

# 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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## KEEP YOUR BAPTISM IN VIVID REMEMBRANCE

Romans 6, 3-4

FOR most of us our baptism took place in the early days of infancy which are not covered by our memory. We were, however, given Christian sponsors to vouch for its happening and to remind us of it. It was a God-granted happening which was meant to influence our entire life in the most blessed way, fill it with comfort and with strength for godliness. To this end we ought to think often of our baptism, much more often than most of us probably do.

### Your Baptism is a Rich Fountain of Comfort

*You Were Baptized Into Christ's Death* On the day when you first beheld the light of this world you became a human child by natural birth. But on the day that you were baptized you became a child of God by a new spiritual birth. On that blessed day the Lord graciously received you unto Himself that you should be His own; on that day He forgave you your sins, the sins of your whole life. That is the truth which the Apostle calls to your attention, saying: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" With His holy, innocent death our Savior Jesus Christ atoned for all of our sins, wiped out their guilt and their merited punishments, won God's favor and eternal life for us. Paul, however, now assures us that when we were baptized we were baptized into Jesus Christ and into His death. That is to say, through baptism and through the faith that God wrought in our heart by baptism He united us with Christ and gave us a full share in all that His death wrought and won for us. In our baptism we have the assurance of the Lord that He is ever pleased to look upon us as if we had died and wiped out the guilt of our sin, as if we ourselves had borne all its merited curses, as if we ourselves had obtained the victory over death and hell. Baptized into Christ and into His death we have the assurance that we are dear children in God's sight and heirs of His glory.

*This Comforts Us Against Sin* Should your sins at any time loom up big before your conscience, seek to condemn you and fill you with despair, then remember your baptism and be comforted. Remember that in baptism God made Christ and His atoning death your own. Being baptized you may know that your sins are covered, that their guilt is wiped out, that you are at peace with God. God will never draw back what He offered and gave to you in baptism. It is yours to enjoy as long as you cling to it in faith. The only way you can lose these treasures is by casting them aside yourself in unbelief, by not taking the Lord at His word.

*This Comforts Us Against Every Evil* You may at times feel lonely and forsaken, the disappointment of shattered hopes may lie heavily upon you, anxieties concerning the future may gnaw at your heart, you may have a great deal to suffer in this life, the joys which you have upon earth may seem to be all too few. Then think of your baptism and be buoyed up and cheered. Why should you as a baptized Christian feel friendless, gloomy, or forsaken? Through baptism you were united with Christ and thus have a Friend in heaven "that sticketh closer than a brother." He is shaping your life, and He doeth all things well. Or why should you, a baptized Christian, be crushed by the troubles of this life? Through baptism you were made partakers of Christ's death and thus also of the precious gift of eternal life that it won for us all; and to an heir of heaven who is mindful of the eternal weight of glory finally in store for him the discomforts and adversities of this life will seem but light and of brief duration.

### Your Baptism is a Mighty Incentive to Godliness

A Christian will never apply the comfort of baptism in a light-hearted, frivolous spirit. Far from his mind will be the thought that he could possibly take liberties with things sinful, play with sin, since pardon, God's love, and eternal life

are such free gifts of God, already fully imparted in baptism.

*As Baptized Christians It Behooves Us To Live Unto God* The Apostle stresses that very point when he says: "Therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Christ, our Savior, took our sins upon Himself and went into death and the grave for the purpose of expiating them. Thereupon He rose from the dead by the glory of the Father, never to die again or to have anything more to do with sin. What Christ now lives in heavenly glory and majesty He lives unto God, His heavenly Father and ours. But by baptism we were united with Christ and made partakers of all that He did and all that is His, also of His burial and resurrection. Thus it behooves us as baptized Christians also to be dead unto sin and alive unto God. As often therefore as you face temptation to something sinful think of your baptism, how it reminds you no longer to want to have anything to do with sin, reminds you to live for God and His glory.

*The Unregenerate Lack Power to Live Unto God* In the unregenerate the Old Adam, man's inborn sinful nature, is unchecked and unrestrained. He exercises dominion over eyes, ears, lips, heart, and mind, putting them all into the service of sin. The unregenerate have no power, except considerations sinful and selfish in themselves, to counteract the dominion of sin over them. For if anyone lets fear, pride, or the thought of gain and reward incite him to shrink back from certain vices and wrong-doings, this does not mean that he has conquered sin. Selfish considerations have merely blocked up this or that channel of expression for the Old Adam. The sinful heart itself remains unvanquished and will seek and find other channels of expression.

*Baptism Has Changed Things for Us* Baptized into Christ and into His death we know that our guilt and its curses have

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# Editorials

**Youth For Christ Movement** Wherever one turns now-a-days, it seems, one meets with new movements. This is true in the social, political and economical world as well as the churches. The danger is that one meets with them so much and so often that one neglects to notice them and analyze them. They are like flies in the summer time. They are so thick that a hundred of them may fly by one without giving them as much as a thought; they are unnoticed. This fairly new movement called "The Youth For Christ" has been rapidly becoming popular and has spread to every large city and is now invading the smaller towns and villages of America.

What about this "Youth For Christ Movement" and the attitude of a Lutheran Christian toward it? That this movement is unionistic in the extreme is very evident. The leaders appeal for support of it to Christians of any and all denominations and to people generally. They employ at their meetings speakers of every ilk and confession or no confession at all. They self-evidently open their meeting with prayers, read and study the Bible, listen to testimonies from others, etc. It is a conglomerate gathering of people from every creed and church meeting together in public worship. A Lutheran Christian need hardly be told that this kind of activity does not please God, but rather is an offense to God and clearly forbidden in the Scriptures. We are to "mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17.) God wants that. No matter how well-meaning their ideals may seem and how sanctimoniously they speak of their work, and how many good, clean young people are active in the movement — "we must obey God, rather than men": we must avoid them. Everything these "movements" attempt to do can be more successfully done by the local church and done in the God-appointed and God-pleasing way. If every Christian were the missionary God would have him be and do the work that is waiting for him to be done in his own neighborhood and surroundings he would be so busy that he would have no time for such entanglements as the "Youth For Christ Movement." Nothing is a greater protection against temptations than to be busy in the sphere God has assigned to each individual.

W. J. S.

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**A New Venture** In the last issue of the *Lutheran*, Stewart W. Herman describes a new method that is being employed by the Dutch Reformed Church to intensify that church's work in gaining converts. He says, "The Dutch Reformed Church, which has three million members, is investing about \$400,000 per year in a new training school which hopes eventually to provide a full-time 'assistant minister' for every parish. The real novelty of the scheme is that such 'assistants' will *not* be ordained theologians, but *consecrated* laymen and laywomen. As evangelists trained for

social service, they will work less with the loyal parishioners than among the unchurched or indifferent people in the community. Therein lies the essential significance of the *Kerk-en-Wereld* Academy which I recently visited at Driebergen, Holland. *Kerk-en-Wereld* means 'Church and World.' It is not merely another new institution, but a whole revival movement which promises to breathe a new spirit into Holland's biggest denomination and thus vitally affect the entire country. . . . It looked to me as though the most substantial hope for the future lies with the *Kerk-en-Wereld*."

The above described venture for Holland's Reformed Church may have become necessary. Sometimes such extremes are necessary to awaken the dieing spirit within the church. And the plan may be a good one. It is possible that that organization will meet great success in Holland or anywhere, as far as that is concerned. But let us not forget that it is at the same time a humiliating indictment against the members of a church body. When such measures become necessary it means that the rank and file of the laity has become like salt that has lost its savor, a lamp whose light is burning low, kings that are rapidly losing their kingdom. This work ought to be done by the kings of Christ, by His believers. They are the ones who are called, and every one of them, to spread the good news of the kingdom and by their conduct and testimony (not be understood in the sense of the fanatics) lead others to Christ. When these forget, when they lose their zeal to publish the glad tidings of redemption, then a church body finds itself compelled to resort to such methods. Where the members of Christ, however, do their work to which they are called, when every member is a missionary in the Scriptural sense of the word, the church will flourish and grow.

W. J. S.

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**Organization For War Veterans** Since the first World War there have been a number of such organizations. Before that time there was only the G. A. R. which stands for Grand Army of the Republic, who were veterans of the Civil War and the Spanish War Veterans. These and the organizations which sprang up after the first world conflict have as a purpose the keeping alive of friendships and companionships and to be of assistance to each other in obtaining their rightful dues and public appreciation of their sacrifices. And naturally, one great aim is to foster and keep fresh the true spirit of loyalty and patriotism toward our beloved country. No one can have any objections against such lofty aims.

However, some of these organizations made the common mistake of mixing church and state, of intermingling spiritual truths with the physical. In so doing they are trespassing upon the sphere of the church. They ought to have remained upon a purely civic basis. But they did not, as some constitutions, rituals, and oaths clearly indicate. As a result they practice

and foster a unionistic religion. A member of such an organization could not, according to their rules, make a clear-cut confession of Jesus Christ as the Son of God and the only Savior of sinners.

Our church, the Synodical Conference, has years ago pointed to these errors and proclaimed its disapproval on the basis of the Word of God. Tracts were printed. Recently a committee of the Wisconsin Synod, and also one of the Missouri Synod, issued more detailed booklets which lay emphasis upon the anti-Scriptural and un-Lutheran principles and practices of some of these organizations.

## TABLE OF DUTIES

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

#### VII.

**S**INCE the great majority of us fall under the head of *employes*, we shall do well to consider some instructions which Paul gave to Timothy and to Titus regarding this matter.

There were a number of congregations in and about Ephesus in Asia Minor. Together with Paul this group of churches chose Timothy to supervise the work of the Gospel in their district. In 2 Tim. 1, 6, Paul informs us that Timothy held his office by the laying on of Paul's hands, while in 1 Tim. 4, 14, he refers to the laying on of hands by the presbytery, the conference of presbyters.

