.....	116.56
Wojahn, W. A., St. Peter, Eldorado.....	111.11
Reim, R., Redeemer, Fond du Lac.....	229.17
Raabe, John, East Side Mission, Fond du Lac.....	28.51
Pieper, G., St. Peter, Fond du Lac.....	1,555.96
Siegler, O., St. John, Forest.....	9.00
Siegler, O., St. Paul, Forest.....	217.08
Warnke, Hugo, Peace, Green Lake.....	921.24
Kanless, G., St. Luke, Kewaskum.....	529.56
Sommer, Orvin A., Zion, Kingstun.....	284.96
Wadzinski, Wm., St. Paul, Manchester.....	191.03
Kobs, Geo., St. John, Markesan.....	1,500.00
Wadzinski, Wm., St. Paul, Marquette.....	37.22
Hartwig, Paul L., Trinity, Mears Corners.....	61.70
Hartwig, Wm. J., Emanuel, Mecan.....	129.25
Bergmann, P. G., Trinity, Menasha.....	304.53
Hartwig, Wm. J., St. John, Montello.....	254.99
Hartwig, Paul L., Martin Luther, Neenah.....	184.98
Schaefer, Gerhard A., Trinity, Neenah.....	1,734.58
Wichmann, W. F., St. Paul, North Fond du Lac.....	444.19
Dowidat, John, St. Luke, Oakfield.....	70.78
Hoyer, O., Zion, Town Omro.....	97.10
Schlueter, E. Benj., Grace, Oshkosh.....	794.68
Mittelstaedt, T. J., Immanuel, Oshkosh.....	222.80
Kleinhans, Harold O., Martin Luther, Oshkosh.....	1,561.10
Froehlich, E., Grace, Pickett.....	1,234.71
Warnke, Harold, St. John, Princeton.....	218.89
Engel, Armin L., Zion, Readfield.....	
Oelhafen, W. J., Trinity, Red Granite.....	115.78
Ziesemer, Richard, Zion, Ripon.....	139.90
Sommer, Orvin A., St. John, Salemville.....	94.07
Oelhafen, W. J., St. Paul, Seneca.....	44.00
Schulz, J., Zion, Van Dyne.....	40.00
Redlin, T. W., Peace, Wautoma.....	896.59
Habeck, Irwin J., St. Peter, Weyauwega.....	86.10
Engel, Armin L., St. Peter, Winchester.....	345.39
Hoyer, O., St. Paul, Winneconne.....	
Conference Total .....	\$ 15,351.01
District Total .....	\$ 41,672.19