When Paul had planted the Gospel in Crete he had to leave the field before he could completely organize the new churches. He put Titus in charge of this matter. Thus, while Timothy was supervising the work in well-established congregations, Titus was to supervise the first steps of newly founded mission churches.

In both cases Paul found it important enough to include in his general instructions also some words about how Timothy and Titus should counsel Christian slaves in their respective fields.

#### The Texts

*1 Tim. 6, 1. 2. Let as many servants as are under the yoke count their own masters worthy of all*

*honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit.*

*Tit. 2, 9, 10. Exhort servants to be obedient unto their own masters and to please them well in all things, not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.*



#### Comparison

If we compare these two passages we find that in general they express the same truths. The Titus passage, however, is more specific in some of its instructions to slaves. This is natural. The congregations in and around Ephesus were

During the war our young men were approached to join some organization for veterans. Some of them wrote home to their pastors asking whether there were anything objectionable in such a society. As a result they kept away from those which had questionable features. Others, not knowing that there were any objections on the part of the church, joined. Such would do well to study the treatises carefully which have been written for their benefit, treatises which survey these movements in the light of Holy Scriptures. By all means secure a copy or ask your pastor to get a copy for you.

R. O. B.

older, detailed instructions had been given long ago; all that was necessary was a general reminder, and everybody would understand. The congregations in Crete, however, were very young, not even fully organized. Their detailed instructions were in place.

One thing is mentioned in the Timothy passage which does not occur in the letter to Titus. Paul gives special instructions to such slaves as had "believing masters." We must not assume that there were no cases of Christian masters in Crete; but Crete was a new field, the congregations had been founded but a short time ago, and were even now not completely organized. The proper relation between slaves and their masters was always a live issue, but the particular question concerning the relation of believing slaves to their believing masters would most likely not come up at once, although it must be expected to develop later.

#### Under the Yoke

Slaves certainly were under a yoke: they were not free, they were in bondage to their masters. Their masters had most likely purchased them in the open market, just as one purchases cattle. The slaves may have become such also because of some debt which they were unable to pay in any other way than by giving themselves up into servitude. As slaves they were under a yoke.

There are other people under a yoke. Wives on their wedding day promise to love, honor, and obey their husbands.

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Children are commanded by God to honor and obey their parents. These are all under a yoke.

Slaves were under a yoke usually not by their own choice, but due to some circumstances over which they had no control: they may have been prisoners of war, they may have been stolen from their people, they may have been forced by debts, they may have been born of slave parents.

In our country slavery has been abolished. Yet the phrase of Paul, *under the yoke*, really applies to all employes. Their position may not have been forced upon them without their consent, they may have entered it by agreement and contract. But once an agreement has been reached the employe is no longer free, he is under the yoke of the contract and its stipulations, just as also the employer is bound by the terms of the contract. Yet the employer's is the management, while the employe takes orders from the manager.

Paul does not use so sharp a term, as "under the yoke," in vain. He wants all employes to understand that they have a duty laid on them by God Himself, and their Christian conscience must be very sensitive in the matter. As a part of their Christian sanctification they must cultivate their feeling of responsibility.

### Worthy Of All Honor

This is the comprehensive expression which Paul uses in the Timothy passage. In the letter to Titus he says more specifically: be obedient, please them, do not talk back, do not embezzle, be faithful in every respect.

These instructions are self-explanatory. But they are not so easy to practice. Employes will often be tempted to violate one or the other, and only by watching and praying will they be able to overcome the temptation.

### Believing Masters

Christian liberty is often misunderstood as abolishing social differences and as disregarding the differences of race and color, and the like. It is true that before God all such differences disappear. Before God we are by nature all sinners, regardless of race and color and regard-

less of whatever station of life in which we may be found. And before God all people are again alike in Christ, all washed clean in His blood. To the Galatians Paul wrote: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (chap. 3, 28). Similarly to the Colossians: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all" (chap. 3, 11).

Yet the Gospel does not annul these differences as far as this life on earth is concerned. Just as men remain men, and women remain women, physically and mentally, when they become Christians, so also the difference between bond and free is not canceled.

This is something we easily forget. When the slaves in the early church accustomed themselves to regard their believing masters as their brethren in Christ, they began to wonder if that should not also be applied to their social relation on earth. Hence Paul warns them not to despise their believing masters, but rather to serve them even beyond their plain duty as slaves who were under the yoke, realizing that their masters were also applying themselves to doing good in accordance with their position as masters.

### Reproach to the Gospel

In the Timothy passage Paul expresses this thought negatively: "that the name of God and his doctrine be not blasphemed." In the Titus passage he says positively: "that they may adorn the doctrine of God our Savior in all things."

Let us all bear this in mind: if we as Christian employes neglect our duty or cause trouble to our employers, the reproach will fall on Christ and His Gospel, in whom we profess to believe. On the other hand, Christ and His Gospel will be honored if we in the strength of our faith lead a life of duty and faithfulness.

A wonderful opportunity for all employes to glorify the name of the Lord.

J. P. M.

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been removed, that we are at peace with God, partakers of His love now and heirs of His glory hereafter. We are freed from fear, which breeds enmity and defiant indifference to God and His will. Thus the desire within us to sin is broken. The Holy Spirit by baptism has planted a new desire in its place, namely the desire to please Christ who in His infinite love died for us and rose again. Thankfulness is the secret of the baptized Christian's power against sin, the secret of his zeal for holiness of living. We love Him who first loved us and who imparted all this fulness of His love to us already in baptism. Not that we reach perfection in this during our earthly life. St. Paul himself confesses: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Unto his earthly end the Christian, mindful of his baptism, will fight on undauntingly to drown, crucify, and keep under control the stirrings of his sinful flesh.

C. J. L.

## UNEQUAL YOKING TOGETHER

When a farmer looks for a team of horses to buy, he tries to find two which not only look alike, but, above all, are evenly matched in build and strength.

To do efficient work, the horses must be able to pull equally and together. It won't do to have one that is strong and another that is weak, one that pulls ahead and another that insists upon lagging behind.

It is equally true that it won't do for a believer in Christ and one who doesn't believe in Him to yoke themselves together for prayer and worship, at the Communion table, or for church work.

The one pulls toward Christ, the other away from Him.

It would be an unequal yoking together for harm and not for good.

The Bible says: "Be ye not unequally yoked together with unbelievers. . . . Come out from among them and be ye separate, saith the Lord." 2 Cor. 6:14 and 17.

— Siloah Lutheran

# Siftings

**Facts and Figures.** The Des Moines, Iowa, *Register and Tribune* reports the results of a religious poll. They report that 78 per cent of the people interviewed claim membership in some church. Besides 49 per cent of Iowans in church every Sunday, 36 per cent say they attend occasionally. People are more religious today than they were before the war, in the opinion of nearly half the people questioned in a Minnesota poll survey. A Gallup poll conducted throughout France showed that 65 per cent of those answering believe in religion while 32 per cent were non-believers and 3 per cent had no opinion. In London 5 per cent of the people go to church regularly, states Lord Mayor Sir Bracewell Smith. Highest figures for youth attendance at church are in Canada, where 89 per cent of Catholic youth, 38 per cent of Protestant youth, attend Sunday services. Of the Canadian people, 25 per cent are definitely religious-minded; 50 per cent moderately so, 25 per cent indifferent or hostile. These statistics apparently point to a spiritual cooling of the world; religion interferes too much with the pursuit of other things. The Christian should also remind himself when he reads these polls that the important question is not: Have you religion? but the important question is: What think ye of Christ?

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**England's Revival.** The *Christian Century* comments: "So much concern has been felt in church quarters over the state of religion in Great Britain that recent newspaper reports of outdoor evangelistic meetings in London, held by the so-called Commando campaign, have been welcomed as a harbinger of revival. Did these meetings truly indicate a re-awakening of interest in religion by Britain's masses, and a corresponding readiness on the part of the churches to take advantage of that opportunity? A letter from one of the best informed Free Church leaders in England suggests that this is another case in which newspaper accounts have failed to get very far below the surface. 'Whether the Commando campaign has broken through the crust

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of London's apathy and indifference to the Christian religion is doubtful,' writes this widely respected church leader." So the Commando campaign in its attempt to storm the gates of heaven has failed — as it always will fail. Perhaps a study of Paul and his missionary activities and method would give them a "campaign" which would never fail.

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**Amend The Constitution.** Rep. Joseph R. Bryson, a Southern Baptist, introduced in the House of Representatives a joint resolution to amend the Constitution to provide that neither Congress nor the states shall give aid to any educational institution under sectarian control. He pointed to an increasing tendency in government to circumvent the Constitution. "It now seems necessary," he said, "to give further expression to the meaning of the constitutional barriers against the appropriation of money for sectarian educational institutions. . . . This amendment is not directed for or against any particular faith or creed, but applies to all faiths and creeds alike, as the original intent of the First Amendment, and is in keeping with our traditional precepts of the absolute separation of church and state." Such was the intent of the original writers of the constitutions, but how does the wind blow today? The Lord has blessed the United States with complete separation of church and state, we will want to be on our guard lest we lose that precious blessing of the Lord. The dyke of separation has already been fractured by hair-splitting definitions and decisions. We need but consider the fine line drawn by the Supreme Court in the New Jersey case between the educational program and the social program of the school. The majority opinion, to simplify their decision, permitted public funds for the latter, but not, of course, for the former. Let's beware of the hair-splitters!

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**The Executive Committee Of The Congregational - Christian Churches,** meeting in Columbus, voted to submit the

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proposed basis of union with the Evangelical and Reformed Church to all member churches. If three-fourths favor union, final action will be taken at the biennial meeting at Oberlin, Ohio, in June, 1948. This would bring together in one group four churches. The Congregational and Christian Churches merged in 1931, and the Evangelical and Reformed Churches in 1934. The new church, if the merger takes place, will be called the United Church of Christ and will be one of the larger denominations, with a membership of 2,000,000. That membership of 2,000,000 is certainly a pretty attraction for the unionist.

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**Communism And Religion.** The following paragraph appeared recently in a review of the book, *This Is My Story*, by Louis F. Budenz: "Budenz had prepared an editorial for *The Communist* a magazine for Party members, and had been 'asked to confer with Comrade B' by his party superiors so that some 'corrections' could be made. In this article he had used the phrase 'religion is a private matter' and when this was objected to, pointed out that he had frequently used it in the *Daily Worker*. Comrade B set him right in these words: 'In the *Daily Worker* it is all right. We can use it in our agitation, our popular papers. But to put it in our propaganda, our educational work for our own comrades, would be to create illusion. . . . It is just like the expression 'Separation of church and state.' That we use also, but in a different sense entirely from the bourgeois democrats. We mean by it the subjugation of the church by the state, the complete control of religion by the Socialist state so that finally we can abolish it. . . . The Socialist state must pursue religion into the home, if necessary, and wipe it out there — by persuasion if possible, by force if it is required. We shall probably have to destroy it by force. . . . Religion has to be completely torn out by the roots.'" If this report is factual, it will drive us to our knees in repentance to pray the Lord to preserve us from such a chastisement. We must commend communism on its frankness, no one will ever be able to say, "I didn't know."

# COMMENCEMENT--DR. MARTIN LUTHER COLLEGE

A capacity attendance and perfect weather greeted us on the evening of June 5 and again on the morning of June 6, for our concert and for our commencement exercises. We particularly noted the number of people who came from quite a distance — Ohio, Michigan,

Both of our choirs participated in our concert. They were directed by the Professors E. Backer and M. Albrecht. The hall was quite well filled about thirty minutes before the program was to begin, and we finally had to resort to our dining room chairs to seat all who came.

of the organ — “God Is Our Refuge and Strength” and “Take Thou My Hand and Lead Me.”

Prof. G. Burk, by request of the graduating classes, played the processional, something he has done for almost longer than most of us can remember. Pastor Paul Albrecht of Bowdle, South Dakota, delivered the address, speaking on Gen. 28, 17: “This is none other but the house of God, and this is the gate of heaven.”

Nineteen of our normal department received diplomas. They have been assigned to schools in the following places:

Quentin Albrecht, Snoqualmie, Washington.

Gerhard Bauer, Fairfax, Minnesota.

Evelyn Dorow, New London, Wisconsin.

Glen Felch, Ann Arbor, Michigan.

Lorna Gerlach, Jamestown, North Dakota.

Harold Goede, Kewaunee, Wisconsin.

Lola Greve, Hadar, Nebraska.

Wilbur Hatzung, Rhinelander, Wisconsin.

Vera Huth, South Milwaukee, Wisconsin.

Robert Kolander, West Allis, Wisconsin.

Marjorie Maltz, Hortonville, Wisconsin.

Harry McFarland, Watertown, Wisconsin.

Gerhard Mueller, Plymouth, Michigan.

Louise Pape, Green Bay, Wisconsin.

Esther Poehler, Loretto, Minnesota.

Elaine Rademann, Wrightstown, Wisconsin.

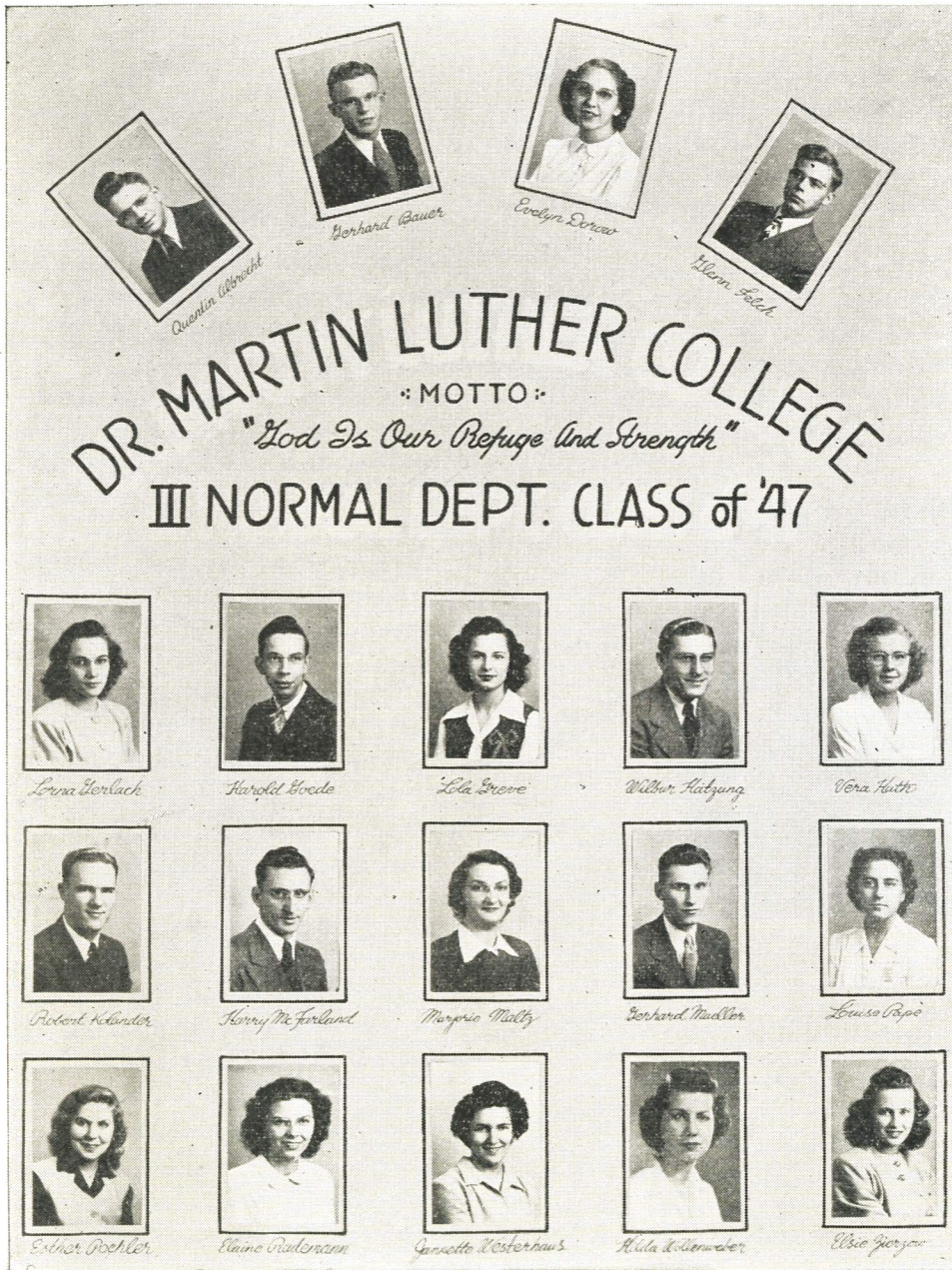
Jeanette Westerhaus, Gibbon, Minnesota.

Hilda Wollenweber, Corvuso, Minnesota.

Elsie Zierzow, Waukesha, Wisconsin.

From our high school department we graduated forty-seven. Some of these will enter Northwestern College, some will pursue other studies, and the rest will return to enter our normal department.

By 11:30 our program was completed, and by two o'clock our campus was almost deserted, nearly every one being homeward bound by then. The next day the



Wisconsin, the Dakotas, Nebraska. Some one even saw an Arizona car on our campus. Several of the members of the Class of 1922 appeared for a reunion. We hope that all were as pleased to be here as we were to have them here.

Early the next morning the Second Normal Class set to work decorating the auditorium for the commencement exercises, and they did make the stage look very attractive, with the two mottos displayed so that one appeared on each side

rains started, and it has been raining ever since. We add this comment for the sake of those who thought this area looked rather dry.

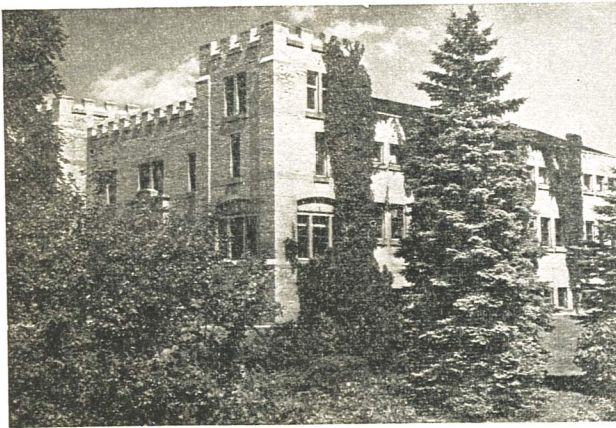
We had two very enjoyable and, as we hope, also profitable days, which no doubt will be remembered for a long time by those who were here. Certainly, the

students who completed their work here will not forget them so soon. God be with them wherever they go!

These days also marked the twenty-fifth year of Professor O. Levorson's teaching at our school. May the Lord preserve him unto us for many more years. S.

## NORTHWESTERN COLLEGE

THE seventy-sixth commencement day at Northwestern College was held on June 12. Although the day was dark and drizzly, the attendance both at the concert on the evening before and at the commencement exercises was perhaps the largest we have ever had. One reason for the unusually large attendance was the size of the classes that were being graduated. There were 22 college senior and 32 preparatory department graduates who received diplomas.



The meeting of the alumni on Wednesday afternoon was likewise very well attended. After the business meeting alumni and wives of alumni gathered in the college dining hall for a very pleasant hour.

Overcrowded conditions in dormitory and classrooms made us a little apprehensive at the beginning of the school year, but as the weeks and months passed without serious difficulty and without very serious illness among the students, we were ready to call it a successful year, when on the Sunday before the close a crushing blow fell on the school when two students were injured in an automobile crash, one of them, Paul Hol-

lander, a college Junior from Manitowoc, so seriously that he died the next day. It was a saddened and depressed faculty and student body that went through the last motions of bringing the school year to a close.