**Memorial Wreaths**

In Memory of	Reverend	Amount
Mrs. Anna Altman .....	Fr. H. Zarling, Sault Ste. Marie.....	\$ 8.00
James Bacon .....	E. H. Krueger, Green Bay.....	11.50
Leo Baumgarten .....	Paul Th. Oehlert, Kaukauna.....	5.00
Mrs. Gustav Bergelin .....	L. H. Koeninger, Manitowoc.....	2.00
Mrs. Aug. Boelter .....	I. J. Habeck, Weyauwega.....	1.00
Rev. G. E. Boettcher .....	Paul Th. Oehlert, Kaukauna.....	10.00
Rev. G. E. Boettcher .....	Paul Th. Oehlert, Kaukauna.....	22.50
Wm. W. Breister .....	Gerhard Pieper, Fond du Lac.....	5.00
Mrs. Lucius Collar .....	Walter A. Gieschen, Appleton.....	5.00
Mrs. John Drews .....	W. G. Haase, Two Rivers.....	2.00
Albert Frank .....	F. M. Brandt, Appleton.....	7.50
Billy Glaeser, Peter Ahl and Mrs. Rose Ahl .....	Adalbert F. W. Geiger, Liberty.....	5.00
Mrs. Louise Gahl .....	E. Benj. Schlueter, Oshkosh.....	5.00
Bernice Hanisch .....	A. A. Gentz, Marinette.....	11.00
Rudolph Hartlich .....	W. G. Haase, Two Rivers.....	5.00
Mrs. Flora Herr .....	E. H. Krueger, Green Bay.....	8.00
Mrs. Flora Herr .....	E. H. Krueger, Green Bay.....	5.00
Mrs. Walter Hintz .....	E. H. Krueger, Green Bay.....	2.00
William Jirikowic .....	I. J. Habeck, Weyauwega.....	2.50
John Kaspar, Jr. ....	Paul Th. Oehlert, Kaukauna.....	5.00
Mrs. Wm. Kelm .....	E. Benj. Schlueter, Oshkosh.....	5.00
Mrs. Bertha Klug .....	W. Wadzinski, Manchester.....	6.00
Frederick Krenke .....	E. Benjamin Schlueter, Oshkosh.....	3.00
Mrs. Carl Krueger .....	A. E. Schneider, East Bloomfield.....	81.00
Mr. Louis Lemke .....	E. Benj. Schlueter, Oshkosh.....	5.00
L. Lorenzen .....	H. Marcus Schwartz, Collins.....	49.00
Mrs. Julius Meier .....	Paul Th. Oehlert, Kaukauna.....	5.00
Ernest F. Miller .....	Paul Th. Oehlert, Oshkosh.....	3.00
Mrs. Richard Miller .....	E. Benj. Schlueter, Oshkosh.....	7.00
Wm. Minslaff .....	Theo. Thurow, Menominee, Mich.....	1.00
Miss Edith Olp .....	W. G. Haase, Two Rivers.....	14.00
Miss Edith Olp .....	A. A. Gentz, Marinette.....	5.00
Miss Edith Olp .....	L. H. Koeninger, Manitowoc.....	8.00
Miss Edith Olp .....	L. H. Koeninger, Manitowoc.....	5.00
Miss Edith Olp .....	L. H. Koeninger, Manitowoc.....	5.00
August Palmbach .....	F. M. Brandt, Appleton.....	2.00
Wm. Perlewitz .....	Karl F. Toepel, Algoma.....	15.00
Prof. Aug. Pieper .....	Dr. Henry Koch, Manitowoc.....	15.00
Prof. Aug. Pieper .....	Gerhard Pieper, Fond du Lac.....	2.00
Prof. Aug. Pieper .....	Theophil Hoffmann, Gladstone.....	5.00
Charles Plate .....	V. J. Siegler, Brillion.....	1.50
August Plautz .....	Henry E. Pussehl, Town Gibson.....	15.00
Albert Prochnow .....	Harold H. Eckert, Reedsville.....	10.00
Edward Reinert .....	H. A. Kahrs, Maple Creek.....	4.00
John Reinke .....	A. Schneider, E. Bloomfield.....	15.00
Mrs. W. A. Ross .....	F. M. Brandt, Appleton.....	2.00
Mrs. L. Sasse .....	H. A. Kahrs, Maple Creek.....	1.00
Otto Schmidt .....	W. G. Haase, Two Rivers.....	5.00
Ruth Schneider .....	A. E. Schneider, East Bloomfield.....	2.00
Mrs. Ida Schoenick .....	E. Benj. Schlueter, Oshkosh.....	15.00
Louis Schramm .....	A. A. Gentz, Marinette.....	9.00
Mrs. Mary Schultz .....	Carl J. Henning, Stephenville.....	6.00

Joseph Seeler .....	F. H. Zarling, Sault Ste. Marie.....	6.00
Fred Steckelberg .....	F. M. Brandt, Appleton.....	35.50
Richard Tessmer .....	W. G. Haase, Two Rivers.....	5.00
Mr. Ludwig Tittl .....	L. H. Koeninger, Manitowoc.....	11.00
Edith Toppe .....	Karl F. Toepel, Algoma.....	11.00
Mr. Orvel Traurig .....	L. H. Koeninger, Manitowoc.....	20.00
Herman Trettin .....	G. A. Schaefer, Neenah.....	25.00
Wm. Verick .....	L. H. Koeninger, Manitowoc.....	3.00
Albert Voland .....	H. A. Kuether, Town Herman.....	11.00
Milford Wangelin .....	W. E. Pankow, New London.....	5.00
Otto Wendland .....	Paul Th. Oehlert, Kaukauna.....	3.00
Otto Wendland .....	Paul Th. Oehlert, Kaukauna.....	4.00
Mrs. Art. Ziegler .....	F. M. Brandt, Appleton.....	25.00
Emma Zirbel .....	Karl F. Toepel, Algoma.....	19.00
Mrs. Joseph Zlatnik .....	W. G. Haase, Two Rivers.....	12.00
Total .....		\$ 636.00

GERALD C. HERZFELDT, District Treasurer.