At the time of this writing 57 announcements of new students have been received, most of them intending to live in the dormitory. So it is certain that the dormitory will again be filled to overflowing. Unless there are more with-

drawals of old students than we now know of, our capacity has already been reached.

Much as the new library and administration building is needed, it would not do to try to build at this time, when prices are so high and materials still so scarce. Our new building, if erected now, would cost two or three times what it would be worth, and the money now available would be used up before our greatest needs had been met.

A successor to Professor Bolle to take charge of the commercial department has finally been secured in the person of Mr. Ralph Lemke. Mr. Lemke attended Northwestern College through the four

years of the preparatory department and for three years as a college student. He also attended Whitewater State Teachers College, taught in public high schools, served as an officer in the navy, and when our call was extended to him was acting postmaster in Omro, Wisconsin. He will enter on his new work at the beginning of the fall term.

The new school year will begin on Monday, September 8. Opening exercises will be held in the gymnasium at two o'clock in the afternoon of that day.

E. E. KOWALKE.

## FISHING

What detailed preparations we make when we go on a fishing trip!

The car must be in good condition. The tank must be full of gas. The oil is checked, also water, the battery and tires. Perhaps we also inspect our fishing equipment. Then there's the bait to think about. And, or course, we have to have a fishing license.

And what do we come home with? All too often with no fish — just aching muscles, a tired body and a painful sunburn.

Do you realize that Jesus has called you to go fishing — fishing for precious souls — to save them for whom He gave His life — to save them from eternal hell-fire?

What preparations have you made for this all-important business of fishing? What do you let it cost you — in time, effort, money? Do you make sure you are well equipped — with the right tackle and bait? Do you set out upon this work with confidence, courage, boldness?

You have the license — the authority and command of your Savior.

You have the right tackle and bait — His Word which He has entrusted to you.

You have the assurance of success, for He promises that His Word shall not return unto Him without accomplishing whereunto He sends it.

Won't you, then, be serious about — and put forth every effort to attend to — this your most important business — to catch souls for Christ and heaven?

— Siloah Lutheran



## THE INFLUENCE OF OUR HOPE FOR THE LORD'S RETURN ON OUR LIFE AND CONDUCT

**I**N a previous study we took notice of the fact that, though Christ's return for judgment at the end of the present world is certain, the exact time was not revealed to us. We are told to observe and to study the meaning of the signs of the times, because they definitely point to the approaching end; but we are not to draw any hasty conclusions.

Since we know, on the one hand, that the Judgment Day is rapidly approaching, and on the other, that no man can be certain of the exact time, that it may be upon us suddenly while we calculate that it may still be years, perhaps centuries, away in the future: ought not this certainty combined with uncertainty make us very careful, teach us to keep ourselves ready at a moment's notice with watching and praying, lest that day come upon us unawares? There are other effects, mentioned in the Scriptures, which the hope for the Lord's return will have on our life and conduct. We shall briefly consider a few today.

### Romans 8, 18

We must enter into the kingdom of God through much tribulation. There is no other way. If any one accepts the invitation of Jesus and determines to be a follower of Jesus, he must take up his cross. Is it easy to bear the cross? Ask any cross-bearer. How then is it that so many martyrs rejoiced under their cross and went to their death with songs of praise and thanksgiving?

In Rom. 8, 18, Paul tries to build up the faith of his readers by assuring them: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And in v. 24 he adds: "For we are saved by hope." Paul expresses this thought frequently in his epistles. We look at just one more passage. In 2 Cor. 4, 16, he speaks about the perishing of our outward man, and then continues: "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory" (v. 17). If that is the case, should we then not lift up our eyes off the "things which are seen," namely

our afflictions, and direct our hearts to the "things which are not seen," namely the eternal glory which Christ's return will inaugurate?

Jesus taught His disciples the same. In speaking to them about the signs that will usher in the end He said: "When these things begin to come to pass, then look up and lift up your hands: for your redemption draweth nigh" (Luke 22, 28).

### 1 Corinthians 7, 31

We Christians are not of this world. We are living here on earth, and outwardly, in eating and drinking, in working and sleeping, in our dressing and social life, there is no difference apparent between us and other people. Yet we are "strangers and pilgrims," we have here "no continuing city."

For that reason our outlook on life and on the things of this world is altogether different from that of other people. While many make this world their home, we are mindful of what Paul wrote to the Corinthians: "And they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor. 7, 31). We try to impress on our heart that the treasures of this life have no permanent value. What are the most delicious foods and drinks worth after life has passed out of our body? What is the value of riches and possessions? What about power and authority that we may exert? What about knowledge that we may acquire? What about the enjoyment of music and the other arts? The fashion of the world must pass away when Christ will return for judgment. Nothing that is of any value now will remain, it will all be consumed on that great day. How foolish, then, to set your heart on those things, and to waste any time and worry on amassing them? We use them as long as God keeps us here on earth, and in the measure in which He provides them; but we train ourselves not to abuse them, not to overestimate them, nor to attach our heart to them. We use them as God's stewards in the interest of His kingdom, knowing that beyond that they have no value.

The same thing also Jesus told His disciples. He instructed them to make to themselves friends of the mammon of unrighteousness (Luke 16, 9), and He warned them: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also" (Matth. 6, 19-21).

### 1 Thessalonians 4, 13-18

In this passage Paul speaks about Christ's return and the glorious events that will take place on that day: there will be the trump of God, at the sound of which the dead will arise; then the living believers and the raised believers will be united, they will be caught up in the clouds to meet the Lord in the air. And so we shall ever be with the Lord.

This is indeed a truth filled with rich comfort, not only in the face of our own death, but also when we mourn the loss of our loved ones. How bleak and dreary, on the other hand, where the hope of Christ's return is not known! For comparison we reprint a note of condolence written by a heathen woman perhaps 50 or 100 years later than Paul's letter to the Thessalonians: "I am sorry and weep over the departed one as I wept for Didymus. And all things whatsoever were fitting I have done, and all mine" (here she enumerates five names, members of her family). "But, nevertheless, *against such things one can do nothing. Therefore comfort one another. Farewell.*" The lady's name was Irene. Poor Irene. How can people comfort one another when struck by a misfortune against which they are helpless! — Paul had some real comfort to offer: resurrection and the return of Christ.

### Philippians 4, 5

What effect will it have on our character to look for this return of Christ unto judgment? We expect Him to be merciful to us, not to judge us according to the rigor of the Law for all our misdeeds, but to proclaim the forgiveness of our sins and to receive us into heaven.

If we appreciate His mercy toward us, will we ourselves be hard and ruthless toward our fellow men? Jesus told a parable of a servant who owed his king 10,000 talents. The king was merciful and forgave him his debt. Then this pardoned servant found one of his fellow servants who owed him the paltry sum of a hundred pence; whom he cast into prison till he should pay. Then his lord was wroth, because the servant did not show any appreciation for the pity his king had had on him.

St. Paul says: "The Lord is at hand." -- "Let your moderation be known to all men." Let them get to feel moderation, as you expect moderation from the Lord.

#### Revelation 3, 11

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." — "Surely I come quickly. Amen" (Rev. 22, 20).

"Even so, come, Lord Jesus."

J. P. M.

## THE DEBATE ON UNION

### Scouting in the Lutheran Church

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

#### A Conflict of Ideas

IN our last issue we tried to show that the introduction of Scouting into our Lutheran congregations has created a number of serious issues. One of these lies in the fact that Scouting includes a number of religious features in its general program and must, therefore, to a certain degree be considered as having a religious character of its own. The other follows from the use which Scouting makes of the name of God. There our point was that the "God" of Scouting is not the God of the Bible, and that therefore the First Commandment applies. Now it may be said that these features are more or less accidental, that the promoters of Scouting do not think of them as we do, that they see and therefore intend no conflict between their ideas of Christianity and these religious features of their organization. We grant this without hesitation. But thereby we do not justify or condone it.

As Christians we have the duty of proving, that is, testing all things. We should not fail to look below the surface, to go to the bottom of such matters. If we do this in the case under discussion, we are confident that it will soon become clear that there is, and in fact must be, a *conflict of basic ideas* when Scouting is introduced into the Church, particularly the Lutheran Church.

#### The Basic Idea of Scouting

What is the basic idea of Scouting? Scouting undertakes to train the youth of the land in character and good citizenship. With such aims we have no quarrel. The method by which the organization seeks to reach this goal includes many constructive activities which are meant to capture the interest of the boy and turn it into wholesome channels. Again we offer no objection. But it also includes the idea of the "Daily Good Turn." One reads, "The final test of a good Scout is in his doing of Daily Good Turns." (Handbook for Boys, p. 25.) It makes rather much of this by instructing the Scout to list his Good Turns, by calling at stated intervals for a report on the same, by including them in the credits for which merit badges are awarded and promotions granted. It holds fast to this practice even when a troop is under the supervision of some church. Lutheran Scoutmasters must use the same method, and Lutheran pastors may find themselves in the position where they will be asked to initial the cards on which the Scout is given credit for his good deeds.

Nor is Scouting particularly modest in the results which it claims for this system. Though it pays its handsome respects to the churches for their religious guidance, it holds fast to the idea of the Good Turn. This is its

own particular contribution to the means by which a boy grows, ". . . in stature, in strength, in knowledge and wisdom, in favor with God and man." (Handbook for Boys, p. 110.)

If we should now define the basic idea of Scouting, it would be about as follows. Scouting holds that there are in the personality of the boy certain elements of good, which may be developed by training his natural powers and by a systematic appeal to his better self, and that his own good deeds are a means toward the desired end. The aim of the movement is to make the fullest use of this method of building character.