**TREASURER'S STATEMENT  
July 1, 1946 to April 30, 1947**

Receipts	
Cash Balance July 1, 1946 .....	\$ 53,952.94
Budgetary Collections:	
General Administration .....	\$247,359.42
Educational Institutions .....	70,835.76
Home for the Aged .....	4,585.40
Spiritual Welfare Commission .....	6,737.25
For Other Missions .....	370,899.39
Indigent Students .....	2,524.24
General Support .....	16,796.00
School Supervision .....	1,420.71
Revenues .....	96,921.05
Total Budgetary Collections and Revenues .....	\$818,059.22
Non-Budgetary Receipts:	
Bequest from Hannah C. Stock Estate .....	1,114.68
Payments on Mortgage Receivable .....	2,500.00
U. S. Government Bonds Sold .....	150,000.00
Total Receipts .....	\$971,673.90
	\$ 1,025,626.84

**Disbursements**

Budgetary Disbursements:	
General Administration .....	\$ 37,923.28
Theological Seminary .....	32,349.04
Northwestern College .....	87,277.65
Dr. Martin Luther College .....	102,754.57
Michigan Lutheran Seminary .....	37,631.63
Northwestern Lutheran Academy .....	22,192.81
Emergency Building Projects .....	2,434.92
Home for the Aged .....	12,257.40
Missions — General Administration .....	150.33
Indian Mission .....	45,605.89
Negro Mission .....	24,175.98
Home Missions .....	229,815.18
Poland Mission .....	6,283.63
Madison Student Mission .....	1,474.41
Spiritual Welfare Commission .....	8,232.67
Winnepago Lutheran Academy .....	1,500.00
General Support .....	31,920.00
Indigent Student Support .....	800.00
School Supervision .....	4,406.84
Total Budgetary Disbursements .....	\$687,186.23
Non-Budgetary Disbursements:	
Advance to Church Extension Fund .....	75,000.00
Accounts Receivable .....	25,000.00
U. S. Government Bonds Matured .....	50,000.00
Synod General Offices and Northwestern Publish- ing House Building and Lots .....	120,800.00
Total Disbursements .....	\$957,986.1
Cash Balance April 30, 1947 .....	\$ 67,640.61
	C. J. NIEDFELDT, Treasurer.

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

April, 1947	
<b>For Spiritual Welfare Commission</b>	
Mr. Carl J. Greif, Mesa, Arizona .....	\$ 1.00
Mr. Wilbur E. Selbrede, West Salem, Wisconsin .....	8.00
	\$ 9.00
<b>For Church Extension Fund</b>	
Memorial Wreath in memory of Barbara Jean Tornberg by: Mr. and Mrs. Lester Nord, Tucson, Arizona.....	\$ 2.00
Memorial Wreath in memory of George Haas by: Rev. and Mrs. F. G. Knoll .....	3.00
Memorial Wreath in memory of Mr. Ernest Winter by: Rev. E. R. Gamm, and Mr. J. Ingebritson fami- lies .....	5.00
	\$ 10.00
	C. J. NIEDFELDT, Treasurer.

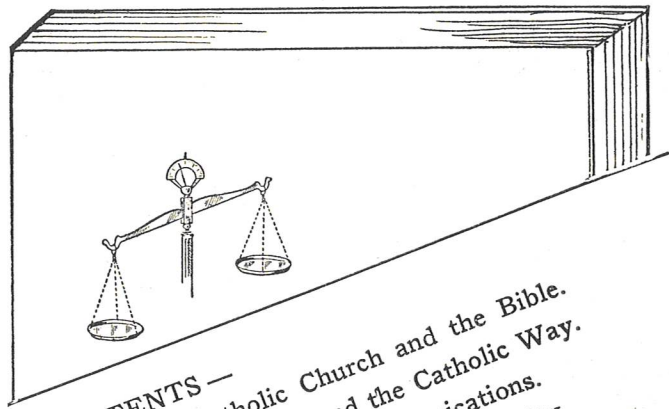
## HERE IS THE ANSWER

to a vicious assault on the very heart of Christianity —

## HERE IS A BOOK

which is not a mere catalog of prejudices, but a factual, authoritative presentation of the poison that is Rome, witnessed by numerous quotations from authoritative sources both Catholic and non-Catholic.

The numerous quotations from reliable sources, the clear exposition of Roman falsehoods in the light of Scripture, and the practical discussion of the Catholic marriage contract make this a valuable book for private study, for adult membership classes, and for discussion groups.



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