#### The Basic Idea of the Church

Now, what is the basic idea of the Church, particularly the Lutheran Church? The basic idea of any church that remains true to the Gospel which it has received is, and always must be, the salvation of lost and condemned sinners by grace alone, through faith alone, without works. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works; lest any man should boast" (Eph. 2, 8-9). This is the constant refrain in Paul's Epistles. This is the message in which Luther gloried. This is our greatest treasure today.

But we dare not forget that this message does not stand by itself. Other truths of Scripture stand in definite relation to it. The very chapter from which this passage is taken speaks also of our being dead in trespasses and sins, of our being by nature children of wrath. It speaks of the lusts of the flesh and the way in which natural man is given to fulfilling the desires of the flesh and of the mind. Only when the utter corruption of natural man is fully understood, only when the complete helplessness which follows from this is duly recognized, does the full glory of the grace of God appear.

That is why the Augsburg Confession introduces the doctrine of Original Sin, in which it denies all spiritual powers to natural man, before it takes up the other articles which deal with the grace of God. That is why it is

not only soundly Scriptural but soundly Lutheran when it is said that a correct understanding of the doctrine of salvation by grace alone rests upon a clear conception of the articles of Original Sin.

### Importance of a Clear Understanding of Original Sin

When Rome erred in this point and taught that even after the Fall of Adam natural man still retains some spiritual powers which he can employ to his own advantage, even though only in a very feeble manner, then it was only a short step to the other errors, that man can merit grace, that he is justified by his works. Nor are Lutherans immune to error in this respect. Within a generation after Luther's death it happened that a most dangerous error began to raise its head, namely that unregenerate man is nevertheless able, at least to a degree, to cooperate in his conversion, to apply himself to the grace of God. The aftermath of this error has plagued the Lutheran Church to this day. It grew out of a failure to hold fast to the full implications of the article of Original Sin. We need, therefore, to be very watchful of this doctrine. It is vital to the basic idea of Lutheranism.

### These Two Basic Ideas Are Irreconcilable

It should be clear that there can be no sound agreement between two systems which differ so widely in their basic ideas. The conflict appears as soon as we touch on the question of the good which is said to be latent in every boy, and which Scouting seeks to uncover and develop. We know that a certain outward righteousness can grow out of the natural powers of man and be cultivated by use of the natural reason which God has given man in creating him, and which even the unbeliever enjoys. But we also know that this does not imply the presence of any spiritual life or powers. There natural man is still dead in his sin. We also know that the world at large, and even many well meaning Christians, are simply not conscious of this distinction. Only too often they

simply identify character building with spiritual growth.

For the sake of the message of salvation and grace which we are to preach in the world the Church must speak very plainly on the utter impotence of natural man in spiritual things. To do otherwise, to leave the impression that a certain amount of credit may still be in order, can only serve to confirm man in the self-righteousness to which he is already so strongly inclined, to lull him into a dangerous sense of security. Against that we must ever repeat: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14). We must declare that the carnal mind is enmity against God, Ro. 8, 7. We must make it plain that this applies not merely to the grossly immoral type of unbeliever, but to all men who are not born again of the Spirit. For "that which is born of the flesh is flesh" (John 3, 6). We must make it unmistakably clear that all the righteousnesses of man are as filthy rags, Is. 64, 6.

### Dangers of an Alliance

How can the Church hope to keep its testimony clear on this point if while

saying these things it at the same time clasps a movement like Scouting to its bosom? Can it expect to be understood in its own message if it allies itself with a system that makes so much of the Daily Good Turn, that hopes to build character of the highest order by such natural means, that without making any particular distinction between Christian and non-Christian does not shrink from claiming that thus its boys grow in favor with God and man?

Surely, Christians who even now are not quite clear on these issues can only become more confused by such a self-contradictory stand. On the other hand, the unbelieving world will be confirmed in its mistaken idea about the inherent good in man. And by all this the Gospel will be hampered in its saving work.

\* \* \* \*

These are the lines along which we have been discussing the problems of Scouting with our Missouri brethren. Further material will be found in the Convention Program which is now being submitted to the various Delegate Conferences prior to the meeting of our Synod. We sincerely hope and pray that our sister synod will reconsider its 1944 resolution and that in restudying the matter we may come to an agreement in our views.

## THE SCOUT OATH

### A Deliberate Substitution

OUR readers will have noticed that in the brief item on Scouting (*Northwestern Lutheran* for May 25) the word "Scout Promise" occurred in a quotation from some advocates of Scouting in our churches, while in the heading of the pledge itself the word "Oath" was used. Which is correct?

Before me lies a letter from Boy Scout headquarters in New York, dated as recently as April 28, c., written on official letter head, on the back of which is reprinted both the Scout *Oath* and the Scout Law. The word *Oath* is used; while the advocates of Scouting in our churches prefer the milder term *promise*.

When advocates of Scouting in Lutheran churches substitute "promise" or "pledge" for the original and official Scout term "oath" they do so, not by some slip, but deliberately. They maintain that the "oath" of the Boy Scouts is not an oath in the Biblical sense. They argue: "The Boy Scout *Pledge* is a promise, not an oath in the scriptural sense of the term." And why not? Here is their reason: "The upraised hand with three fingers extended has reference to the threefold pledge, not to the Trinity."

Granted. But what about the opening words of the "pledge"? They are: "*On my honor I promise,*" etc.

Although the three upraised fingers may not refer to the Trinity, and although the pledge itself is not made with an express appeal to God, yet it is a promise reinforced with an appeal to one's own honor. Very definitely so: "On my honor I promise," etc.

### What Says Scripture?

We compare a few Scripture passages that speak of oaths. St. James says: "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation" (chap. 5, 12). Does St. James say that because an oath does not contain a direct reference to God it loses its nature as an oath? — Jesus Himself warned His disciples: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matth. 5, 37).

Jesus also explained why an oath, though it contains no direct reference to God, must still be regarded as an oath in the strict sense of the word. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of a great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black" (Matth. 5, 33-36).

The Jews were trying to salve their consciences when in their daily dealings they went beyond a simple yea or nay, and reinforced their statements with an appeal to heaven, to the earth, or to their own head. They considered such language as not being oaths in the proper sense. They tried to draw some very fine distinctions, as we read in Matth. 23, where Jesus rebukes the scribes and Pharisees: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. . . . And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty" (v. 16, 18).

Does Jesus explain that they really have no cause for worry, that they are worry-

ing about nothing; that, since they made no express reference to God, they were not using an oath at all? He calls them "fools," but for a very different reason: "Ye fools and blind, for whether is greater, the gold, or the temple that sanctifieth the gold? . . . Ye fools and blind, for whether is greater, the gift, or the altar that sanctifieth the gift" (v. 17, 19)?

### The Real Meaning

What is the real meaning of phrases that are thus introduced to reenforce a plain statement with an appeal to heaven, to the temple, to the altar, and the like? If they are not to be empty words, then they contain an implied reference to God; as Jesus explains: "Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God and by him that sitteth thereon" (v. 20-22).

On swearing by one's own head Jesus sharply calls attention to the fact that we cannot even so much as change the color of a single hair. God created our head, and we receive it just as it is as a gift from His hand. He preserves our head, He alone. — This applies also to our honor. Our honor is a gift from God. We must thank Him for it, but we must not abuse it. If God should withdraw His support, our honor would fall to the ground. We cannot uphold it; left to ourselves we should sink into shame and disgrace. Before Peter went into the high priest's palace he was strong in his own honor, claiming that he was ready to die for his Lord. But then his honor vanished into nothing, and he most shamefully denied his Savior.

If the phrase *On my honor* is not to be a meaningless babbling, if it is not to be an expression of arrogant self-reliance, and thus a gross abuse of God's gift to us: then it is an implied reference to God, the Giver and Preserver of our honor. It is an oath, no matter how much men may try to tone it down.

Let us beware. Let us not trifle with the Name of God.

## A POINTED STORY

"Are you going to church this morning?" a man asked his wife as he lay back in his easy chair with his Sunday paper. "I've worked too hard all week and can't go."

"So did I. Oh, this housework! I'm tired," and the Bible which she had not opened for a week slipped from the couch. She was aroused by a strange voice: "My good imps, what have you done today to weaken the kingdom of God?" The voice came from one seated on a throne of human skulls. "We have been busy making empty seats in churches." "Good," said their king. "I persuaded one man that he had a headache and so kept him from a sermon that might have changed his whole life." "I induced one man to wash his car." "Good," said the king. "He'll soon give up going to church altogether." "I induced a good many men and women that they had backaches or headaches and could not go out. Of course, they will be at their jobs tomorrow morning, the women at their washing, but on Sunday they could not walk to church."

"Very good," said the king with a sulphurous grin. "You lying imps must use every weakness of the flesh to help make empty seats." They smiled, for in their kingdom lying was a great compliment.

"I have a way of keeping people home and they feel perfectly innocent about it," said one imp. "It is a big dinner they must cook. The guests stay home to be on time for dinner."

"I am the weather imp," said one gloomy fellow. "I go around persuading people that it is going to rain, or it is too cold, too damp, or too hot to go to church. It is a joke to see them start out for other things in any kind of weather."

"You are a sorry lot of imps," said the king. "You are working on indifferent people, but I have plans that keep the workers out of church. I make these people overwork on Saturdays, or send them company on Saturday night that reaches into Sunday morning, and they are too tired or sleepy to go to church."

"Another way I have. Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. So I suggest

this: All preachers have human imperfections. Get Christians to criticize their pastor, especially before their children. That will keep them from wanting to be church members. If you can stir up a spirit of fault-finding against a preacher or among the members, it will help toward having empty seats. People who get angry at each other do not care to go to church together. If the seats are empty, the minister may be a saint or an angel and preach like it, to no purpose. Even if a preacher's heart is on fire, the empty seats will chill him, they will keep strangers away. It isn't a smart preacher, nor a rich congregation, nor a good location, that makes a successful church. When the church members are always present, it is that which helps to draw in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home because of one excuse or another, I know I have a mortgage on his soul, which, if he does not shake it off, I will foreclose on Judgment Day."

"You have no mortgage on mine," cried the wife springing up. "I'll go to church."  
 "What's the matter, dear? Have you been dreaming?"

"Perhaps I have, but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day forward out of one empty pew."

Dear reader, this is a "pointed" story. It is pointed at you. Are you in the habit of working according to the wishes and plans of the arch-enemy of your soul?

— Adapted  
*Gethesemane Lutheran*

**THE LORD KNOWETH HIS OWN**

From the German, *Es kennt der Herr die Seinen*, by Karl Joh. Phil. Spitta

His own the Lord still knoweth  
 Has known them from all time,  
 The greatest and the smallest  
 In every race and clime.  
 He does not let them perish  
 Their ways to Him are known,  
 In living and in dying  
 They are and stay His own.

True faith marks His own forces  
 A faith, which does not see,  
 But trusts the non-apparent  
 As viewed reality,  
 Which, of the Word begotten  
 And by the Word sustained,  
 Has made the Word its bulwark  
 And in its bounds remained.

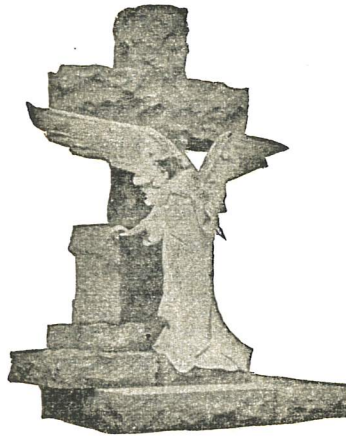
By their glad hope and courage  
 The Lord discerns His own,  
 Whose cheerful firm reliance  
 Is on the Lord alone.  
 In His Truth's glow and radiance  
 They freely bask and grow  
 Like wondrous plants who ever  
 Eternal verdure know.

The Lord knows His own children  
 By their true Christ-like love,  
 Which seeks with pure endeavor  
 To please Him and improve,  
 Which deals with others kindly  
 As He the heart ordains,  
 Which blesses as He blesses  
 And bears as He constrains.

And thus His own He knoweth  
 Has known them from all time  
 The greatest and the smallest  
 In every race and clime,  
 By works His grace accomplished,  
 Faith, hope and love aglow;  
 By strength of His own Spirit  
 Fruits of His grace they show.

To gain true faith, Lord, help us  
 And keep us staunch and true,  
 Of hope let none bereave us  
 Our love make Christ-like too,  
 And on Thy day of judgment  
 Which worldlings dread and fear  
 Let us as Thy own children  
 At Thy right hand appear.

THEODORA LAU.



**OBITUARY**

† **MAGDALENA KALB** †

Magdalena Kalb, daughter of Gustave Klemp and Rosa, née Buss, was born September 29, 1875, in the Town of Caledonia, Wisconsin. Shortly thereafter she was received into the covenant of Grace of the Triune God through Holy Baptism.

On September 2, 1897, she was united in holy wedlock with the late Benedict Kalb, who at that time was parochial school-teacher in the Town of Caledonia, Wisconsin. Subsequently they lived in the Town of Caledonia, and at Portage, Burnett, and Ixonia, Wisconsin. At the latter place they lived for nearly 18 years, teacher Kalb serving the St. Paul's Congregation up until the time of his death, which occurred October 9, 1936. Six children were born to this happy union: four sons and two daughters.

After the death of her husband Mrs. Kalb moved to South Milwaukee and resided there until one year ago when she

again returned to Ixonia to make her home with her daughter, Mrs. Armund Melcher.

Mrs. Kalb became ill less than a month ago. Her condition seemed greatly improved, when on Thursday, June 5, she took a sudden turn for the worse. Commending herself into the hands of her Savior, whom she loved and served, she peacefully fell asleep in the Lord on Thursday, June 5, at 3:40 P. M., having attained the age of 71 years, 8 months and 6 days.

Left to mourn her loss are two daughters: Mrs. Leonard Bernthal of Waupaca, Wisconsin, and Mrs. Armund Melcher of Ixonia, Wisconsin; also four sons: George and Gustave of South Milwaukee, Ernst of Lake Wood, Ohio, and Karl, student at Davenport, Iowa. Others who mourn her loss are two sons-in-law, three daughters-in-law, sixteen grandchildren, one brother, two sisters, and many other relatives and friends.

Services for the deceased were held at St. Paul's Church, Ixonia. The Rev. O. B. Nommensen conducted the German, the undersigned the English service.

In loving memory of the departed, memorial wreaths totaling \$200.00 were received. May the Lord comfort the survivors with the hope of a blessed reunion in heaven. OTTO A. PAGELS.

**OFFICIAL LIST OF DELEGATES TO CONVENTION OF JOINT SYNOD NEBRASKA DISTRICT**

*Pastors*

- Central Conference: I. G. Frey (A. Laper, alternate).
- Colorado Conference: W. Krenke (R. Vollmers, alternate).
- Rosebud Conference: S. Kugler (E. Weiss, alternate).
- Southern Conference: M. Weishan (G. Frank, alternate).

*Delegate At Large*

- H. Schulz (I. G. Frey, alternate).

*Teachers*

- H. Krenz (Theo. Schmidt, alternate).

*Congregations*

- Central Conference: Grace, Sioux City, Iowa (Christ, Grand Island, alternate).
- Colorado Conference: Trinity, Hillrose, Colorado (Mt. Olive, Lamar, Colorado, alternate).
- Rosebud Conference: St. Paul, Batesland, South Dakota (St. Paul's, Napar, Nebraska, alternate).
- Southern Conference: Trinity, Grafton (St. Paul's, Plymouth, alternate).

**MINNESOTA DISTRICT**

*Pastors*

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

*Pastors At Large*

Theo. Bauer (F. E. Traub, alternate).  
Theo. Kock (Karl Otto, alternate).

*Teachers*

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

*Congregations*

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

*Congregations At Large*

St. John's, Buffalo (Zion, Hokah, alternate).  
St. Peter's, Goodhue (Immanuel, Mankato, alternate).  
St. Mark's, W. Mankato (Cross, Rockford, alternate).

R. A. HAASE, Secretary.

**WESTERN WISCONSIN DISTRICT****Central Conference***Pastors*

Henry Gieschen (Henry Geiger, alternate).  
Herbert Schumacher (Otto Pagels, alternate).  
Ernst Wendland, Jr. (Leo C. Kirst, alternate).  
Walter Wegner (Gerhard Fischer, alternate).  
J. Martin Raasch (Erwin Schewe, alternate).

*Congregations*

St. John's, Jefferson, Wisconsin.  
St. Mark's, Watertown, Wisconsin.  
St. John's, Doylestown, Wisconsin.  
St. John's, Juneau, Wisconsin.

**Northwestern College**

Prof. H. A. Fleischer (Dr. Elmer Kiessling, alternate).

**Chippewa Valley Conference***Pastor*

Reinhold Schoeneck (Herman A. Pankow alternate).

*Congregation*

St. Paul's, Menomonie, Wisconsin.

**Mississippi Valley Conference***Pastors*

Harold Backer (Theo. J. Mueller, alternate).  
H. W. Neubauer (Roland Gurgel, alternate).

*Congregations*

Mt. Calvary, La Crosse, Wisconsin (St. Peter's, Caseburg, Wisconsin, alternate).  
Jehovah, Altura, Minnesota (St. John's, Lewiston, Minnesota, alternate).

**Southwestern Conference***Pastors*

Walter Paustian (Emil G. Toepel, alternate).  
L. A. Witte (Gerhard Geiger, alternate).

*Congregations*

St. Paul's, Bangor, Wisconsin.  
St. John's, Baraboo, Wisconsin.

**Wisconsin River Valley Conference***Pastors*

Marcus Liesener (Wilbur E. Schultz, alternate).  
E. J. Otterstatter (John F. Henning, alternate).

*Congregations*

St. John's, Neillsville, Wisconsin (Immanuel, Mosinee, Wisconsin, alternate).  
Andrew-Grace, Town Maine, Wisconsin (Immanuel, Globe, Wisconsin, alternate).

**Teachers' Conference***Teachers*

F. Redeker (F. Broker, alternate).  
Prof. Paul Eickmann (G. Pape, alternate).  
E. Schumacher (E. Wehausen, alternate).  
R. Swantz (W. Pape, alternate).

G. C. MARQUARDT, Secretary.

**DAKOTA-MONTANA DISTRICT****Eastern Conference***Pastors*

W. Lindloff (B. Borgschatz, alternate).  
E. Bode (R. Bretzmann, alternate).

*Congregations*

St. John's, Rauville Tp.: John Michaels, L. Stein, H. Buelow (St. Paul's, Argo: Ernest Mueller, alternate).  
St. Martin's, Watertown: Charles Mahnke, Elmer Bartling (St. John's, Dempster: Fred Mangels, Wm. Loats, alternate).  
St. John's, Altamont, Bert Veen (Trinity, Hendricks, alternate).

**Western Conference***Pastors*

R. Kettenacker (H. Russow, alternate).  
G. Ehlert (W. Herrmann, alternate).  
H. Meyer (H. Birner, alternate).

*Congregations*

Christ, Morrilstown: Clare Hoffmann, F. Gifford (St. Paul's, Hazelton, alternate).  
St. James, Tolstoy, Heimo Groth (First English, Windsor, Raymond Brooks).  
Friedens, Hague (Immanuel's, Elgin, Fred Seibel).  
K. G. SIEVERT, Secretary.

**MICHIGAN DISTRICT***Pastors*

Circuit No. 1: R. Gensmer (E. Berg, alternate).  
Circuit No. 2: F. Zimmerman (A. Fischer, alternate).  
Circuit No. 3: R. Timmel (J. Martin, alternate).  
Circuit No. 4: C. Schmelzer (A. Baer, alternate).  
Circuit No. 5: Conrad Frey (E. Rupp, W. Valleskey, alternate).  
Circuit No. 6: Theo. Sauer (M. Toepel, alternate).  
Circuit No. 7: James Vogt (G. Schmelzer, alternate).  
Circuit No. 8: Hilmar Eckert (W. Franzmann, alternate).  
Circuit No. 9: A. Schulz (V. Winter, alternate).  
Circuit No. 10: C. Leyrer (K. Vertz, alternate).

*Teachers*

Circuit No. 1: V. J. Schulz (Wm. Woltmann, alternate).  
Circuit No. 2: W. Stindt (Wm. Arras, alternate).

*Congregations*

Circuit No. 1: Benton Harbor, St. Matthew's. Delegate: Wm. Lebke. Alternate: P. Schlender.  
Circuit No. 2: Dowagiac, St. John's. Delegate: Otto H. Landeck. Alternate: Erich Schultz.  
Circuit No. 3: Belleville, St. Paul's. Delegate: Bruno Neubert.  
Circuit No. 4: Saline, Trinity. Delegate: Alfred Hack.  
Circuit No. 5: Detroit, Mt. Olive. Delegate: Alvin Greig.  
Circuit No. 6: Hemlock, St. John's. Delegate: Rudolph J. Ballien.  
Circuit No. 7: Bay City, Bethel. Delegate: Carl Pingel. Alternate: Frederick Boehringer.  
Circuit No. 8: Freeland, St. Matthew's. Delegate: Herman Wegner. Alternate: Herman Enser.  
A. J. FISCHER, Secretary.

**NORTH WISCONSIN DISTRICT****Fox River Valley Conference***Pastors*

Fred Thierfelder (D. E. Hallemeier, alternate).  
V. J. Weyland (Fred Kneuppel, alternate).  
F. M. Brandt (Melvin Croll, alternate).

*Congregations*

St. Paul's, Greenleaf, Wisconsin.  
Mt. Calvary, Kimberly, Wisconsin.  
St. Paul's, Town Angelica, Shawano Co., Wisconsin.

**Lake Superior Conference***Pastors*

A. A. Gentz (Th. Hoffmann, alternate).  
K. Geyer (Wm. Fuhlbrigge, alternate).

*Congregations*

Marquette, Michigan.  
Menominee, Michigan.

**Manitowoc Conference***Pastors*

E. Froehlich (Henry Pussehl, alternate).  
M. Schwartz (A. Roelcke, alternate).

*Congregations*

St. Peter's, Mishicot, Wisconsin (Cleveland, Wisconsin, alternate).  
St. John's, Two Creeks, Wisconsin (Morrison, Wisconsin, alternate).

**Rhineland Conference***Pastor*

E. Scharf (F. Raetz, alternate).

*Congregation*

Eagle River, Wisconsin (Enterprise, Wisconsin, alternate).

**Winnebago Conference***Pastors*

G. E. Bergemann (T. J. Mittelstaedt, alternate).  
John Dowidat (G. Schaefer, alternate).  
I. J. Habeck (E. B. Schlueter, alternate).  
Otto Hoyer (O. Siegler, alternate).

*Congregations*

St. Peter's, Winchester, Wisconsin.  
Friedens, Green Lake, Wisconsin.  
Immanuel, Campbellsport, Wisconsin.  
Zion, Van Dyne, Wisconsin.

**Winnebago Teachers Conference***Teachers*

Eldor Kopitzke (Arthur Koester, alternate).  
Floyd Mattek (G. Markworth, alternate).  
W. E. Stoekli (Earl Rolloff, alternate).  
Meilahn Zahn (Walter Gerth, alternate).  
F. A. REIER, Secretary.

**SOUTHEAST WISCONSIN DISTRICT****Arizona Conference**

Pastors: E. Sprengeler, G. Eckert.  
Alternate: E. A. Binger, M. Volkmann.

**Dodge-Washington**

Pastors: F. Zurling, G. Bradtke.  
Alternate: A. von Rohr, H. Heckendorf.  
Teacher: A. Willbrecht (W. Huber, alternate).  
Congregations: St. Peter's, Kohlsville; Trinity, Hullsburg.  
Alternates: St. Jakobi, Theresa; St. John's, West Bend.

**Eastern Conference**

Pastors: H. Lange, L. Lehmann, K. Lescow.  
Alternate: A. Maaske, J. Mahnke, Wm. Mahnke.  
Congregations: Resurrection, Milwaukee; Salem, Granville; St. John's, Good Hope Road.  
Alternates: St. John's, Town of Lake; St. John's, Lannon; St. John's, Mukwonago.  
Teachers: F. W. Schultz (L. Stellwagen, alternate).

**Milwaukee Conference**

Pastors: G. W. Fischer, J. DeGalley, A. Lengling.  
Alternate: P. Burkholz, L. Voss, H. Cares.  
Congregations: Garden Homes, St. Paul, Parkside.  
Alternates: St. Peter, Divine Charity, Saron.  
Teachers: A. Ehlke, A. Maas.  
Alternates: E. Kirschke, H. Fehlauer.

**Southern Conference**

Pastors: E. W. Hillmer, H. J. Diehl.  
Alternates: E. Hinderer, E. Jaster.  
Congregations: St. John's, Town Oakwood; Trinity, Town Raymond.

**Nominations for Joint Synod for Seminary Board**

Pastors G. E. Bergemann, E. Behm, Walter Keibel, R. O. Buerger, Wm. Mahnke, J. Ruege, A. Koelpin, Luther Voss.  
Laymen: Dr. H. F. Scholz, Arnold Liesener, Emil Winter, Paul Wolgram.  
ADOLPH C. BUENGER, Secretary.

**BIENNIAL CONVENTION OF THE LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**

The Biennial Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will convene from August 6 to August 12 at Northwestern College, Watertown, Wisconsin. Lay-delegates are herewith reminded to bring their credentials, properly signed, and present them to the secretary upon arrival. The convention will open with a communion service in St. Mark's Church at 10 A. M. on Wednesday morning. The first session will be in the afternoon of August 6.

WINFRED SCHALLER, Secretary.

**CALENDAR OF CONFERENCES****CENTRAL DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

The Central Delegate Conference of the Western Wisconsin District will convene on July 22, 1947, at 9 A. M. at Juneau, Wisconsin, Martin Nommensen, pastor.

The Program for the Convention of the Joint Synod of Wisconsin, which is to be held in Watertown in August, will be presented for discussion at this meeting.

Kindly announce to Pastor M. Nommensen in due time, whether you will be present or not; also the number of delegates you will bring along.

H. GEIGER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Eckert, G., in Casa Grande, Arizona, as missionary of the Casa Grande-Coolidge Mission Field; by L. E. Pingel, assisted by V. Schultz, R. E. Schaller and F. Knoll; Oculi Sunday, March 9, 1947.

**Dreyer, E. J.**, in St. Paul's Church, Norfolk, Nebraska; by W. F. Sprengeler; First Sunday after Trinity, June 8, 1947.

**Oelhafen, Walter**, in Immanuel Church, Tp. Mecan, and in St. John's Church, Montello, Wisconsin; by Harold E. Warnke, assisted by Tr. Redlin, M. Huebner, A. Mueller, T. Fliess, O. Sommer, H. M. Warnke, and R. Ziesemer; First Sunday after Trinity, June 8, 1947.

**Zimmermann, Raymond H.**, in Grace Church, Glendale, Arizona; by F. Knoll, R. Wm. Schaller, L. Pingel, N. Berg; First Sunday after Trinity, June 8, 1947.

**Vogel, Heinrich J.**, in St. Paul's Church, Cudahy, Wisconsin; by Wm. Nolte, assisted by Prof. Martin Franzmann, who also delivered the sermon; Third Sunday after Trinity, June 22, 1947.

**CHANGE OF ADDRESS**

**Pastors**

- Dreyer, E. J., 1006 Georgia Avenue, Norfolk, Nebraska.
- Oelhafen, Walter, Montello, Wisconsin.
- Zimmermann, Raymond H., 209 N. 5th Avenue, Glendale, Arizona.
- Vogel, Heinrich J., 3767 East Cudahy Avenue, Cudahy, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

During the course of the past school year Northwestern Lutheran Academy has received many donations in foodstuffs and moneys from congregations and individuals. A load from Jamestown, North Dakota, area, another from Zealand, North Dakota, and two truckloads from the eastern section of South Dakota, provided us with the bulk of our stock in potatoes and vegetables. More-over throughout the year individuals from the western congregations of our district made appreciable donations to keep up our stocks so that we had enough potatoes, beets, and carrots to the end of the year.

The congregations and pastors that participated in these contributions are listed herewith:

**Eastern Conference:** Elkton, W. Lindloff; Aurora and Bruce, B. Hahm; Argo and Hidewood Twp., R. Steffenhagen; Estelline and Dempster, E. Bode; Hendricks and Arco, Minnesota, R. Bretzmann; Gary, W. Lange; Clear Lake and Altamont, D. Kuehl; Goodwin and Havana Twp., A. Hellman; Watertown, W. Meier; South Shore and German-town Twp., C. Found; Rauville Twp., B. Borg-schatz; Mazeppa Twp., vacant; Oxford Twp., H. Rutz; Henry and Florence, W. Ten Broek; Wil-low Lake and Hague, W. Zickuhr; Clark, H. Hem-pel; Raymond, E. Becker.

**Western Conference:** Akaska and Tolstoy, R. Gehrke; Roscoe, H. Lau; Bowdle, P. Albrecht; Mo-bridge and Glenham, K. Bast; Zealand and Hague, W. Herrmann; Mound City, H. Sauer; Rapid City, H. Bergholz; Faith and Dupree, R. Russow; Isabel and Timber Lake, M. Hanke; Trail City, K. Sievert; Date and Bison, R. Reede; Reeder and Lemmon and Thunder Hawk, W. Schumann; Mor-ristown and Watauga, C. Koepsell; Elgin, North Dakota, and Burt, H. Ellwein; Valley City, North Dakota, J. Wendland; Tappen, North Dakota, R. Kettenacker; Jamestown and Windsor, North Da-kota, O. Heier.

In all we received approximately 1,500 quarts of canned fruits and vegetables. Such raw vege-tables as potatoes, onions, beets, squash, pump-kin, kohlrabi, and cabbage were provided in suf-ficient quantity. We also received 78 chickens and pheasants, 4 ducks, 424 pounds beef and pork, 55 pounds butter, 26 quarts cream, 1 pound coffee, 17 dozen eggs, 12 quarts and 8 pounds of lard, 4 pounds macaroni, 2 gallons syrup, cottage choose, buttermilk, sugar, and catsup, 8 1/2 dozen water glasses. Several Aid societies donated 116 dish towels, 15 towels, 58 potholders, 11 tablecloths, 6 dust cloths, and 8 dish cloths. The Moberidge and Roscoe Aids went to considerable expense respec-tively to furnish our new dining room and kitchen with a full set of curtains. A complete set of "Americana" was donated to the library by Ruth Sprengeler, Hoskins, Nebraska.

Moneys that came to us in lieu of vegetables or for other specified purposes were as follows: Tappen, North Dakota (R. Kettenacker), \$16.00; M. Nygard (H. Russow), \$25.00; Hazel (H. Rutz), \$26.00; Goodwin and Havana (A. Hellman), \$8.50; Mr. and Mrs. Ed. Geist and Mrs. Marie Mohr (J. Wendland), \$6.00; Lemmon (W. Schumann), \$10.00; Dempster, Calvary, Estelline (E. Bode), \$25.00; Mrs. C. Sievert (W. Ten Broek), \$5.00; Raymond (E. Becker), \$5.00; Jamestown, Windsor (O. Heier), \$37.00; Mr. and Mrs. H. Schmidt and Mr. and Mrs. F. Tanke (R. B. Hahm), \$5.00; R. Gehrke, \$2.00; Mrs. E. Fuerstenau (H. Sauer), \$5.00; Mr. and Mrs. E. Schumacher (P. Albrecht), \$22.37; Tappen, North Dakota (R. Kettenacker), \$120.00; Mrs. W. Christen (H. Lau), \$3.00; Ladies' Aid, First Lutheran Church, La Crosse (vacancy), \$10.00; N. N. (K. Sievert), \$50.00; K. Sievert Family, \$2.00; Mission, South Dakota, Aid (R. Ploetz), \$10.00; Burnell Beyers (H. Lau), \$5.00; Hoskins, Nebraska, Aid (W. Sprengeler), \$5.00; Ward (W. Lindloff), \$34.00; E. Mischke (H. Rutz), \$10.00; Aurora, Bruce (R. B. Hahm), \$16.00; Zeeland (W. Herrmann), \$5.00; Roscoe, Aid (H. Lau), \$25.00; N. W. L. Students, \$58.65.

For all these donations we wish to express our heartfelt thanks. R. A. FENSKE.

**MUSIC REVIEW**

**Hall and McCreary Co., Chicago**  
**NO. 2544 — NOW THANK WE ALL OUR GOD**  
 Arranged by J. C. Wohlfel. For S. S. A. A. (four-part treble voices).

Very good and beautiful arrangement. Should be sung without organ accompaniment. It is not difficult and is highly recommended.

**MISSION FESTIVAL**

**Trinity Sunday**  
 St. John's Church, Omro Twp., Yellow Medicine Co., Minnesota.  
 Offering: \$596.00. A. W. Fuerstenau, pastor.

**MICHIGAN DISTRICT**  
**January 1, 1947 to March 31, 1947**  
**Southwestern Conference**

	Budgetary	Non-Budgetary
	\$	\$
Reverend		
L. Meyer, Allegan	106.96	
H. C. Haase, Benton Harbor	275.00	
E. J. Berg, Benton Harbor	95.99	
R. A. Gensmer, Coloma	326.00	5.00
C. J. Kionka, Dowagiac	315.79	
W. Krueger, Eau Claire	194.00	
A. Hoenecke, Muskegon	111.00	
W. Westendorf, South Haven	417.96	
A. J. Fischer, Sodus	576.35	
H. Zink, Stevensville	39.75	
H. Hoenecke, Sturgis	153.77	

**Southeastern Conference**

A. Baer, Adrian. Including \$3.00 from Young Peoples' Society, \$3.00 from Ladies' Aid, \$5.00 from Men's Club, and \$3.00 from Altar Guild	608.10	31.00
H. Buch, East Ann Arbor	15.80	1.00
C. Frey, Detroit	386.95	
W. Valleskey, Detroit	141.43	
E. Rupp, Detroit	194.95	
N. Engel, Detroit	141.89	
C. Frey, Detroit	386.95	
F. Schroeder, Findlay	96.85	
A. Tiefel, Greenwood	76.94	
K. Krauss, Lansing	842.32	
F. Zimmermann, Lansing	54.04	
T. Sauer, Livonia	209.98	
S. Westendorf, Monroe	404.67	
H. Muehl, Monroe Twp.	117.80	
A. Maas, Northfield	177.70	
E. Hoenecke, Plymouth	432.68	
C. Schmelzer, Riga	491.57	5.00
H. Engel, Saline	135.03	20.25
J. de Ruitter, Tecumseh	145.01	
R. Timmel, Toledo	200.00	
W. Koelpin, Toledo	81.00	
J. Martin, Toledo. Including \$50.00 from Sunday School and \$48.60 from Delegate Conference	1,398.60	
P. Heyn, Van Dyke	100.11	
A. Bloom, Waterloo	126.95	
G. Press, Wayne	475.19	
Michigan District Mission Board		17.00
Lola Park		2.00

**Northern Conference**

M. Schroeder, Bay City	451.25	9.00
A. Westendorf, Bay City	1,610.00	
J. Vogt, Bay City	24.05	
E. Kasischke, Bay City	462.85	
H. Schultz, Brady	284.40	
D. Metzger, Broomfield	22.66	
H. Schultz, Chesaning	148.47	
E. Leyrer, Clare	129.45	
N. Maas, Durand	9.85	

E. Rupp, Elkton	166.05	
V. Winter, Flint	437.85	
A. Kehrberg, Frankenmuth	331.40	19.50
A. Schwerin, Freeland	215.25	
G. Schmelzer, Hale	25.00	2.00
C. Leyrer, Hamilton	18.35	
R. Frey, Hemlock (Fremont Twp.)	208.90	
W. Steh, Kawkawlin	390.60	13.00
R. Scheele, Manistee	178.41	1,500.00
R. Schaller, Mayville	35.83	
K. Vertz, Owosso	876.78	14.00
A. Hueschen, Pigeon	411.75	
D. Metzger, Remus	26.01	
O. Frey, Saginaw	172.80	
H. Eckert, Saginaw	127.48	
O. and O. J. Eckert, Saginaw	1,219.58	5.00
N. Luetke, Sebawang	250.00	
R. Scheele, Sheridan	51.30	10.00
R. Schaller, Silverwood	12.00	
C. Leyrer, St. Louis	58.85	
G. Cares, Swan Creek	202.39	
J. Roekle, Tawas City	101.45	
W. Kehrberg, Vassar	172.88	
R. Koch, Zilwaukee	262.10	

Total \$ 18,711.69 \$ 1,653.75

NOTE: Of the non-budgetary money there was \$1,550.00 for Church Extension Fund and \$103.75 for non-synodical activities.

**Memorial Wreaths**  
 (Included in Above Monies)

In memory of	Sent in by	Amount
Mrs. Wm. Waltz	Adrian	\$ 3.00
Mrs. Elsa Buckingham	Adrian	27.00
John Keebler	Adrian	21.00
Prof. August Pieper	East Ann Arbor	1.00
Mrs. Bertha Loetz	Bay City (Bethel)	5.00
August Bublitz	Bay City (Bethel)	4.00
Gottlieb Kublick	Coloma	5.00
Fred N. Elrich	Frankenmuth	1.00
Mrs. Louis Rohde	Frankenmuth	5.00
Mrs. Anna Fent	Frankenmuth	3.00
Mrs. K. Haubenstricker	Frankenmuth	8.50
Mrs. Marg. Roth	Frankenmuth	2.00
Leonard Kernstock	Kawkawlin	7.50
Mrs. A. G. Wacker	Lola Park	2.00
Mr. and Mrs. Herman Bruns and from their estate	Manistee	1,500.00
Mrs. Christ Volz	Pigeon	4.00
George Haas	Owosso	6.00
Mrs. Geo. Silberhorn	Riga	5.00
George Ruhl	Riga	3.00
Mrs. Ernestine Rosin	Saginaw (St. Paul)	5.00
H. Boeder	Sheridan	10.00
Chas. Heck	Saginaw (St. Paul)	3.00
Mrs. A. G. Wacker	Michigan District Mission Board	17.00
Mrs. Ernest Gross	Riga	5.00

ALWIN R. BURKHARDT, Treasurer.

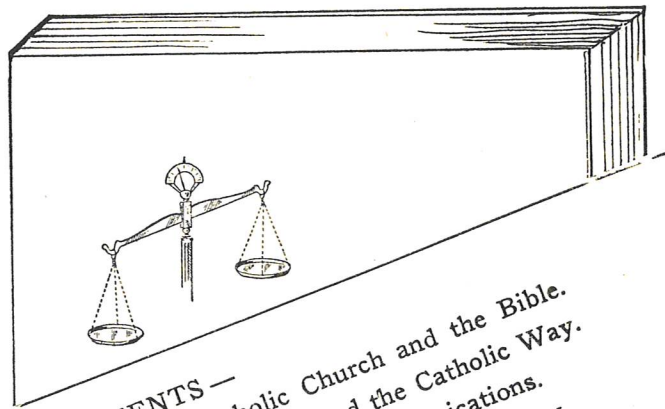
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- V. Idolatry in the Catholic Church.
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- VII. Rome's Distortion of Marriage.

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